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THE  
FIRST SIX BOOKS  
OF  
HOMER'S ILIAD

WITH  
INTRODUCTION, COMMENTARY, AND VOCABULARY

*FOR THE USE OF SCHOOLS*

BY  
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## PREFACE.

THE Text of this edition of the First Books of Homer's *Iliad* is that of *Homeri Ilias edidit Guilielmus Dindorf: editio quinta correctior quam curavit C. Hentze.* Leipzig, 1884.

The Commentary has been adapted to the use of schools from that of *Homer's Iliad, Books I.-III., edited on the basis of the Ameis-Hentze edition by T. D. Seymour*, in the College Series of Greek Authors.

The Introduction has been simplified and enlarged, according to the needs of the present work, from the Editor's *Introduction to the Language and Verse of Homer*, also in the College Series of Greek Authors.

The Vocabulary has been prepared from the poem itself, but with the use of Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros*.

For a somewhat fuller illustration of the Greek text and of Homeric forms, the Editor refers to the above-mentioned volumes of the College Series of Greek Authors.

Reference is made to Books of the *Iliad* by the capital letters of the Greek alphabet, Α, Β, Γ, κτλ.; to Books of the *Odyssey*, by the small letters, α, β, γ, κτλ. References preceded by the symbol [§] are to the Introduction. *H.* stands for the Greek Grammar of Hadley-Allen; *G.* stands for Goodwin's Greek Grammar. Other abbreviations are intended to be self-interpreting. Translations are in *italics*; paraphrases are enclosed in double inverted commas; quotations are enclosed in single inverted commas.

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## INTRODUCTION.

§ 1. EPIC POETRY. The Homeric Poems are the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief songs, narrating exploits in war and hair-breadth 'scapes in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, of the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may fairly be given to the man who formed the plan of the *Iliad*, and to whom its unity is due) in the composition of the *Iliad*, and again, after him, additions were made by other bards. The *Iliad* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on the one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts which could be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work with the plan of composing a poem of 15,000 verses, but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the rest of the poem; but Books II.-VI.

(and still more, Books VII.–X.) may have been composed after Book XI., in order to fill up the details of the story.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Iliad*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.<sup>1</sup>

§ 2. a. Scholars now do not ask where Homer was born, but rather where Greek epic poetry had its rise. The Muses were ‘Pierian Muses,’ ‘Ὀλύμπια δώματ’ ἔχουσαι,’ and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolians to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent.

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the *Iliad* is strongly dramatic. In the First Book, the first 427 verses are almost entirely dramatic, the narrative serving simply as ‘stage directions.’ Epic poetry was the mother of the drama.

<sup>1</sup> The famous Homeric Question, as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now. About half a century later, in 1837, another German scholar, Lachmann, divided the *Iliad* into sixteen different lays, resting his division on internal arguments, i.e., on the inconsistencies of different parts. The discussion now continues, with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that the *Iliad* is a conglomeration of separate lays, a ‘fortuitous concurrence of atoms,’ and are more disposed to favor the idea of a natural and organic development, — such as was suggested for the *Odyssey* by Kirchhoff in 1859.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, and begins his poem with *arma virumque cano*,—the *arma* being for the *Iliad* and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*,—he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ἄειδε θεά, Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age,—all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a mythology of their own, could have no great Natural Epic.

§ 4. a. Homer's story of the Siege of Troy certainly was not intended as a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hisarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenæ in Argolis. In both places he found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios and Mycenæ, and made more probable the belief that the story of the expedition against Troy was founded on fact. Mycenæ may have been the chief city of Peloponnesus, at one time. An armada may have been led by the King of Mycenæ against Troy. But certainly most of the incidents and names of heroes were invented.

§ 5. a. HOMERIC LIFE. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaans.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods, but his power is practically limited. Public opinion is strong, although Homer has no word for law.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at table, and do not recline at dinner. They buy their wives by large gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks.

§ 6. THE STORY OF THE *ILIAD*. a. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, on the northwest corner of Asia Minor, carries away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) unite to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visit Thessaly and enlist Achilles (son of Peleus and the sea-goddess



Thetis) and his friend Patroclus. The Greeks assemble at Aulis. There a portent is seen, which the seer Calchas interprets to mean that they shall fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stop at the island of Lemnos, where they are hospitably entertained, and where they leave one of their chieftains, Philoctetes, who has been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus go to the city as ambassadors, and demand the return of Helen, which is refused. Some of the Trojans even urge that the ambassadors be put to death, but their host Antenor and others secure their safety. The Achaeans begin the siege. The Trojans send to their neighbors and gain allies.

b. The siege is not very close. The Greek camp is at a considerable distance from the city, and the Greeks cannot devote all of their time to fighting. They are obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns are killed or sent to other countries to be sold as slaves; the women are often brought to the Greek camp before Troy. Meanwhile, the wealth of the city of Troy is nearly exhausted. The Trojans have been obliged to pay and support their allies, and have been shut out from the use of their fields. They are afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favor the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favor the Trojans.

§ 7. a. The *Iliad* begins in the midst of the tenth year of the war. Chryseis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father comes to the Greek camp, bearing the fillets of Apollo as his official insignia, and begs to be allowed to ransom his daughter, but Agamemnon sends him away, slighting his request. As he leaves the Greek camp, the old priest prays for vengeance to his god, Apollo, who hears his prayer and sends pestilence upon the Achaeans. For nine days the plague rages in the camp, but on the tenth day an assembly is called by Achilles, who urges that some seer be questioned of the cause of the god's anger. The old seer Calchas tells the truth. Achilles reproaches Agamemnon, and the two heroes quarrel. At last Agamemnon sends Chryseis home to her father, but takes from Achilles his prize of honor, Briseis. Achilles begs his mother, the sea-goddess Thetis, to invoke the aid of Zeus, praying that victory may be granted unto the Trojans until the Achaeans learn to value and honor her son's might. This prayer is reluctantly granted by Zeus, and the First Book closes with a half-ludicrous scene on Olympus.

b. At the opening of the Second Book, Zeus sends to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tries the temper of the soldiers by proposing to return at once to their homes. To his grief, the men accede enthusiastically and begin immediately the preparations for the voyage. They are stopped by Odysseus, who acts under the direction of Athena. A second assembly is held, the Greeks are shamed and awed into remaining, and they prepare for battle. As the Achaean army advances against Troy, the poet gives a muster of the forces, — the 'Catalogue of the Ships,' — which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies are about to meet, when Paris challenges Menelaus to a single combat which shall decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — are the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best that he can do is to make this combat the beginning of the conflicts which he describes. Priam is called from Troy, and a truce is struck. If Menelaus slays Paris, the Greeks are to take Helen and peaceably return to their homes. If Paris slays Menelaus, the Greeks are to withdraw at once. Menelaus disables Paris and has him in his power, when Aphrodite snatches up her Trojan favorite, and deposits him safely in his home.

d. The terms of the truce have not been fulfilled. Neither combatant has been slain, but the victory fairly belongs to the Greeks. In order that the Trojans may not surrender Helen, and preserve their city, Athena (who hates Troy) descends a third time to the field of war, and incites a Trojan ally to send an arrow at Menelaus. The Greek hero is wounded, and the Greeks, indignant at this treacherous breach of the truce, prepare at once for the battle, and advance upon the enemy, near the close of the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares take part in the battle, and the two latter divinities are wounded by Diomed.

f. In the Sixth Book, the Trojans are hard pressed, and Hector returns to the city in order to bid the matrons supplicate Athena's mercy. He calls Paris to return to the field of battle, and takes a beautiful and pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ends near the close of the Seventh Book. The coming on of night puts a stop to a single combat between Hector and Telamonian Ajax. The armies strike

a truce for one day, for the burial of the dead. The Greeks spend another day in building a wall about their camp, — a wall which was not needed as long as Achilles was fighting on their side, but which is necessary now that the Trojans are ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war are continually changing, and in which Zeus continually interferes. At the close of this Book, the Achæans are driven into their camp, and welcome the approach of night which affords them relief from pursuit and attack. The Trojans bivouac upon the plain and are confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders send to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refuses. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on that same night) of Odysseus and Diomed to the Trojan camp, where they slay Rhesus, the Thracian leader, who had just arrived at the field of action.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*, — a day which does not close until the end of the Eighteenth Book. Agamemnon distinguishes himself now more than on any other occasion, but retires from the field wounded, and is followed by Diomed and Odysseus who are also disabled. The Trojans press forward to the Greek wall, and at the close of the Twelfth Book, Hector breaks down the great gates, and opens a way for his comrades into the Greek camp.

l. At the opening of the Thirteenth Book, Poseidon comes from the sea in order to aid the Greeks. Hera distracts the attention of Zeus while Poseidon and the Achæans put the Trojans to rout.

m. At the opening of the Fifteenth Book, Zeus notices what is done on the Trojan plain, and sends Poseidon back to his home in the sea. The Trojans press forward again and reach the Greek ships, and Hector calls for fire that he may burn the fleet.

n. At the opening of the Sixteenth Book, Patroclus begs Achilles to allow him to take the Myrmidons and enter the battle. Achilles sees the flicker of fire among the ships; he consents, and gives his friend his own armor to wear, but directs him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, becomes excited by the fray, and follows the Trojans to the very gate of the city. There he is slain by Apollo and Hector.

o. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector strips off the armor, but the Achæans with

great difficulty secure the corpse and carry it back to the camp, — hard pressed by the enemy.

p. In the Eighteenth Book, Achilles learns with overwhelming grief of the death of his comrade. His mother Thetis comes from the sea to comfort him. His armor is in the hands of Hector, — stripped from the body of Patroclus. He cannot enter the combat, but he appears unarmed at the trench, and frightens away the Trojans. His mother goes to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

q. In the Nineteenth Book, Achilles is reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalance his more ancient grudge. The fourth day of the battles of the *Iliad* begins. The gods descend to take part in the battle, but do not affect its issue.

r. On the opening of the Twenty-second Book, all the Trojans but Hector are either slain or within the walls of the city. But Hector does not yield to the entreaties of his father and mother, who, from the wall, pray him to return. He awaits Achilles and is slain. His body is dragged to the camp, after the chariot of Achilles.

s. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

t. In the Twenty-fourth Book, the aged Priam, under the care of the gods, goes to the Achaean camp and obtains from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appears in a gentler mood. The corpse is brought back to Troy, and the poem closes with the funeral of Hector.

#### § 8. *Concise Analysis of the Iliad.*

INTRODUCTION. A. Pestilence. Assembly. Quarrel. Rest from battle. Thetis goes to Zeus on the 21st day.

I. B-H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed enter the Trojan camp.

III. A-Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus makes armor for Achilles.

IV. T-X. Fourth battle, on the 27th day. Achilles kills Hector.

CONCLUSION. Ψ, Ω. Achilles abuses the body of Hector on days 27-38. Lament for Hector in Troy on days 38-47. Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 9. *The Story after the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons come to the help of the Trojans. Their queen is slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithonus, comes with his Aethiopians. He slays Nestor's son Antilochus, a dear friend of Achilles, but is then himself slain by the mighty son of Thetis. Achilles is overcome by Apollo and Paris, as he is about to force an entrance to the city through the Scaean Gate. His mother comes from the sea, with her sister Nereids, and bewails him. She offers his beautiful armor as a prize to the bravest of the Greeks, and it is awarded to Odysseus. Telamonian Ajax goes mad in his disappointment at not receiving the armor, and commits suicide. Paris is slain, and Helen becomes the wife of his brother Deiphobus. Philoctetes, the bearer of the bow of Heracles, is brought from Lemnos where he had been left (§ 6, B 721 ff.); and Neoptolemus, the young son of Achilles, is brought from the island of Scyros. Odysseus enters the city of Troy as a spy, in the guise of a beggar. Athena suggests to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans are hidden, while the rest set fire to their camp and sail away. The Trojans drag the wooden horse within the city, and at night the Greeks return and Troy is sacked.

b. Agamemnon reaches home in safety, but is treacherously murdered by his wife and her paramour, Aegisthus. Menelaus is driven from his course by a storm. Most of his ships are wrecked on the coast of Crete. He himself, with Helen, is carried by the wind to Aegypt, and wanders for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reach home safely. Ajax, the son of Oileus, is wrecked and drowned.

d. Odysseus is driven by the storm to the land of the Lotus Eaters, thence to the island of Polyphemos (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships are destroyed), and to the island of Circe where he and his companions remain during a year (κ). Then they go to Hades (λ) to consult the old seer Teiresias. On their return they pass Scylla and Charybdis, they come to the island of the Sun, and (urged by hunger) kill one of his cows. They are punished by shipwreck, from which Odysseus alone escapes. He is borne to the island of Calypso (μ), where he remains for eight years. Then

he returns to his home on Ithaca, enduring many sufferings on the way. He finds his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he kills, and regains his kingdom.

§ 10. The division of the *Iliad* and *Odyssey*, each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered* not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used to indicate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

§ 11. HOMERIC STYLE. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἄμα πάντα δυνήσκει αὐτὸς εἰλόθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is above all things to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style and the different modulations of his numbers. To preserve in the more active or more descriptive parts, a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems, whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty

days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.' Pope, *Translation of Homer*.

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.' Cowper, *Translation of the Iliad*.

d. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation.)

'When Homer wishes to tell us how Agamemnon was dressed, [B 42 ff.] he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have

described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσόις ἡλοιοι πεπαρμένον? Does he paint for us, beside the golden nails, the wood and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's Commentaries. He passes quickly from indirect to direct discourse. Contrast ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν | . . . καὶ λίσσεται πάντας Ἀχαιοὺς | . . . ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι · | παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι, | ἀζόμενοι Διὸς νόον, ἐκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase which uses indirect discourse, ἐλθὼν ὁ ἱερεὺς εὐχετο ἐκείνους μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας κτλ. in Plato *Rep.* iii. 393 E.

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὅς μὲγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί A 78 f. *who rules with might over all the Argives and him (for whom) the Achaeans obey*, ᾧ ἐπὶ πολλὰ μύγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν A 162.

g. Thus the poet deserts the participial for a finite construction, as ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον Γ 80, where τέ . . . τέ mark the imperfect as correlative with the participle.

h. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar pas-



sage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand, as *ψῆχμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος*, | *τὴν δὲ διεπράβομεν τε καὶ ἤγομεν ἐνθαδὲ πάντα*. | . . *ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηγον κτλ.* A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than in another verse. Rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun; it frequently serves to form a closer connection with a following amplifying clause, as *μῆνιν ἄειδε θεά* . . | *οἴλομένην ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν* A 1 f., where the relative clause explains *οἴλομένην*: the *wrath* was *mortal, deadly*, because it brought ten thousand woes upon the Achaeans. So a few verses later, *νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί* A 10, the position of the adjective *κακὴν* is explained by its connection with the thought of the following clause. Cf. *νῦν αὐτὲ μιν νῆες Ἀχαιῶν | ἐν παλάμῃς φορέουσι δικασπόλοι οἱ τε θέμιστας* | *πρὸς Διὸς εἰρύεται* A 237 ff., where *δικασπόλοι* is explained by the following clause. *αὐτόν* thus often contrasts a man with his companions or possessions, as *ἀπὸ μὲν φίλα εἴματα δύσω | αὐτὸν δὲ κλαίοντα βοᾶς ἐπὶ νῆας ἀφήσω* B 261 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura where the same metrical freedom was allowed as at the end of the verse, § 59 a 3.

l. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as *σαώτερος ὥς κε νέημι* A 32. This is especially frequent when the subordinate clause precedes the principal sentence, as *Ἐκτωρ δ' ὥς Σκαίᾳς τε πύλας . . Ἰκάνεν*, | *ἀμφ' ἄρα μιν . . θέον κτλ.* Z 237.

m. Adnominal genitives, like adjectives, generally precede their noun, except at the close of the verse or before a caesural pause, but there are many exceptions to the rule in the case of adjectives, principally perhaps

where the adjective and substantive are closely connected. A preposition often stands between the adjective and noun, as χρυσῇ ἀνὰ σκίπτῳ A 15, θεῷ ἐπὶ νῆας A 12, ἡμετέρῳ ἐνὶ οἴκῳ A 30, νῆας ἐπὶ γλαφυράς Γ 119.

n. The infinitive generally follows the verb on which it depends.

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θεῇ παρὰ νηὶ μελαίνῃ A 300. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.'

§ 12. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θεαί) even when they are drawn up on land (A 300 and *passim*). The heaven is *starry* even in broad daylight, Z 108. Homer calls milk λευκόν, — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 22 b f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκῶπις and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐκκνήμιδες Ἀχαιοί 36 times, κάρη κομόωντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, υἱες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κούροι Ἀχαιῶν 9 times. Agamemnon is ἀναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης διὸς Ἀχιλλεύς 21 times, πόδας ὠκὺς Ἀχιλλεύς 30 times, ποδάρεος Αἰακίδαο 10 times, ποδώκεα Πηλεΐωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἔκτωρ 30 times. Cf. pius Aeneas, fidus Achates.

c. The situation of the moment seems sometimes to contradict the epithet, as τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης E 596 *at sight of him Diomed good at the war cry shuddered*.

d. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as φωνήσας προσήδα A 201 *lifted up his voice and addressed her*, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν A 361 *spoke a word and called upon him*, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο A 88, ἀπριάτην ἀνάποινον A 99, τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις A 160,

πόλεμοι τε μάχαι τε A 177, πάντων μὲν κρατέειν ἐθέλει πάντεσσι δ' ἀνάσσειν, |  
 πᾶσι δὲ σημαίνειν A 288 f., οὐτ' εἶρομαι οὔτε μεταλλῶ A 553, ὄψεαι εἰ κ'  
 ἐθέλῃσθα καὶ εἰ κέν τοι τὰ μεμήλη Δ 353, ἡγήτορες ἦδ' αὖ μέδοντες B 79.  
 Sometimes the same stem is repeated for emphasis, in a different form,  
 as ὀφειλον ὀφιντέλεστον B 325.

e. *Epexegetis*. A clause is often added epexegetically, to explain a preceding clause or word, as μῆνιν . . οὐλομένην ἢ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν A 1 f., τά τε δῶρ' Ἀφροδίτης, | ἦ τε κόμη τό τε εἶδος Γ 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντον Ἰκαρίοιο B 144 f., βούς | ταῦρος B 480 f. Cf. the explanatory use of the infinitive, as ἔριδι ξυνέηκε μάχεσθαι A 8 brought together in strife, to contend.

g. Thus also the part of the mind or body which is employed or especially affected is mentioned, as οὐκ Ἀγαμέμνων ἦνδαν θυμῷ A 24, χαώμενος κῆρ A 44, κεχαοῖατο θυμῷ A 256, ἐν ὀφθαλμοῖσιν δρᾶσθαι Γ 306.

h. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as καί μιν (or σφείας) φωνήσας ἔπεα πτερόεντα προσηύδα A 201, and in fifty other places; ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν A 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 13. a. *Parechesis, Onomatopoeia, etc.* The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in ἰκέσθαι, δέχεσθαι A 19 f., δώσει, ἀπώσει A 96 f., χέουσα, τεκούσα A 413 f., ἔρυσσαν, τάνυσσαν A 485 f., or between the two hemistichs of a verse, as ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

Most examples of parechesis (παρήχησις) and alliteration are probably accidental, as πολλέων ἐκ πολλίων B 131, ἐς πόλεμον πωλήσει E 350, πατρί τε σφ' μέγα πῆμα πόλῃ τε παντί τε δήμῳ Γ 50.

b. Occasionally an onomatopoeic (*ὀνοματοποιία*), imitative expression is used, giving a kind of echo in the sound, as *τριχθῆ τε καὶ τετραχθῆ* Γ 363, of the breaking of the sword of Menelaus; *ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο* A 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; *αἶψις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς* λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill.

c. The poet plays occasionally on the names of his heroes, as *Πρόθοος* *θοὸς ἡγεμόνευεν* B 758 ("swift by nature as well as by name"), *Τληπόλεμον . . . τλήμονα θυμὸν ἔχων* E 668 ff., *Ἔκτορ . . . φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν* E 472 f., where *ἐξέμεν* seems to be selected with reference to the assumed etymology of *Ἔκτωρ*.

§ 14. a. *Comparisons.* A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snow-storm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

c. Homer, like Milton, could not think of an army in motion without thinking of its resemblance to something else. Just before the Catalogue of the Ships, the movements of the Achaean armies are described by six detailed comparisons, B 455-483: the brightness of their armor is compared with the gleam of fire upon the mountains; their noisy tumult, with the clamor of cranes or swans on the Asian plain; in multitude, they are as the innumerable leaves and flowers of spring-time; they are impetuous and bold as the eager flies around the farm buildings; they are marshalled by their leaders as flocks of goats by their herds; their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon, — he is preëminent among the heroes as a bull in a herd of cattle.

d. The *Iliad* has 182 detailed comparisons, 17 briefer (as *παισὶν ἐοικότες ἡγοράσθε* | *νηπιόχους οἷς οὐ τι μέλει πολέμηα ἔργα* B 337 f.), and 28

of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Iliad* has only two comparisons, and those of the briefest, ὁ δ' ἦμε νυκτὶ ἐοικώς A 47, ἡνὶ' ὀμίχλῃ A 359.

e. Comparisons are introduced by ὥς τε, ὥς εἰ, ὥς ὅτε, ὥς περ κτλ.

Praepositive ὥς is not used in comparisons. In the briefest comparisons, postpositive ὥς is often used, generally lengthening the preceding syllable (§ 59 j).

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 15. a. *Asyndeton*. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀπριάτην ἀνάποιον A 99.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form: ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον · | βούλομαι ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπαλέσθαι A 116 f., ὦ πόποι, ἦ μέγα πένθος Ἀχαιῶν γαῖαν ἰκάνει · | ἦ κεν γηθῆσαι Πριάμος Πριάμοιο τε παῖδες A 254 f., ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, | πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν A 287 f. In B 290, τλήτε φίλοι καὶ μείναι' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as B 703, E 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αἶψα, as εἰ δ' ἄγε μὴν πείρησαι . . αἶψά τοι αἶμα κελευνὸν ἐρωήσῃ περὶ δουρί A 302 f., αὐτίκα κεροτόμοισι Δία Κρονίῳνα προσήδα A 539, cf. B 442.

§ 16. a. *Chiasmus*.<sup>1</sup> For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are cor-

<sup>1</sup> The name is given from the Greek letter X, there being a crossing of ideas as

$$\begin{array}{ccc} \text{βασιλεύς} & \tau' & \text{ἀγαθός} \\ \text{κρατερός} & \times & \text{αἰχμητής} \end{array} \quad \Gamma 179.$$

It should be noticed that this chiasmic arrangement is often the most simple and natural, as in the first example above, where σοί at once suggests the other person interested, φίλος.

relative with or contrasted with each other, as *παῖδά τε σοὶ ἀγέμεν*, Φοῖβφ θ' ἱερὴν ἐκατόμβην A 443, where *παῖδα* and *ἐκατόμβην*, σοί and Φοῖβφ respectively are contrasted. Cf. *ὡς Ἀχιλλῆα | τιμῆσθης ὀλέσθης δὲ πολέας* A 558 f., *δυσμένειν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ* Γ 51, *ἀρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν, | Γῇ τε καὶ Ἑλίῳ* Γ 103 f., where the black lamb was for Γῇ and the white for Ἑλίῳ, — *βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητὴς* Γ 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* IV. 641, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters Eve,' *Par. Lost* IV. 323 f.

b. *Epanalepsis*. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's *Lycidas* 37 f. 'But O the heavy change, now thou art gone, | Now thou art gone and never must return.' The name is repeated at the beginning of three successive verses (Νιρεύς . . Νιρεύς . . Νιρεύς) B 671 ff. Cf. also B 838, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡερίωνος, | Ἡερίων ὃς ἔκκειν ὑπὸ Πιλάκῳ ὕλησση* Z 395 f. *Andromache, daughter of the great-souled Eetion, Eetion who dwell at the foot of woody Placus.*

c. *Litotes* (λιτότης or μείωσις), a simplicity of language, or understatement of the truth, is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet*. Homeric examples abound, as οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ A 24 *it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.*; *ἄψ δ' ἐς κοιλῆν ὥστε μέγα ξίφος οὐδ' ἀπίθησεν | μύθῳ Ἀθηναίης* A 220 f. *back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed*; *Ἐκτωρ δ' οὐ τι θεῶς ἔπος ἡγνοίησεν* B 807.

d. a. *Periphrasis*. Certain periphrases occur frequently, as *ἄξετε δὲ Πριάμοιο βίην* Γ 105 *bring the might of Priam, i.e. the mighty Priam*, *Παφλαγόνων δ' ἡγάετο Πυλαϊμένεος λάσιον κῆρ* B 851, *ἣ ἔπει ὠνήσας κραδίην Διὸς ἡὲ καὶ ἔργῳ* A 395. Cf. 'First, noble friend, let me embrace thine age,' *Shakspeare Tempest* V. i.

β. *δούλιον ἦμαρ* Z 463 is simply a poetic expression for *slavery*, *ἐλευθέρων ἦμαρ* for *freedom*.

e. *Zeugma*. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as *ἦ μὲν ἔπειτα | εἰς ἅλα ἄλτο . . | Ζεὺς δὲ ἐὼν πρὸς δῶμα* (sc. ἔβη) A 531 ff. *she then leaped into the sea, but Zeus went to his own house, ἤχι ἐκάστου | ἵπποι ἀερόποδες καὶ ποικίλα τεύχε' ἔκειτο* Γ 326 f. *where the high-stepping horses of each were standing and the bright armor was lying.* Cf. *Shakspeare*,

Sonnet 55, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

f. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as *ἄμα τράφεν ἠδὲ γέγοντο* A 251 *were bred and born with him*. Cf. Shakspeare *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place' and Vergil's *moriamur et in media arma ruamus*.

§ 17. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus *ἀγορή* and *ἀγών* are used in Homer of an *assembly*, *gathering*, not of *market* and *contest*. *Ἀίδης* is always the name of a person, not of a place. *δοιδός*, *δοιδή*, are used for the Attic *ποιητής*, *ὕμνος*, — *ἔπος* is used for *λόγος*, *κοσμέω* for *τάσσω*. *δεινός* means *terrible*, not *skilful*. *δεῖπνον* is the principal meal of the day, whenever it is taken. *ἔγχος* means *spear*, never *sword*. *ἥρως* is used of all the warriors; it does not mean a *hero* in the English sense. *κρίνω* is *select*, *discriminate*, rather than *judge*. *νοέω* often has the sense of *αἰσθάνομαι* (which is not Homeric), *perceive*. *ὀνομαι* is not *blame* in a general way, but *think not enough*, *insufficient*. *οὐτάζω* is *wound with a weapon held in the hand*, not with a missile. *πέμπω* is *escort*, *attend*, as well as *send*; cf. *πομπή* *convoy*. *πόλεμος* is often *battle* rather than *war*. *πρήσσω* is *carry through* rather than *do as* in Attic. *σχεδόν* is *near*, of place, not *almost*. *σῶμα* is used only of a *dead body*, *δέμας* being used of the living form, and *αὐτός* and *περὶ χροῖ* taking some of the Attic uses of *σῶμα*. *τάχα* always means *quickly*, never *perhaps* as in later Greek. *τίδημι* is often used like *ποιέω* *make*. *φόβος* is not *fright* but *flight*; *φοβέομαι* is not *fear* but *flee*. *ὥς* does not mean *since*.

§ 18. HOMERIC SYNTAX. a. In syntax as in forms, where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with *ἄν* were

(1) the subjunctive as a less vivid future, as *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι* A 262 *I never yet saw such men nor shall I see them*. (H. 868; G. 1821.)

(2) the subjunctive with *κέν* or *ἄν*, as a potential mode, as *εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they shall not give it, I myself*

will then take, etc. οὐκ ἂν τοι χαρίσμη κίθαρις Γ 54 the cithara would not in that case avail thee.

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers εἰ with the subjunctive to εἰ κεν (αἰ κεν) or εἰ ἂν with the subjunctive. εἰ ἂν is not used in general conditions.

β. εἰ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἂν is used with the optative but once, εἴ περ ἂν αὐταὶ | μούσαι δαίδοιν Β 597 f.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions.

δ. In six passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἂν with a past tense of the indicative, as καὶ νῦν κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη Ε 311 f. "Aeneas would have perished if Aphrodite had not perceived," etc.

§ 19. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο Α 284 is a bulwark for the Achaeans from (to keep off) evil war, καρπαλίμως ἀνέδν πολιῆς ἁλὸς ἡνί' ὀμίχλῃ Α 359 swiftly she rose as a mist out of the hoary sea. The dative of place is often found without a preposition, as τόξ' ὤμοισιν ἔχων Α 45 having his bow upon his shoulder.

b. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 55). It was once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tnesis*.

c. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

d. a. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ἰπὸ δὲ Τρῶες κεχάδοντο | ἀνδρὸς ἀκοντίσσαντος Δ 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, the Trojans drew



back from the man as he hurled his javelin; cf. *ἔκλαγξαν δ' ἄρ' ὀστοὶ ἐπ' ὤμων χωρόμενοιο* | *αὐτοῦ κινηθέντος* A 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as *ἀμφὶ δὲ νῆες* | *σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν* B 333 f.

ε. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as *δεινὸν δέ οἱ ὄσσε φάανθεν* A 200 *terribly did her* (lit. *for her the*) *eyes gleam*; or is used instead of an ablative genitive with a preposition, as *Δαναοῖσιν δεικέα λοιγὸν ἀπώσσει* A 97 *will ward off ignominious destruction from* (lit. *for*) *the Danaï*; or instead of a genitive with verbs of ruling and leading, as *πάντεσσιν δ' ἀνάσσειν* A 288 *to reign over* (lit. *be the king for*) *all*; or instead of an adverbial expression, as *τοῖσι δ' ἀνέστη* A 68 *for them rose* (not to be taken as a local dative, *among them*).

ι. ὑπὸ is used with the dative in almost the same sense as with the genitive in Attic, as *ἐδάμην ὑπὸ χειρὶ ποδώκεος Αἰακίδαο* B 860 *he was slain by the hands of the swift-footed Aeacides*, with perhaps more of the original local force of the preposition.

κ. Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as *θείη πεδίω* Z 507 *shall run over the plain*, *λούεσθαι ποταμῷ* Z 508. For the genitive of the place to which the action belongs, see H. 760; G. 1137.

η. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic. The imperfect is more freely used in narrative, to describe an action as in progress. The historical present is not used. *ἔστι* is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence, cf. *ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δὴν* A 416 *since thy appointed time of life is brief, etc.*, and *μίνυνθα δέ οἱ γένεθ' ὄρμη* Δ 466 *but brief was his onset*.

§ 20. a. *Particles.* α. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate *ῥά* as *was natural* (or even *you see*) or *γέ* as *at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. *τέ* is used far more freely than in Attic prose. A single *τέ* is often used to connect single notions, as *κύνεσσιν* | *οἰωνοῖσι τε* A 4 f.

γ. *ὃφρα* is the usual particle to introduce a final clause.

b. *Interrogative Particles.* α. The general interrogative particle in Homer is *ἤ*, but in a double question (where the Attic Greek uses *πότερον* . . . *ἤ*) *ἤ* or *ἥέ* stands in the first member, *ἤ* or *ἥε* in the second, cf. A 190 ff.

β. When *ἤ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind.

§ 21. a. *Parataxis.* The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, *coördination* or *parataxis* (*παράταξις*) was the rule, — not *subordination* or *hypotaxis* (*ὑπόταξις*). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetic demonstrative sentences.' Thus *δέ* was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as *εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they shall not give it, (but) I myself shall then take, etc.*, *εἰς ὃ ταῦθ' ὤρμαινε . . . ἦλθε δ' Ἀθήνη* A 193 f. *while he was pondering this . . . (but) Athena came, οἷη περ φύλλων γενεή, τοίη δέ καὶ ἀνδρῶν* Z 146 *as is the race of leaves, (but) such is also the race of men.* So *αὐτάρ* and *ἀλλά* are used with stronger emphasis than *δέ*, as *εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ | ἀλλ' ὅδε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει* A 280 f. *but if thou art mighty and a goddess is thy mother, but, etc.*, where the apodosis is really contrasted with the protasis, cf. A 81 quoted in the next paragraph.

b. Compare with the foregoing the use of *καί* in the conclusion of relative sentences, to mark the connection of the clauses. Thus also *τέ* was freely used in subordinate clauses, as *ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλινον αὐτοῦ* A 218 *whoever obeys the gods, (and) himself the gods readily hear; and τέ* — *τέ* is found in both protasis and apodosis, marking their correlation, as *εἴ περ γάρ τε χόλον . . . καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον* A 81 f. *for even if he should restrain his wrath, but even hereafter etc.*

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, *Ἐκτορ ἴταρ σὺ μοί ἐσσι πατήρ καὶ πότνια μήτηρ, | ἥδ' ἐκασίγνητος, σὺ δέ μοι θαλερός παρακοίτης* · | *ἀλλ' ἄγε νῦν ἐλέαυρε καὶ αὐτοῦ μῦν' ἐπὶ πύργῳ* Z 429 ff

*But thou, Hector, art my father etc.*, which implies "Hector, since thou art my all."

d. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for*, *although*, *when*, *while*, or *since*, is more frequent in these poems than in later Greek, as *ἄλλα πίθεσθ' ἄμφω δὲ νεωτέρῳ ἐστὸν ἐμεῖο* A 259, *φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη | τηλεθόωσιν φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ* Z 147 f. . . *when the season of Spring comes on, ἡμὲν δὲ ποτ' ἐμὲν πάρος ἔκλυες εὐξαμένοιο . . ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἔλδωρ* A 453 ff. *as thou didst hear my former prayer so now also fulfil this my desire.*

e. *αὐτάρ* also is used where a causal particle would be used in English, as *ὀδύνησι πεπαρμένος ἄνταρ ὁιστὸς | ὥμῳ ἐνὶ στιβαρῷ ἡλῆλατο* E 399 f. *thrilled with pains since the arrow was fixed in his stout shoulder.*

f. In these contrasted clauses, *αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά*, as well as *δέ*, may be used in correlation with *μέν*.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as *τριπλῇ τετραπλῇ τε* A 128 *threefold or (and) fourfold*, in which prominence is given to the second member. Cf. *ἓνα καὶ δύο* B 346, *χθιζά τε καὶ πρωιζά* B 303, *τριχθά τε καὶ τετραχθά* Γ 363, *O terque quaterque beati*, Verg. *Aen.* I. 94.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as *λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον* Γ 318 *the people prayed to the gods with uplifted hands* (lit. and lifted their hands) for *χεῖρας ἀνασχόντες*, cf. *μεγάλ' εὐχετο, χεῖρας ἀνασχών* A 450; (*Ζεὺς μερμήριζε ὡς Ἀχιλῆα*) *τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν* B 4 *was pondering how he might honor Achilles by destroying* (lit. and destroy) etc.; cf. *ἦλθε φέρων, ἔχων* A 12 f.; *ἀλλ' ἀκούουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ* A 565 *for ἐμῷ πειθομένη μῦθῳ*. See § 11 g.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as *κατένευσεν | Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι* B 113 *promised that I should sack Ilios, and return*, but in the very next verse is the English idiom, *νῦν δὲ κακὴν ἀπάτην βουλευόσασα, καί με κελεύει | δυσκλέα Ἄργος ἰκέσθαι* B 114 f. *planned an evil deceit and bids me go etc.*, for *ἀπάτην βουλευόσας*.

§ 22. THE HOMERIC DIALECT. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capri-

ciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use *ἔμμεναι* as dactyl, — ∪ ∪; *ἔμμεναι* as anapaest, ∪ ∪ —; *ἔμμεν* as trochee, — ∪; *ἔμμεν* as pyrrhic, ∪ ∪; *εἶναι* as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. Metrical convenience often or generally decided between the use of *Ἀχαιοί* or *Ἀργεῖοι*. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms.

c. The same is true in the case of synonyms and stock epithets or phrases. *ἀναξ ἀνδρῶν* *Ἀγαμέμνων* is used after the feminine caesura (§ 58 *f*) of the third foot, but *εὐρὸν κρείων* *Ἀγαμέμνων*, *Ἀγαμέμνονος Ἀτρεΐδαο*, or *Ἀγαμέμνονα ποιμένα λαῶν* after the masculine caesura of the same foot. *Πηληϊάδew Ἀχιλλῆος* is used after the penthemimeral caesura (§ 58 *e*), *πόδας ὠκὺς Ἀχιλλεύς* after the hepthemimeral caesura (§ 58 *g*), but *ποδάρκης διὸς Ἀχιλλεύς*, *ποδώκεος Αἰακίδαο* or *ἀμύμονος Αἰακίδαο*, *ποδάρκει Πηλεΐωνι*, *ποδώκεα Πηλεΐωνα*, *ἀμύμονα Πηλεΐωνα*, or *Ἀχιλλῆα ππολίπορθον*, after the feminine caesura of the third foot, with *διὸς Ἀχιλλεύς* as a tag when the verse is filled up to the Bucolic diaeresis (§ 58 *h*). *Cf.* the epithets of Apollo, *ἐκάτοιο* A 385 ∪ ∪ ∪, *ἐκηβόλου* A 14 ∪ — ∪ ∪, *ἐκάεργος* A 479 ∪ ∪ — ∪, *ἐκατηβόλου* A 370 ∪ ∪ — ∪ ∪, *ἐκατηβελέταο* A 75 ∪ ∪ — ∪ ∪ — ∪. See § 12 *b*.

d. The dialect is essentially Ionic and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech and certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their camp-fires the Ionian songs of Tyrtaeus.

e. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, there was less difference between the dialects than at the earliest period when we have monumental evidence concerning them.

f. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the

usage of the people and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in and there was a gradual assimilation of what was obsolete to later and more familiar forms, when the older forms were unprotected by the metre.

§ 23. VOWELS AND VOWEL CHANGES. a.  $\eta$  is regularly used for  $\bar{a}$ , as *ἀγορή*, *ῥομή*, except in *θεά goddess*, *λαός people*, and some proper names (as *Alveías*). Occasionally, as B 370, *μᾶν* is found instead of the less frequent *μῆν* (the strong form of *μέν*). *ἄλτο* A 532 (from *ἄλλομαι*) is another instance of  $\bar{a}$ , unless it is to be written *ἄλτο*. (H. 30 D.)

b. The final  $\bar{a}$  of the stem is retained in the genitive endings *-ᾶο* and *-ᾶων* of the 1st declension, as *Ἀτρεΐδᾶο* A 203.

c. *ᾶο* is often changed to *εω* by transfer of quantity: *Ἀτρεΐδᾶο*, *Ἀτρεΐδew*. Cf. *βασιλῆος* with Attic *βασιλέως*. But the frequent *λαός* never has the Attic form *λεώς*.

d. Compensative lengthening is sometimes found where it is not in Attic, as *ξείνος* (*ξένφος*), *εἵνεκα* (Lesbian *ἔνεκα*), *κούρη* (*κόρφα*), *μῶνος*, *οὔρος* (*ὄρφος*), *δουρός*.

e. Diphthongs occasionally preserve  $\iota$  where it is lost in Attic before a vowel: *αἰεῖ*, *αἰετός*, *ἐτελείετο* (§ 47 g), *οἶνοβαρείων*, *ὀλοή*, *πνοή*, *χρύσειος*.

f. But  $\iota$  is lost before a vowel in *ὠκεία* (*ὠκεῖα*) *Ἴρις* B 786, in *-οο* for *-οιο* as genitive-ending of the 2d declension (§ 35 b), and in *ἔμω* for *ἔμωιο*, etc.; cf. *χρυσείως* A 246 with *χρυσέω* A 15. As in Attic, the penult is sometimes short in *νίος* (as A 489, Δ 473). In these cases  $\iota$  has turned into the  $y$ -sound. Likewise  $v$  is sometimes dropped between two vowels. See § 59 k δ.

§ 24. Contraction. Concurrent vowels generally remain uncontracted: *ἔικων*, *ἄλγεα*, *πάς* (in nominative and vocative singular), *ὄς* (*ὄφς* = *ovis*, *eue*). Attic *εῦ* is regularly *εῦ* before two consonants, and the adjective is always *εῖς* or *ἦς*. Patronymics from nouns in *-εως* form *-εΐδης*, *-εΐων*, as *Ἀτρεΐδης* A 7, *Πηλεΐωνα* A 197. (H. 37 D; G. 846.)

§ 25. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: *Ἀτρεΐδew* —  $\cup \cup$  —, *θεοειδέα* Γ 27, *δὴ αὔτε* A 340, *πόλιος* B 811, *Ἰστίαϊαν* B 537, in which last two examples  $\iota$  must have had very nearly the pronunciation of its cognate  $y$ -sound. The genitives in *-εω*, *-εων* are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ῆμέων* did not differ in metrical quantity from *ἡμῶν*.

§ 26. *Crasis* is not frequent. Note *τούνεκα* A 291, *ωῆτός* E 396, *χήμεις* B 238 (*καὶ ἡμείς*). (H. 76; G. 42 ff.)

§ 27. *Hiatus* (H. 75 D; G. 34) is allowed.

a. After the vowels *ι* and *υ*, as *ἐγγχεῖ ὀξυόεντι* E 50.

b. When the two vowels between which it occurs are separated by a caesura (*καθῆστο ἐπιγνάμψασα* A 569) or by a diaeresis (§ 58 h): seldom after the first foot (*αὐτὰρ ὁ ἔγνω* A 333), more frequently after the fourth foot (*ἐγγχεα ὀξυόεντα* E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 58 d.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 a), as *τῷ σε κακῇ αἴσῃ* A 418. See § 59 k ε.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 k), as *τὴν δ' ἐγὼ οὐ λύσω* A 29, *μή νύ τοι οὐ χραίσμῃ* A 28. Here the final and initial vowels may be said to be blended. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *μυρί' Ἀχαιοῖς ἀλγε' ἔθηκεν* A 2.

f. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word, § 24.

§ 28. *Elision*. (H. 79; G. 48.) a. *ᾶ* (in inflectional endings and in *ᾶρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *αι* is elided seven times in *μοί*, three times in *τοί*, once in *σοί* A 170 (unless *οὐδέ σοι ᾧω* or *οὐ σοι ὀίω* should be read there for *οὐδέ σ' ὀίω*).

b. *τό*, *πρό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὄτι* do not suffer elision; *ὄτ'* is for *ὄτε* (either the temporal conjunction or the relative *ὅ* with *τέ* affixed, § 42 m), *τ'* for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *τὰ κάκ'* [*κακά*] A 107. Elision is not left to the reader as in Latin poetry.

§ 29. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ᾶρα* and of the prepositions *ἀνά*, *κατά*, *παρά*, may be cut off

(ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost as it is in elision).

b. After apocope, the *ν* of ἀνά and *τ* of κατά follow the usual rules for consonant changes: ἀμπεπαλὼν Γ 355, κάββαλεν E 343 (κατέβαλεν), καὶ δέ (κατὰ δέ) frequently, κάκτανε Z 164 (κατέκτανε), κατπεσέτην E 560, καρρέζουσα E 424.

c. αἰέρυσαν A 459 is explained as derived by apocope, assimilation, and vocalization of *ρ*, from ἀνά and φέρνω.

d. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

§ 30. CONSONANTS AND CONSONANT CHANGES. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older or justified etymologically, as ποσσί, ποσί (from ποδ-σι); νείκεσσε, νείκεσε (νεῖκος, νεικεσ-), ὀππος (ὄκρω, cf. Latin *quis* etc.), ὄττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflexion or composition a short vowel is brought before them (see § 59 h), as ἐλλίσσεται Z 45.

c. But sometimes ρ is not doubled where it would be in Attic, as ᾠκυρόφ E 598, κατέρεξε A 361.

d. Palatal and lingual mutes often remain unchanged before μ, as ἴδμεν, κεκορυθμένους.

e. Lingual mutes are commonly assimilated to a following σ, as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι (εἶναι) for ἔσμεναι, ἀργεννός while for ἀργεσ-νος, as ἀργεννάων Γ 198, ἔννυμ for φεσ-νυμ (§ 32 a), ἐρεβεννή E 659 dark, cf. Ἑρεβος.

f. σ is frequently retained before σ, as ἔσσομαι, ἐτέλεσσε.

g. Between μ and λ or ρ, β is sometimes developed, as ἀμβροτος from stem μρο or μορ (Latin *mors*, *morior*), while in βροτός mortal, the μ of the stem is lost; μέμβλωκε from μλο or μολ (cf. ἕμολον).

h. κάμβαλε is found occasionally, in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 29 b).

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names Neoptolemus (Neoptólemos) and Ptolemy (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε (ἡμᾶς), ἡμαρ (ἡμέρα), ἄλτο (from ἄλλομαι), ἡέλιος (ἥλιος), Ἄιδης (\*Αἰδης), ἡώς (ἔως).

k. The *ν* movable was written by some ancient critics after the ending *-ει* of the pluperfect, as *βεβλήκειν* E 661, *ἠνώγειν* Z 170; cf. *ἤσκειν* Γ 388 (*ἤσκειν*). It is freely used before consonants to make a syllable long by position (§ 59 f).

1. The final *σ* of adverbs is omitted more often than in prose. Not merely *ἐξ* and *ἐκ*, *οὕτως* and *οὕτω*, but also *πώς* and *πώ*, *πολλάκις* and *πολλάκι*, *ἀμφίς* and *ἀμφί* (adverbial), are found as collateral forms.

§ 31. *Metathesis* of *α* and *ρ* is frequent (H. 64; G. 64): *καρδίη* B 452, *κραδίη* α 353; *κάρτιστοι* A 266, *κράτος* A 509. Cf. *τραπέομεν* Γ 441 from *τέρπω*, *τερπικέρανος* from *τρέπω*.

For the shifting of quantity from *-αο* to *-εω*, see § 23 c.

§ 32. *The Digamma*. (H. 72 D.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (*ναυ*, *φ*, pronounced as English *w*):—

*ἀγνυμι* break, *ἄλεις* enough, *ἀλῶναι* am captured, *ἄναξ* king, *ἀνδάνω* please, *ἀραιός* thin, *ἀρνός* lamb, *ἄστυ* city, *ἔ, οὐ, οἱ* him, etc. with a possessive pronoun *ὅς, ἡ, ὃν* (ἰός κτλ.), *ἔαρ* Spring, *ἔθνος* tribe, *εἴκοσι* twenty, *εἴκω* yield, *εἶρω* say, (future *ἐρέω*), *ἐκάς* far, *ἐκαστος* each, *ἐκυρος* father-in-law, *ἐκῶν* willing, *ἐλίσσω* wind, *ἐλπομαι* hope, *ἐννυμι* (φεσ-νυμι) clothe, *ἐσθής*, *εἵματα* clothes, *ἔπος* word, *ἐργον*, *ἐρδω* work, *ἐρύω*, draw, *ἔτος* year, *ἕξ* six, *ἔτης* companion, *ἡδύς* sweet, (*ἀνδάνω* please), *ἡθός* haunt, *ιάχω* cry aloud, *ιδεῖν* see, (and *οἶδα*, *εἶδος*), *ἵκελος*, *ἕοικα* am like, *ἰς, ἰφι* strength, *σινεω*, *ἴσος* equal, *ἴτυς* felly, *οἶκος* house, *οἶνος* wine.

b. Probably *ἦρα* (ἐπὶ *ἦρα* φέρων A 572), *Ἥλιος*, and *Ἴρις*, and several other words, also were pronounced with initial *φ*.

c. *ἀνδάνω*, *ἔ, ἐκυρος*, *ἕξ*, and others seem to have begun originally with two consonants, *σφ*.

d. The verse alone affords no sufficient test for the former existence of *φ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *φ*, since *σ* and *γ* (*γ*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions of other Greek dialects, from a few notes of ancient grammarians, and from other cognate languages (cf. *ἐργον* work, *οἶνος* wine).

e. The sound of *φ* evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but *φ* can be restored in many passages by minor changes. For *νῖδον ἐκηβόλον* A 21 it is possible to read *νῖα φεκηβόλον*, for *πάντεσσι δ' ἀνάσσειν* A 288 it is easy to read *πᾶσιν δὲ φανάσσειν*, and *χεροὶ φεκηβόλου* for *χεροῖν ἐκηβόλου* A 14. Perhaps *κτεῖναι μὲν ῥ' ἀλέεινε* Z 167 may have been *κτεῖναι μὲν φε κτλ*.



f. That the sound of *f* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

g. *f* sometimes leaves a trace of its existence in its cognate vowel *υ*: αἰέρυσαν A 459 for ἀφέρυσαν (§ 29 c), ταλαύρινον E 289 for ταλάφρινον. So doubtless ἀπούρας A 856 for ἀποφράς.

h. Some irregularities of quantity may be explained by this vocalization of *f*. Thus ἀπῶειπών T 35 may have been ἀποφειπών pronounced nearly as ἀπουειπών. αὔαχοι finds its analogy in γένετῳ ἰαχῇ Δ 456 (γένετοιαχῇ).

i. A neighboring vowel is sometimes lengthened to compensate for the loss of *f* (§ 59 c).

j. An *ε* was sometimes prefixed to a digammated word and remained after the *f* was lost, as ἐέλωρ, ἐέκοσι, ἐέργει, ἐέ.

k. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with *σf*, as ἀνδάνω κτλ., cf. c above), as ἐκών, ἴσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἡδος, — ἐννυμ, but ἐσθής.

l. For the augment and reduplication of digammated verbs, see § 43 d.

m. For δφείδω, δφῆν, see § 59 h.

§ 33. DECLENSION. *Special Case Endings.* (H. 217; G. 292 ff.) a. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem forms a genitive and dative in both singular and plural.

b. The suffix -θι is added to the stem to denote *place where*.

c. The suffix -θεν is added to the stem to denote *place whence*: Ἴδηθεν from *Ida*, οὐρανόθεν from *heaven*. It forms a genitive with the pronominal stems, as ἔθεν εἵνεκα Γ 128, πρὸ ἔθεν E 96.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε *homeward* (also οἴκαδε, especially of the return of the Achaeans to their homes) ὄνδε δόμενδε *to his own house*, ἄλαδε *seaward*, κλισίῃνδε *to the tent*.

§ 34. *First Declension.* (H. 134 ff.; G. 168 ff.) a. *η* is found for final *α* of the stem with the exceptions mentioned in § 23.

b. The nominative singular of some masculines ends in -τᾶ for -της: μῆγίετα *counsellor*. Cf. the Latin *poetā, nauā. εὐρύσπα far-sounding* is used also as accusative, e.g. A 498.

All of these words are adjectival (*titular*) except Θυέστα B 107.

c. The genitive singular of masculines ends in -αο or (by transfer of quantity, § 23 c), -εω. After a vowel this ending may be contracted to -ω, as Αἰνείω E 534, Βορέω Ψ 692. The ending -εω is always pronounced as one syllable by synizesis (§ 25).

d. The genitive plural ends in *-ων* or *-ων*: *θεάων, βουλέων*. *-ων* is regularly pronounced as one syllable.

e. The dative plural ends in *-ησι(ν)* or rarely in *-ης*.

§ 35. *Second Declension*. (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending *-ιο*, which affixed to the stem vowel makes *-ιο*.

b. The termination *-οο* is indicated by the metre in certain places where all the Mss. give a corrupt form, as *ὀψιτέλεστον ὁ κλέος οὐ ποτ' ὀλεῖται* B 325. It is to be recognized also in *Περεῶο* B 552 for *Περεάοο*, from *Περεῶς* for *Περεάος*.

For the loss of *ι* in the change from *-ιο* to *οο*, see § 23 f.

The *-οο* was afterwards contracted to *ου*.

c. The genitive and dative dual end in *-ουν*: *τοῦν, ὧμουν*.

d. The dative plural ends in *-οισι(ν)* or *-οις*. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 36. *Third Declension*. (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant: *Διὶ μῆτιν ἀτάλαντος*, cf. *ὑπερμενί φίλον* B 116.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: *πόδεσσι, ποσσὶ* (§ 30 e), *ποσί*, — *ἀνδρεσσι, ἀνδράσι*, — *κύνεσσι, κυσί*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε* which is sometimes lengthened.

d. Nouns in *-εϋς* generally lengthen *ε* to *η* in compensation (§ 59 c) for the *υ* which between two vowels becomes *ϕ* and is lost, as *βασιλεϋς, βασιλῆος*.

§ 37. *Anomalous forms*. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. *ἴκω, ἰκάνω, ἰκνέομαι*, — *πείθομαι, πυνθάνομαι*, — *μένω, μίμνω, μιμνάω*), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *ἄλκη* Γ 45, but *ἄλκι* E 299; *ἐρίηρος* *ἐταῖρος* Δ 266, but *ἐρίηρες* *ἐταῖροι* Γ 378; cf. *πολιήτας* B 806 with *πολίται*.

c. Of *νίος*, three stems are found: (1) *νίός, νίόν, νιέ*. The other forms of this declension are very rare. (2) *νιέος, νιέτι, νιέα* as if from *νιός*. (3) *νίος, νι, νια*, as from a nominative *νίς*.

In this word the first syllable is sometimes short (§ 23 f), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Μυκῆρη Δ 52, Μυκῆνας B 569; Θήβης Δ 378, Θήβας E 804. Instead of the later plural Θεσπιαί, Πλαταιαί, Homer uses only the singular: Θεσπειαυ B 498, Πλάταιαν B 504.

§ 38. ADJECTIVES. a. Some adjectives of three terminations are used as if of two terminations, i.e. the masculine form is used also for the feminine: ἰφθίμους ψυχάς A 3, κλυτὸς Ἴπποδάμεια B 742, ἥερα πουλύν E 776, Πύλοιο ἡμαθόεντος B 77.

b. The feminine of adjectives in -υς, ends in -ειᾶ (gen. -ειης), -εᾶ (§ 23 f'), or -η: βαθεία, βαθείης, — ὠκεία, — βαθείης, βαθέην.

c. πολὺς (πουλὺς) has in the masculine and neuter both stems πολυ- (πουλυ-) and πολλο- (for πολυο-, § 37 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολίος, πολίης, πολέων, πολέεσσι, κτλ.

§ 39. PATRONYMICS. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίωνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, cf. Ἀτρεΐδης A 7, Μενουτιάδης A 307, before the names *Agamemnon*, *Patroclus* had been mentioned.

A. c. The patronymic is formed from stems of the 1st declension by adding -δα-: Ἀγγηιάδω B 624, or more frequently by adding -ιαδα-: Λαερτιάδης Γ 200.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the 2d declension: Μενουτιάδης. So also by stems of the 3d declension: Πηληιάδω A 1 (as well as Πηλείδης Σ 316, Πηλείωνα A 197). See j below.

e. The suffix -ια- is added to stems in ο, and the ο is lost as in d above: Κρονιάδης, — also to stems in ευ, which lose their υ between two vowels (cf. 23 f'): Ἀτρεΐδης A 7, — also to consonantal stems, as Ἀγαμέμνονις a 30. Ἀνθεμιάδης Δ 488 is formed as from Ἀνθεμος rather than from Ἀνθεμίων (Ἀνθεμίωνος νιόν Δ 473).

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρεΐδης, Ἀτρεΐων, as tetrasyllables not trisyllables. The verse ictus never falls on the α.

g. Female patronymics are formed by the suffix -ιδ- which loses δ before the nominative sign: Χρυσήδα (acc. of Χρυσής) A 182, Βρισηίδα A 184. Ἀχαιίδες B 235 corresponds to κοῦροι Ἀχαιῶν A 473.

B. h. Patronymics are formed also by the suffix *-ιον*: *Κρονίων* A 528 (with genitive *Κρονίωνος* or *Κρονίονος*), *Ἀτρείων*, *Πηλείων*. In these last forms from nouns in *-εύς* the *ι* is always short.

i. The corresponding female patronymic is found in *Ἀδρησινή* E 412.

j. *Ταλαϊόνιδας* B 566 is irregular; it seems to be formed by a cumulation of suffixes from *Τάλαος*. So *Λαομεδοντιάδης* (*Λαομεδοντιάδης* Γ 250) is formed from *Λαομεδόντιος* which itself appears as a patronymic (in the form *Λαομεδόντιος*) in a Boeotian inscription.

k. Some adjectives in *-ιος* are used as patronymics, as *Τελαμώνιος Αἴας* B 528.

l. The patronymics in *-δης* are far more numerous than those in *-ιον*.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called *Αἰακίδης* B 860; Priam, *Δαρδανίδης* Γ 303; the two grandsons of Actor, *Ἀκτορίωνες* B 621. Thus in later poetry, Heracles is called *Alcides* (*Ἀλκείδης*) from Amphitryo's father *Ἀλκαῖος* or *Ἀλκεύς*.

§ 40. COMPARISON OF ADJECTIVES. a. Comparatives and superlatives end in *-ίων*, *-ιστος* more frequently than in Attic. (H. 253; G. 72.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἀριστος*), *βέλτερον*, *κρείσσων*, *λύιον*, *φέρτερος*.

§ 41. NUMERALS. (H. 288; G. 372 f.) a. *ένί* has a collateral form *ἰνί* Z 422; cf. the feminine form *ἰνί* Δ 437.

b. *δύω*, *δύο* is indeclinable. It has the collateral forms *δωῶ*, *δουῶί*, *κτλ.*

§ 42. PRONOUNS. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the 3d personal pronoun when enclitic are 'anaphoric,' like *αὐτοῦ* *κτλ.* in Attic; when accented they have their original reflexive use, like Attic *ἐαυτοῦ*, *ἐμυαυτοῦ*, *σεαυτοῦ*, *κτλ.*, which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμεῖο* to *ἐμέο*, of *σεῖο* to *σέο*, *κτλ.*, see § 23 f.

d. *αὐτός* regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. Cf. § 11 j fn.

The presumption is always strongly in favor of the original meaning; but all shades of meaning are found from the strict intensive to the simple anaphoric use of the Attic dialect.

e. For *αὐτως* in the sense of *ὥσαύτως*, see g below. In this use it has a large variety of meanings, as (*ἀφρονά τ'*) *αὐτως* Γ 220 *a mere (simpleton)*; *without cause* A 520, *without a prize* A 133, *absolutely* B 138, *vainly* B 342, *without chariot* E 255. Most of these meanings are derived from *in the*

same way as before, the connection determining the special sense of each passage.

f. The Attic article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , generally retains its demonstrative force in Homer, but like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use,  $\delta$ ,  $\eta$ ,  $\alpha\iota$ , are best written  $\delta$ ,  $\eta$ ,  $\alpha\iota$ . —  $\tau\acute{o}\iota$ ,  $\tau\alpha\iota$ ,  $\tau\acute{\omega}\varsigma$  are used besides  $\alpha\iota$ ,  $\alpha\iota$ ,  $\acute{\omega}\varsigma$ .

g. Thus the absence of the article does not mark a noun as indefinite; cf.  $\mu\eta\nu\iota\nu$   $\delta\epsilon\iota\delta\epsilon$   $\theta\epsilon\acute{\alpha}$  A 1 with *arma virumque cano*. Frequently  $\alpha\upsilon\tau\omega\varsigma$  is equivalent to Attic  $\acute{\omega}\sigma\alpha\upsilon\tau\omega\varsigma$  ( $\acute{\omega}\varsigma$  being the adverb of the article, see f above and § 56 c) while  $\acute{\omega}\varsigma$   $\delta'$   $\alpha\upsilon\tau\omega\varsigma$   $\Gamma$  339 is equivalent to Attic  $\sigma\upsilon\tau\omega$   $\delta'$   $\acute{\omega}\sigma\alpha\upsilon\tau\omega\varsigma$ .

h. The demonstrative article is often followed by a noun in apposition with it, as  $\alpha\iota$   $\delta'$   $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\sigma\alpha\nu$   $\text{'Αχαιοί τε Τρῶές τε}$   $\Gamma$  111, *but these rejoiced, both Achaeans and Trojans*,  $\alpha\upsilon\tau\grave{\alpha}\rho$   $\delta$   $\beta\omicron\upsilon\iota\nu$   $\acute{\iota}\epsilon\rho\upsilon\sigma\epsilon\nu$   $\acute{\alpha}\nu\alpha\zeta$   $\acute{\alpha}\nu\delta\rho\omega\nu$   $\text{'Αγαμέμνων}$  B 402 *but he, Agamemnon, king of men, sacrificed an ox*.

i. The forms with initial  $\tau$  often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 21), as is particularly clear in  $\delta\lambda\lambda\grave{\alpha}$   $\tau\grave{\alpha}$   $\mu\acute{\epsilon}\nu$   $\mu\omicron\lambda\iota\omega\nu$   $\acute{\epsilon}\xi\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$   $\tau\grave{\alpha}$   $\delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$  A 125 *but what we took as spoils from the cities, these have been divided*.

j.  $\kappa\epsilon\iota\nu\omicron\varsigma$  is often found for  $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ .

k. Besides the Attic forms of the relative,  $\delta$  is used for  $\delta\varsigma$ ,  $\delta\omicron\nu$  (better  $\delta\omicron$ , § 35 b) for  $\sigma\upsilon$ .

l. The forms  $\delta\varsigma$  and  $\delta$  have also a demonstrative use, especially  $\delta\varsigma$  with  $\sigma\upsilon\delta\acute{\epsilon}$ ,  $\mu\eta\delta\acute{\epsilon}$ ,  $\kappa\alpha\iota$ , and  $\gamma\acute{\alpha}\rho$ .

For the relative use of the article, see i above.

m. The neuter  $\delta$  is frequently used as a conjunction, like *quod*. So also  $\delta\tau\iota$  and  $\delta$   $\tau\epsilon$ .

n. The indefinite and interrogative pronouns have genitive singular  $\tau\epsilon\acute{o}$ ,  $\tau\epsilon\upsilon$ .

o. In  $\delta$   $\tau\iota\varsigma$  for  $\delta\varsigma$   $\tau\iota\varsigma$  (cf.  $\delta$  for  $\delta\varsigma$ , k above), the first stem often remains uninflected.

§ 43. CONJUGATION. *Augment and Reduplication*. (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential: whether temporal or syllabic, it may be omitted in the Homeric poems; the accent is then thrown back as far as possible, as  $\tau\epsilon\upsilon\chi\epsilon$  A 4,  $\acute{\omicron}\lambda\acute{\epsilon}\kappa\omicron\nu\tau\omicron$  A 10,  $\acute{\alpha}\phi\acute{\epsilon}\iota$  A 25.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as  $\beta\eta$  for  $\acute{\epsilon}\beta\eta$ .

c. Sometimes initial  $\rho$  is not doubled after the augment, as  $\acute{\epsilon}\rho\epsilon\zeta\epsilon$  B 400; sometimes initial  $\lambda$ ,  $\mu$ , or  $\sigma$  is doubled after the augment.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as *ἔειπον, ἔηκε*, — *ἔοικα, ἔοργα*.

e. The second aorist active and middle, of verbs whose stem begins with a consonant, is often found with a reduplicated stem, as *ἐκέλετο, ἀμπεπαλὼν, ἔτετμε, τετύκοντο*.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist where the augment also may be used (*cf.* Attic *ἤγαγον*), as *ἤραρε*, and the peculiar form *ἠνίπαπε* B 245 from *ἐνίπτω* in which the final consonant of the theme is reduplicated with *α* as a connective.

g. *δαῖδοικα* and *δεῖδια* have irregular reduplication; probably these are to be explained as for *δεδρῶικα, δεδρῶια*.

h. *ἔμμορα* (from *μείρομαι*) and *ἔσσονται* (from *σεύω*) double the initial consonant and prefix *ε* as if they began with two consonants.

§ 44. *Endings.* (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings, *-μι, -σθα, -σι*, occur more frequently than in Attic; especially *-μι* and *-σι* in the subjunctive, as *ἴδωμι, ἀγάγωμι, ἐθέλῃσι, βάλῃσι*. These endings are rare in the subjunctive of the contracted *μι*-forms, as *δῶσι* A 129.

b. In the pluperfect, the older endings *-εα κτλ.* are preserved. The third person singular ends in *-εε(ν)* or *-ειν*, as *βεβήκειν* A 221, *ἤδεε* B 409.

c. The second and third persons singular of the first aorist optative active end in *-εας, -εε(ν)*, as *μείνειας, καλέσειεν*. The second person in *-αις* occurs very rarely. The third person in *-αι* is more common, as *γηθήσαι* A 255. The third person plural ends in *-ειαν*, as *τίσειαν* A 42, *ἀκούσειαν* B 282.

d. The third person plural optative active of *μι*-verbs ends in *-ειν*, as *εἶεν, δαμῶεν, δοῖεν*.

e. The third person plural imperative ends in *-των, -σθων* (never *-τωσαν, -σθωσαν*).

f. a. Active infinitives (except in the first aorist) frequently end in *-μεναι*, which is sometimes shortened after a short vowel to *-μεν*, as *ἔμμεναι, ἔμμεν, ἐλθέμεν(αι), τεθνάμεν(αι)*.

β. The shortening of *-μεναι* to *-μεν* occurs generally before a vowel, where it may be called elision.

γ. The ending *-ναι* is found only after a long vowel, as *δοῖναι*.

g. Aorist passive infinitives end in *-μεναι* or *-ναι*.

h. The second person singular of the middle generally remains uncontracted (§ 24), as *οἰδύρεαι, ἴδῃαι* Γ 130, *βάλλεο* A 297. Contracted forms are used occasionally, as *μετατρέπη* A 160, *γνώση* B 365, *κεκλήση* Γ 138.

i. In the perfect middle, *-σαι* regularly loses its *σ*.

*ωτιόω-σο* retains its *σ* only in the imperative, as *ἔσσο, ἴστασο*.

*without* The first person plural middle often ends in *-μεσθα*.

l. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in *-ται*, *-το* for *-νται*, *-ντο*. Before these endings smooth labial and palatal mutes are aspirated, as *ἐπιτετράφαται* (perfect passive of *ἐπιτρέπω*).

m. The third person plural indicative of the aorist passive generally ends in *-εν* instead of *-ησαν*, as *ἤγερθεν* A 57, *φάανθεν* A 200, *τράφεν* A 251 *διέτμαγεν* A 531. Cf. the active *ἔλυσαν*, *ἔλυσον*.

n. Similarly, *ν* is used for the later *-σαν* in the imperfect and second aorist of *μ*-verbs, as *ξύνην* A 273, *ἔσταν*, *στάν*, *ἔβαν*.

o. For the optative ending of *μ*-verbs, in *-ειν* not *-ιησαν*, see *d* above.

§ 45. *Subjunctive Mode.* a. The variable vowel ('connecting vowel') of the subjunctive is generally short in the first aorist, second aorist of *μ*-forms, second aorist passive, second perfect of primitive formation, as *βήσομεν*, *ἀγείρομεν*, *ἴομεν*, *θείομεν*, *τραπέιομεν*, *δαμῖετε*, *εἶδομεν*, *πεποιθομεν*. (H. 373 D; G. 780.)

This short vowel is found before the endings *-μεν*, *-τον*, *-τε*, and in middle forms.

b. A few forms of the first aorist have a long vowel following the analogy of the present, as *δηλήσῃται* Γ 107.

c. There are no certain examples of the short mode-vowel in the present of verbs in *-ω*. (For *βούλεται ἀντιάσας* A 67, *βούλην' ἀντιάσας* may be substituted, etc.)

N.B. The forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 46. *Optative Mode.* For the optative endings, see 44 c, d.

§ 47. *Contract Verbs.* (H. 409 D; G. 784 ff.) a. Verbs in *-ω* exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely, as *πεινώων* Γ 25. (*οὔρα*, Δ 525 and often, is a second aorist, see § 53.)

c. The vowels of the uncontracted forms are generally assimilated, *α* prevailing over *a* following *ε* or *η* but being assimilated to *ο*, *ω*, or *ου*. These forms are intermediate between the original and the contracted stage.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage (§ 22 f).

e. Verbs in *-ω* generally remain uncontracted; except *εε*, which is generally contracted in the Mss., but often the uncontracted forms are

metrically possible. *eo* is very rarely contracted except in the participle ending *-ευμενος* (where contraction occurs to prevent a too frequent recurrence of short syllables, § 59 *e*). *ew* is never contracted but is often pronounced as one syllable by synizesis (§ 25).

f. Sometimes the variable vowel *ε* is contracted with *ε* of the stem instead of with the termination. One of these vowels is sometimes dropped, as *ἀποαίρεο* A 275.

g. The older form of these verbs, in *-ειω*, is sometimes preserved, as *ἐτελείετο* A 5, *νικεῖησι* A 579. See § 23 *e*.

h. *φορέω* forms *φορέειν* Δ 144, *φορήναι* B 107.

i. Verbs in *-ow* are generally contracted. Sometimes they have forms with the double *o* sound, like verbs in *-aw*, as *ἐστρατώνοντο* Γ 187 (which might be written *ἐστρατόοντο*).

§ 48. TENSES. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double *σ* in the future and first aorist, active and middle.

b. In the future the *σ* of the before-mentioned verbs often disappears, as *καλέουσα* Γ 383, *ἀλείται* B 325.

c. Stems in *δ* often show double *σ* in the aorist.

d. Most of these forms with *σσ* may be explained as original or assimilated, as *νέικεσσε* from the theme *νέικεσ* (*cf.* *νέικος*), *κομίσσατο* for *κομύδσατο* (*cf.* *κομυδή*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in *λ* and *ρ* retain the *σ* of the future and aorist (as some do in Attic), as *ἔλσαι* A 409, *κύρσας* Γ 23, *ᾠρσε* A 10.

f. The so-called Doric future with tense-sign *σε*, is found in *ἐσσεῖται* B 393.

g. Some verbs have a future without tense-sign, as *εἴμι*, *κακκέοντες* to lie down, *ἔδομαι*, *πίομαι*, *ἐρίω*. Most of these verbs are old presents which acquired a future signification. *εἴμι* is not always future in Homer, *cf.* B. 87.

h. Some verbs form the first aorist active and middle without *σ*, as *ἔχεν* Z 419 (from *ἔχεα* for *ἔχεα*), *ἔσσενα* E 208, *ἔκηα* A 40 from *καίω*.

i. The first aorist often has the variable vowel of the second aorist *ο/ε*, as *ἔζον*, *δύσπετο*. So in the imperative, as *βήσπεο* E 109, *ὄρσπεο* Γ 250, *ᾄξετε* Γ 105, *οἰσπετε* Γ 103; infinitive, *οἰσόμεναι* Γ 120; participle, *ἐπιβησόμενον* E 46.

j. Verbs in *-ζω* often have themes in *γ*, and thus futures and first aorists in *-ζω* and *-ξα*, as *ἐξαλαπάξαι* A 129, *πτολεμίζομεν* B 328.

§ 49. *Perfect.* (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in *-κα* is formed only from 20 vowel-stems. It is almost as rare as



the first aorist in -κα (ἔδωκα, ἔηκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as κέκμηκας Z 262, but κεκμηῶτι Z 261.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάασι, γεγαῶτας, δεῖδιθι, ἔκτην, ἴδμεν, κεκμηώς, ἐπέπιθμεν, τέτλαθι.

d. ἐρρήγησι Γ 353 and ὀλώλη Δ 164 have the force of present subjunctives.

e. ἀκαχήμενος and ἑσσύμενος are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as ὄρωρεν B 797, ὤρορε B 143.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence ἐκνῖα not εἰκνῖα Γ 386 etc.

§ 50. VOICES. Middle. a. The active and middle forms ὀρᾶν (about 40 times) and ὀρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατε B 807, ἔφη A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο, Γ 262, ἔβη A 311; ἑδύσετο Γ 328, ἔδν Γ 36.

c. The future middle is sometimes used as passive, as τελέεσθαι B 36. Cf. 51 e.

d. The aorist middle is often used as passive. Cf. χολωσαμένη Γ 413 with χολωθείς A 98, χάρη Γ 76 with κεχαροίατο A 256, ἀγέροντο B 94 with ἤγεροντο A 57, ἀμφέχυντο B 41, κταμένοιο Γ 375. Cf. ἐλελίχθησαν E 497 they rallied, θωρηχθῆναι A 226 arm himself.

The passive formation in Greek is comparatively late.

§ 51. Passive. a. For the ending of the aorist passive infinitive, see § 44 g.

b. For the ending of the third person plural indicative, see § 44 m.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of μ-verbs (§ 52 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 45 a), as δαμήης Γ 436 (δάμνημι), τραπείομεν Γ 441 (τέρπω, § 31), but μυγίσσιν B 475 (μίσγω).

e. Homer has only two futures from passive stems.

f. Some verbs have both first and second aorists passive, as ἐμίχθη E 134, ἐμίγην Γ 445.

§ 52. Verbs in -MI. (H. 476 ff.; G. 787 ff.) a. Some verbs in -μ have forms in the present and imperfect indicative which follow the analogy of contract verbs: τιθεῖ, δίδοι, δίδουσι, ἰεῖσι.

b. For the ending *-ν* for *-σαν*, see § 44 n.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (cf. §§ 45 a, 51 d), as *δῶσιν* A 324, *θείομεν* A 143 (better *θήομεν*, Attic *θῶμεν*), *γνώωσι* A 302, *ἐρείομεν* A 62 (better *ἐρήομεν*, as from an *ἐρημι*).

§ 53. *Second Aorists without Variable Vowel.* (H. 489; G. 125, 3.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in *-μι*, as *ἄλτο* A 532 (*ἄλλομαι*), *ἔγνω* A 199, *δέκτο* B 420 (*δέχομαι*), *βλήτο* Δ 518 (*βάλλω*), *κλύθε* A 37, *κλύτε* B 56 (*κλύω*), *οὔτα* Z 64, *ἔσυντο* B 809 (*σεύω*).

§ 54. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix *-σκ*, and have the inflection of the imperfect of verbs in *-ω*. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost.

b. Verbs in *-ω* add the endings *-σκον* or *-σκομην* to the *ε*-form of the stem of the present or second aorist, as *ἔσκε*, *εἶπесκε*, *ἴδεσκε*.

§ 55. *PREPOSITIONS.* a. Prepositions often retain their original adverbial force (as *ἐν* δέ *but therein*, *παρὰ* δέ *and beside him*). They may be placed after the verbs or nouns with which they are connected. See § 19 b. (H. 785; G. 1222 ff.)

b. The preposition is often separated from the verb which it modifies, as *πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί | ἔστασαν* Δ 330 f., where *πὰρ* modifies *ἔστασαν*.

c. *Anastrophe.* (H. 109; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except *ἀμφί*, *ἀντί*, *ἀνά*, *διά*. *ἄνα* Z 331 stands for *ἀνάστηθι*. *ἐνι* is used for *ἐνεσι* or *ἐνεστι*, *ἐπι* for *ἐπεστι*, *μέτα* for *μέτεστι*.

β. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied, as *ἐπ' Γ 45* for *ἐπεστι*, — or by way of exception, in order to avoid ambiguity, as *ἐφ' A 350*, to show that the preposition is to be connected with the preceding word.

d. a. *ἐν* has the parallel forms *εἰν*, *ἐνί*. *εἰν* stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as *εἰν ἀγορῇ*, *εἰν Ἀῖδα δόμοισιν*.

β. The poet uses both *ἐς* and *εἰς*, *πρός*, *προτί*, and *ποτί*, *ὑπό* and *ὑπαί*.

γ. *ἀμφί*, *ἀνά*, and *μετά* are used also with the dative.

§ 56. ADVERBS. (H. 257 ff.; G. 365 ff.) *a.* A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as *χθιὺς ἔβη* A 424 *went yesterday*, *ἡερίῃ* A 497 *early in the morning*, *παιημέριοι* A 472 *all day long*, *πρηνής* E 58 (*pronus*) *on his face*.





*β.* *πρόφρων* *willing* is used only predicatively, where the English idiom uses *willingly*.

*b.* Adverbs ending in *-α* are common: *σάφα*, *τάχα*, *ᾠκα*. These seem to have been originally neuter cognate accusatives, and many are such still; *cf.* *πᾶλλ' ἐπέτελλε*, *πολλὰ ἤρᾱτο*, *μέγα νήπιε*, *μεγάλ' εὔχετο*, *κτλ.*

*c.* Adverbs in *-ως* are not common; they are most frequent from *ο*-stems: *οὔτως* (*οὔτος*), *ὥς* (*ὄς*), *αὐτως* (*αὐτός*), *κακῶς* (*κακός*). *ἰσως* and *ὁμοίως* are not found, *καλῶς* only *β* 63, *φίλως* only *Δ* 347.

§ 57. HOMERIC VERSE. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1668 f.) *a.* The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much time though not so much stress as the ictus-syllable (the *thesis*). The rhythm would be called  $\frac{3}{4}$  time in modern music. The English hexameter (found *e.g.* in Longfellow's *Evangeline*) is generally read as of  $\frac{3}{4}$  time.

*b.* The written word-accent is to be disregarded in reading Homeric verse. Occasionally the verse-ictus and word-accent may coincide, but the word-accent seems to have had no influence on the formation of the verse.

*c.* The dactyl (   or — ∪ ∪), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee<sup>1</sup> or heavy dactyl (   or — — ).

Dactyls are about three times as frequent as spondees in the Homeric poems.

*d.* Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς*, — *αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγίως ἐξ ἔρον ἔντο*. Many other verses have but one spondee (generally in the first foot) among the first five feet; as *ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν*.

<sup>1</sup> This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 27 b).

g. The Bucolic diaeresis (§ 58 h) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (*ἑπη σπονδειακά*). They are more common in Homer than in the Latin poets, — about 4 *per cent* of the verses of the *Iliad* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (*cf.* A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

j. The last foot in each verse is a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 59 a, l). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry; that is already done in the text; but he must be watchful for synizesis (§ 25).

§ 58. CAESURAL PAUSES. (H. 1081; G. 1642.) a. Each verse has one or more caesural pauses (*caesura* = *τομή cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation, but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no pause there. It occurs either after the ictus-syllable (as *μήνιν ἄειδε θεά Ἀθηναίῃσιν ἄρ' Ἀχιλλεύς* A 1 — — — | — — — | — — — | — — — | — — — |), or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον ὃς μάλα πολλὰ* α 1, — — — | — — — | — — — | — — — | — — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by

the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατήρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομειδής Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, εὐκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἀναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότα Νέστωρ κτλ. — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while Ἀγαμέμνωνος Ἀτρεΐδαι, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἦδ' ἐμείδοντες, ἀπαμείβετο φώνησέν τε κτλ. must be preceded by the masculine caesura of the third foot. See § 22 *b*, *c*.

*e*. The pause after the first syllable of the third foot is called the *penthemimeral caesura* (πέντε, ἥμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into  $2\frac{1}{2} + 3\frac{1}{2}$  feet. The pause between the two short syllables of the third foot divides the verse into  $2\frac{1}{2} + 3\frac{1}{2}$  feet.

*f*. The pause after an ictus-syllable is called a *masculine caesura* because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine caesura*.

*g*. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral caesura* (ἑπτὰ, ἥμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into  $2\frac{1}{2} + 1 + 2\frac{1}{2}$  feet.

*h*. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic diaeresis* (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This Bucolic diaeresis with the penthemimeral caesura divides the verse into  $2\frac{1}{2} + 1\frac{1}{2} + 2$  feet.

*i*. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as διὸς Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἀρης, φαίδιμος Ἐκτωρ, Φοῖβος Ἀπόλλων, Πηλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεὺς, ἰσῆθεος φῶς. See § 22 *c*. Hiatus is allowed here occasionally. See § 27 *b*.

*j*. A slight pause occurs about as often, after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —; hence οὔτε τέλεισας A 108, not οὐτ' ἐτέλεισας, and ἀλγε' ἔθηκεν A 2, not ἀλγεα θήκεν.

*k*. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and

cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot; as *ἐνθα ἶδον πλείστους Φρύγας ἄνδρας* Γ 185, where the last two words are so closely connected that no caesura is felt between them.

l. Even a slight pause is rare between the two short syllables of the fourth foot. In *καὶ ἐπέθετο μυθῶ* A 33, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, give perfect freedom from monotony without detracting from the grace and dignity of the measure.

§ 59. QUANTITY.<sup>1</sup> (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 22 a-c). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of apocope, synizesis, or elision.

Most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

<sup>1</sup> The beginner will find it convenient to remember concerning α, ι, υ, the vowels whose quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or if the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as μάχησι, ἥρωα, τρέπονσι, τέθηκα, — in the final syllables of neuter nouns, as δῶμα, ἥμαρ, μέλι, δάκρυ, — in suffixes, except where ν has been lost before σ, as φύσις, δολίης, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἄρα, ἐτι, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as ἐτίμα from ἐτίμαε, ἱρόν, from ἱερόν, and as the final vowel of the stem of nouns of the first declension.

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below); or

(3) that the pause (musical *rest*) of a caesura or diaeresis, fills out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 57 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the *ι* of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant, e.g. *Ἄϊδος* Γ 322 but *Ἄϊδα* A 3, from *α-φιδ* (§ 32), *μέμᾱσαν* B 863 but *μεμᾱότες* B 818 (*μεμασotes*).

d. α. A syllable which contains a long vowel or a diphthong is long by nature. Final *αι* and *α* are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as *Ἀπόλλωνος* A 14, *Ἀπόλλων*, A 380; *Ἄρες*, *Ἄρες* E 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric *ἴσος*, *κᾱλός*, and *φᾱρος*, became *ἴσος*, *κᾱλός*, and *φᾱρος* in Attic poetry. *φωρινό* (cf. *ὦρη ἐαρινῇ* B 471), Attic *ἐαρινός*, is found on a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, i.e. its quantity was variable.

δ. For the length of final *ι* in the dative singular of the third declension, see § 36 a. *πρὶν* in *πρὶν αὐτ'* Z 81 retains its original length, as a contracted comparative.

ε. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as *Ἀχιλλεύς* A 54, *Ἀχιλεύς* A 199; *Ὀδυσσεύς* A 430, *Ὀδυσσεύς* Δ 494; *Τρῆκην* B 729, *Τρῆκης* Δ 202; *ὄππως* A 344, *ὄπως* A 136; *μέσσον* Γ 266, *μέσον* A 481, κτλ., many of which doubled consonants are known to be justified etymologically.

ε. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of *ο* or *ω* in the comparison of adjectives (*σοφώτερος* but *κουφότερος*), and by the words which have a vowel similarly lengthened in the Attic

dialect (as *ἀθάνατος*, *προσήγορος*, *ὑπηρέτης*). We find *ἀνὴρ* but *άνερες*, *Πριάμος* but *Πριάμῃδης*, *θύγάτηρ* but *θύγάτερα*.

f. α. In Homeric verse a syllable which contains a short vowel is long by position when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding.

g. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as *Ἀφροδίτη* Γ 380, *ἀμφιβρότης* B 389, *ἀμφιδρυφής* B 700, *πρότραπισθαι* Z 336, *νεῦσέ Κρονίων* A 528, *βάλῃ Πριαμίδαο* Γ 356, *γάρ ῥα Κλυταιμνήστρης* A 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short.

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: *οἱ τε Ζάκυνθον* B 634, *οἱ δὲ Ζέλειαν* B 824, *προχέοντ' Ὀσκαμάνδριον* B 465, *ἔπειτ' ὀσέπαρνον* ε 237.

h. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 30 b): *ἔπεα νηάδεσσι* Γ 222 (cf. *ἀγά-νηφον* A 420 and English *snow*).

β. So also δ makes position in the stem *δρι-* (*δεῖσαι* *fear*), and always in *δῆν* long, as *ἔδωκεν δ' ὁ γέγων* A 33, *οὔ τι μάλα δῆν* A 416.

i. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems, not before *μάχεσθαι*, *μένειν*, *μοῖνος* κτλ.

j. One of the consonants which made position has often been lost, as *γρηῖ δέ μιν φείκυα* Γ 386, *βέλος ἔχευεκές* A 51, *θεὸς ὥς* Γ 230 (for *θεὸς φῶς*), cf. *κακὸν ὥς* B 190, *ὀρνιθες ὥς* Γ 2, *πέλεκυς ὥς* Γ 60, *οἱ δ' ἄρ' ἴσαν ὥς εἴ τε* B 780.



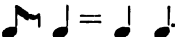
k. *a*. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: Ἀτρεΐδαι τε καὶ ἄλλαι ἐυκνήμυδες Ἀχαιοί A 17, τὴν δ' ἐγὼ οὐ λύσω A 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 *d*).

β. Final *α*, *ο*, *ε* are most frequently shortened before an initial vowel. Final *α* is shortened eight times as often as final *η*.

γ. The diphthongs with *υ* seem to have been more firm in retaining their quantity than those with *ι*.

δ. This shortening of diphthongs seems to indicate a tendency of the final *ι* or *υ* of the diphthong to go into its cognate *y* (*j*) or *w* (*f*) sound and disappear (*cf.* § 23 *f*). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the *j* or *f* was spoken.

ε. Final *φ* and *η* are shortened before an initial vowel more rarely than other diphthongs. *φ* is seldom shortened except before an *ε* or (less frequently) an *α*.

1. Before a pause (as before the close of the verse, see § 57 *j*), a short vowel may be used in place of a long vowel: ἐκπέρσαι Πριάμοιο πόλιν A 19 — | — υ υ | — υ υ | υ Λ. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ὦ νῆ Περειῶ A 338; in such cases the nominative form frequently could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel.

m. A few verses seem to begin with a short syllable, as ὅς ἤδη τά τ' ἐόντα A 70 (for ὅς φειδῆ, § 32).



## BIBLIOGRAPHICAL NOTE.

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. In all, more than one hundred are known and described. The most valuable for the Homeric text, and far the most valuable for the old Greek Commentary (Σχόλια), is known as *Venetus A*, in the library of San Marco at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 325 leaves of parchment in large folio, 15x11 inches. It was written not later than the eleventh century of our era.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical editions of the *Iliad*, are those of Bekker (1858), La Roche (1873), Nauck (1877), Christ (1884).

Convenient text editions are those of Dindorf-Hentze (Leipzig, 1884) and Cauer (Leipzig, 1890).

The most scholarly English edition of the entire *Iliad*, is as yet that of Leaf, in two volumes, London, 1886, 1888.

The most convenient small work treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question, is *Homer; An Introduction to the Iliad and the Odyssey* by Professor Jebb, Boston, 1887.

*Homer*, a 'literature primer,' by Gladstone, New York, 1878, will be suggestive and helpful to many, although it is not to be compared with Professor Jebb's work.

The 'Homeric question' is clearly stated in *The Origin of the Homeric Poems*, by Bonitz, translated by Professor Packard, New York, 1880.

Matthew Arnold's Essay *On translating Homer*, in *Essays in Criticism*, makes distinct the most prominent characteristics of Homeric style.

*Monro's Grammar of the Homeric Dialect*, Oxford, 1891, is by far the best work on the subject in the English language.



## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνδράων.

*Alpha preces Chrysaë, pestis mala, iurgia regum.*

‘Alpha the prayer of Chryses sings :

The army’s plague : the strife of kings.’

λοιμός. μῆνις.

- Μῆνιν αἶιδε, θεά, Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγ’ ἔθηκεν,  
πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
5 οἰωνοῖσί τε δαῖτα, Διὸς δ’ ἐτελείετο βουλή,  
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἀναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
τίς τ’ ἄρ σφωε θεῶν ἑριδι ξυνέηκε μάχεσθαι ;  
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς  
10 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,  
οὔνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα  
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,  
στέμματ’ ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
15 χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·  
“ Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,  
ὤμῳ μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες

- ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι ·  
 20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,  
 αἰζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα.”
- ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα ·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν ·  
 “ μή σε, γέρον, κοίλῃσω ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω · πρίν μιν καὶ γῆρας ἔπεισιν  
 30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,  
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσσαν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”
- ὥς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέειθετο μύθῳ.  
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραῖος  
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ ·  
 “ κλυθὶ μέν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
 Σμυνθεύ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψαι,  
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα  
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”
- ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
 45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην ·  
 ἐκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο,  
 αὐτοῦ κινηθέντος · ὁ δ' ἦγε νυκτὶ ἐοικώς.  
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν ·  
 δευρὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

- 50 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς,  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευекκὲς ἐφίεις  
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.  
 ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·  
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γέγοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 " Ἀτρεΐδῃ, νῦν ἄμμε πάλω πλαγχθέντας οἶω  
 60 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα  
 ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν,  
 ὃς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 65 εἰ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἰ θ' ἐκατόμβης,  
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
 βούλεται ἀντιάσας ἡμῶν ἀπὸ λοιγὸν ἀμύναι."  
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
 70 ὃς ἦδ' ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,  
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 " ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι  
 75 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·  
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καί μοι ὁμοοσον  
 ἦ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.  
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.  
 80 κρείσσων γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χέρηι·

εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,  
 ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι εἰ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

85 “ θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἴσθα·

οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὐ τις ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

90 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς,  
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσησε καὶ ἠὔδα μάντις ἀμύμων·

“ οὐτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων

95 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,  
 τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἥδ' ἔτι δώσει.

οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην

100 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν.”

ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλυντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.

105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·

“ μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

110 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,  
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα



- οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺν βούλομαι αὐτὴν  
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,  
115 οὐ δέμας οὐδὲ φνὴν, οὐτ' ἄρ φρένας οὔτε τι ἔργα.  
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·  
120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ."  
τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
"Ἄτρεϊδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί μου ἵδμεν ξυνήγνια κείμενα πολλά,  
125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,  
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ  
τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, αἳ κέ ποθι Ζεὺς  
δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."  
130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
"μὴ δὴ οὕτως, ἀγαθὸς περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,  
κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς  
ῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;  
135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
ἄξω ἐλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
140 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,  
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,  
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

- θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον  
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω  
 145 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς  
 ἢ ἐ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὅφρ' ἡμῶν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας."  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον,  
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν  
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν Ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·  
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,  
 οὐρεὰ τε σκιόεντα θάλασσά τε ἠχήμεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρῃς.  
 τιμὴν ἀρνύμενοι Μενελάω σοί τε, κινῶπα,  
 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·  
 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο  
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστω  
 170 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω  
 ἐνθάδ' ἀτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."  
 τὸν δ' ἡμέμβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἐγὼ γε

- λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,  
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.  
 ἔχθιστος δέ μοι ἔσσι διωτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
 180 Μυρμιδόνεσσιν ἀνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε.  
 ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον  
 185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐν εἰδῆς,  
 ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."  
 ὧς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
 190 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 195 οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
 οἶω φαινομένη, τῶν δ' ἄλλων οὐ τις ὀράτο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
 200 Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν.  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἦ ἴα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου;  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·

- 206 ἥς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση."  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·  
 ἀλλ' ἣ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσταί περ.  
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῶν."  
 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσεσθαι,  
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·  
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."  
 ἣ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρείαν,  
 220 ἄψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν  
 μύθῳ Ἀθηναίης. ἣ δ' Οὐλυμπόνδε βεβήκειν  
 δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.  
 Πηλεΐδης δ' ἐξαὔτις ἀταρτηροῖς ἐπέεσσιν  
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·  
 225 "οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,  
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι  
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἵδεται εἶναι.  
 ἣ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·  
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
 ἣ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.  
 ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
 235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

- οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν  
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 240 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν  
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραιομεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο  
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”  
 245 ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ  
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
 250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο  
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν.  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·  
 255 ἢ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοιιν,  
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νέωτέρω ἔστων ἐμεῖο.  
 260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἡέ περ ὑμῖν  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·

- κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὄρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,  
 270 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·  
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις  
 τῶν, οἳ νῦν βροτοὶ εἰσω ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 275 μῆτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην,  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μῆτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῇ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτούχῳ βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 280 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,  
 ἀλλ' ὅδε φέρτερός ἐστω, ἐπεὶ πλεόνεσσω ἀνάσσει.  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε  
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."  
 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τῷ οὐ πείσεσθαι οἶω.  
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,  
 τούνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;"  
 τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·  
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὅττι κεν εἵπῃς·  
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἐμοί γε  
 [σήμεναι· οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι οἶω.]  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν.

- χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 300 τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοιντος ἐμεῖο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαιὸν ἐρωήσῃ περὶ δουρί."
- ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν  
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας  
 ἦε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρυνεν ἐείκοσιν, ἐς δ' ἐκατόμβην  
 310 βῆσε θεῶ, ἀνὰ δὲ Χρῦσηίδα καλλιπάρῃον  
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.  
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἕγρὰ κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
 315 ἔρδον δ' Ἀπόλλωνι τελεέσσας ἐκατόμβας  
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·  
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.  
 ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῆι,  
 320 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,  
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·  
 "ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος·  
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον.  
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,  
 325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται."  
 ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

- τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ  
 330 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.  
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇ  
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.  
 335 ἄσπον ἱτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,  
 ὃ σφῶι προῖτι Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην  
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε  
 χρεῖῳ ἐμείῳ γένηται ἀεικέα λοιγὸν ἀμύναι  
 τοῖς ἄλλοις. ἧ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί.”  
 345 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπιθέθ' ἐταίρῳ,  
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρῃον,  
 δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,  
 ἧ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς  
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς  
 350 θῶν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον·  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·  
 “μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδιὸν περ ἐόντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 355 ἧ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,  
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”  
 ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,  
 ἡμένη ἐν βένθεσσω ἀλὸς παρὰ πατρὶ γέροντι.  
 καρπαλίμως δ' ἀνέδυσσε πολιῆς ἀλὸς ἡγύτ' ὀμίχλη,



- 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,  
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
 ἐξαῦδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.”
- τὴν δὲ βαρὺν στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
- 385 “ οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ;  
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηρον.
- 370 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος  
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτῶνων  
 λυσόμενός τε θυγάτρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
- 375 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.  
 ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κράτερόν δ' ἐπὶ μῦθον ἔτελλεν.
- 380 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὥχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
- 385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς  
 ἠπειλῆσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
- 390 ἐς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·

- τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.  
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔῃος·  
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι  
 395 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.  
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαυφεῖ Κρονίωνι  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 400 Ἥρῃ τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ.  
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὧχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὁ γὰρ αὐτε βίῃ οὐ πατὴρ ἀμείνων·  
 405 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων.  
 τὸν καὶ ὑπέδισαν μάκαρες θεοὶ οὐδέ τ' ἔδισαν.  
 τῶν νῦν μιν μνήσασα παρέζω καὶ λαβὲ γούνων,  
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' αἶα ἔλσαι Ἀχαιοὺς  
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."  
 τὸν δ' ἡμέμβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν.  
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 420 εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάνιφον, αἶ κε πίθῃται.  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν

- μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν ·  
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο ·
- 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,  
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονάσομαι, καὶ μιν πείσεσθαι οἴω.”
- ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,
- 430 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς  
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,  
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
- 435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἐρετμοῖς.  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν ·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι ·  
 ἐκ δὲ Χρυσηῖς νηὸς βῆ ποντοπόροιο.
- 440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν ·  
 “ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
- 445 ὃς νῦν Ἀργεῖοισι πολύστονα κῆδ' ἐφῆκεν.”
- ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων  
 παῖδα φίλῃν. τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην  
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,  
 χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
- 450 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών ·  
 “κλυθὶ μεν, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις ·

- ἦμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·  
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."  
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὕξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,  
 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,  
 καλὸν αἰδόντες παιήονα, κούροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.  
 475 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἵκμενον οὔρον ἵει ἐκάεργος Ἀπόλλων.  
 480 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστίᾳ λευκὰ πέτασσαν·  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 στεῖρην πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης·  
 ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 485 νῆα μὲν οἱ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσ' ἄν  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκιῶναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.  
 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὖθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες  
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων  
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,  
 ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι,  
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων  
 σκαίῃ · δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·  
 “ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήνον ἐέλδωρ ·

505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων  
 ἐπλετ' · ἀτὰρ μω νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μω τίσον, Ὀλύμπιε μητίετα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 510 υἱὸν ἐμὸν τίσωσιν, ὁφέλλωσίν τέ ἐ τιμῇ.”

ὣς φάτο · τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,  
 ὡς ἔχετ' ἐμπεφυῖα, καὶ εἵρετο δεύτερον αὖτις ·

“ νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

- 515 ἡ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ,  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι."  
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 "ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.  
 520 ἡ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μὴ τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιίθῃς·  
 525 τοῦτο γὰρ ἔξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."  
 ἡ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσιαι δ' ἄρα χαίται ἐπερρώσαντο ἄνακτος  
 530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου.  
 τῷ γ' ὥς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα  
 εἰς αἶα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 535 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.  
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ  
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·  
 540 "τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."  
 τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 545 "Ἥρῃ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους

- εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
 ἀλλ' ὃν μὲν κ' ἐπεικὲς ἀκονέμεν, οὐ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 550 μὴ τι σὺ ταῦτα ἕκαστα διεῖροο μηδὲ μετάλλα."  
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσο' ἐθέλησθα·  
 555 νῦν δ' αἰνῶς δεῖδουκα κατὰ φρένα, μὴ σε παρείπῃ  
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."  
 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "δαιμονίη, αἰεὶ μὲν οἶεαι οὐδέ σε λήθω,  
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ,  
 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ  
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."  
 ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·  
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῃ Ἥρῃ·  
 "ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ὧδε,  
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἧρα φέρειν Δίί, ὅφρα μὴ αὐτε  
νεικείρῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.

580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς  
ἔξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατος ἐστίν.  
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·  
" τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλῃν περ εὐῶσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι  
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
590 ἦδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα  
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ.  
πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήην·  
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

595 ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσω.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
δαίνυντ' οὐδέ τι θυμὸς ἐδένετο δαιτὸς εἴσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ αἶιδον ἀμειβόμεναι ὅπῃ καλῇ.  
605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυγῆεις



Ἥφαιστος ποίησεν ἰδυνίησι πραπίδεσσιν.  
Zeὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,  
610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·  
ἔνθα καθεῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

*Somnia Beta refert, coetum populique ratesque.*

'Beta the dream and synod cites;  
And catalogues the naval knights.'

ὄνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεῶν.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

5 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
“βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο

10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω.  
θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς  
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλῳ εὐρύαγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

15 Ἥρην λισσομένην, Τρώεσσι δὲ κήδε' ἐφήπται.”

ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·  
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν  
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

- 20 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ υἱ ἑοικῶς  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.  
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·  
 “ εὐδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρὴ παννύχιον εὐδῆν βουληφόρον ἄνδρα,  
 25 ὃ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σευ ἄνευθεν ἔων μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρηξάι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύναντιαν·  
 30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”  
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 40 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.  
 ἔγρετο δ' ἐξ ὕπνου, θεΐῃ δέ μιν ἀμφέχυντ' ὁμφῇ.  
 ἔζετο δ' ὀρθωθεὶς, μαλακὸν δ' ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 45 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον·  
 εἴλετο δὲ σκῆπτρον πατρώιον, ἀφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν

- κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.  
βουλὴν δὲ πρῶτον μεγαθύμων Ἴξε γερόντων  
Νεστορέῃ παρὰ νηὶ Πυλουμενέος βασιλῆος.  
55 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν·  
“ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίφ  
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐύκειν.  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·  
60 ‘ εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·  
οὐ χρὴ παννύχιον εὐδῆν βουληφόρον ἄνδρα,  
ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὃς σευ ἄνευθεν ἔων μέγα κήδεται ἥδ' ἐλεαίρει.  
65 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
70 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὥς ὃ μὲν εἰπὼν  
ᾦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·  
75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”  
ἣ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
ὃ σφιν εὐ φρονέων ἀγορήσατο καὶ μετέειπεν·  
“ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν υἱας Ἀχαιῶν."

- ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
85 οἱ δ' ἐπανάστησαν πείθοντό τε ποιμένι λαῶν,  
σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.  
ἥύτε ἔθνεα εἰσι μελισσάων ἀδινάων,  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
βοτρυνδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·  
90 αἱ μὲν τ' ἔνθα ἄλιν πεποτῆται, αἱ δέ τε ἔνθα·  
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο  
ἱλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήην  
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
95 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα  
λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας  
κῆρυκες βοῶντες ἐρήτουν, εἴ ποτ' αὐτῆς  
σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων  
ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων  
Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,  
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,  
105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·  
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·  
110 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,  
Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖη,  
σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν

- Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει  
 115 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 [οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]  
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι.  
 120 μᾶψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν  
 ἄπρηκτον πόλεμον πολεμίζειν ἥδ' ἐμάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.  
 εἰ περ γάρ κ' ἐθίλοιμεν Ἀχαιοὶ τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῖν,  
 πολλάι κεν δεκάδες δευοῖατο οἶνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούρου  
 πολλέων ἐκ πολίων ἐγχείσπαλοι ἄνδρες ἔνιαισιν,  
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλιον ἐκπέρσαι, εὐ ναϊόμενον πτολίεθρον.  
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,  
 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.  
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."  
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρυσεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

- κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,  
 145 πόντου Ἰκαρίου· τὰ μὲν τ' Εὐρώς τε Νότος τε  
 ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν,  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἔλθων,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέουσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῶ  
 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη  
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἅλα δῖαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν  
 οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.  
 155 ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη,  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·  
 “ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτῶν,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης ;  
 160 καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργεῖν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 165 μῆδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”  
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,  
 βῆ δέ κατ' Οὐλύμποιο καρήνων ἀΐξασα,  
 καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.  
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,  
 170 ἐστέωτ'· οὐδ' ὃ γε νηὸς ἐνστέλμοιο μελαίνης  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.  
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,

- 175 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες ;  
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε  
 Ἄργεϊν Ἑλέην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας."  
 ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
 βῆ δὲ θέεω, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.  
 185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν  
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 ὃν τινα μὲν βασιλῆα καὶ ἔσχατον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 190 "δαιμόνι', οὐ σε ἔοικε κακὸν ὥς δευδίσσεσθαι,  
 ἀλλ' αὐτὸς τε κάρησο καὶ ἄλλους ἰδρυε λαοὺς.  
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.  
 195 μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
 τιμὴ δ' ἐκ Διὸς ἐστί, φιλεῖ δέ ἐ' μητιέτα Ζεύς."  
 ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
 200 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,  
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὐτ' ἐνὶ βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,  
 205 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω



[σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

- ὥς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδ' αὖτις ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἤχῃ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
 210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.  
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,  
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾗδῃ,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσῃ,  
 215 ἀλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν  
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
 φορκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ  
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερβεν  
 φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 220 ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἡδ' Ὀδυσῆι·  
 τῷ γὰρ νεικεῖσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ  
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
 225 "Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις;  
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἶσει  
 230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·  
 ἢ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,  
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει. οὐ μὲν ἔοικεν  
 ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.  
 235 ὦ πέπονες, κακ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,  
 οἰκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδ' δ' ἐώμεν

- αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 ἢ ῥά τί οἱ χήμεῖς προσαμύνομεν ἧε καὶ οὐκί·  
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”  
 ὥς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·  
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.  
 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύουσ,  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἧε κακῶς νοστήσομεν νῆες Ἀχαιῶν.  
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 255 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἦρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπείη,  
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.”  
 265 ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμον  
 πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη

- σκήπτρου ὑπο χρυσέου. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,  
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·  
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 275 ὃς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων.  
 οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ  
 νεικεῖεν βασιλῆας ὀνειδείοις ἐπέεσσιν.”  
 ὣς φάσαν ἡ πληθύς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη  
 280 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱῆς Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.  
 ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Ἄτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι·  
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.  
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέριαι εἰλέωσω ὀρωομένη τε θάλασσα·  
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς  
 ἐνθάδε μμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπηγς  
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.

- τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 300 ἢ ἐτέον Κάλχας μαντεύεται ἥε καὶ οὐκί.  
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζά τε καὶ πρωίῃ, ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς  
 ἔρδομεν ἀθανάτοισι τελέεσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,  
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 310 βωμοῦ ὑπαῖξας πρὸς ῥα πλατάνιστον ὄρουσεν.  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.  
 ἔνθ' ὁ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας.  
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχῦϊαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη.  
 ὥς οὖν δεωὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 325 ἥμιμον ὀπιτέλεστον, οὐ κλέος οὐ ποτ' ὀλεῖται.  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυνάγυιαν.'

- 330 κείνος τῶς ἀγόρευε · τὰ δὴ νῦν πάντα τελεῖται.  
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.”  
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,  
 335 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.  
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ ·  
 “ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.  
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βῆσεται ἡμῖν ;  
 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μῆδεά τ' ἀνδρῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν ·  
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.  
 Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἄστεμφέα βουλήν  
 345 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,  
 τοῦνδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ', ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,  
 πρὶν Ἄργοςδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γινώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.  
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαιων  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθα.,  
 355 πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτεύσθω ἧς νηός, ἐυσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 360 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μῆδεο πείθεό τ' ἄλλῃ ·

- οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἶπω ·  
 κρῖν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καί τοι πείθωνται Ἀχαιοί,  
 365 γνῶσθ' ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι · κατὰ σφέας γὰρ μαχέονται ·  
 γνῶσθαι δ' ἡ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,  
 ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”  
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων ·  
 370 “ ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν ·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχηςάμεθ' εὔεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων ·  
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα  
 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.  
 ἵνυ δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.  
 εὔ μὲν τις δόρῳ θηξάσθω, εὔ δ' ἀσπίδα θέσθω,  
 εὔ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
 εὔ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 385 ὥς κε πανηγέριοι στυγερῷ κρινώμεθ' Ἀρηι.  
 οὐ γὰρ πανσῶλή γε μετέσσεται, οὐδ' ἡβαιόν,  
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται ·  
 390 ἰδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων.  
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

μυμνάζω παρὰ ἰηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἀρκιον ἔσσεϊται φυγέειν κύνας ἢ δ' οἰωνούς.”

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα  
395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,  
προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

400 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰεγενετῶν,  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.  
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
πίονα πενταέτηρον, ὑπερμενεί Κρονίωνι,  
κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαϊῶν,

405 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,  
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,  
ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.  
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
“ Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον

415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,  
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι  
πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.”

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
420 ἀλλ' ὁ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν.  
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

- μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
- 425 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον,  
 σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀή καὶ σπλάγχχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
- 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότης Νέστωρ·  
 "Ἄτρεϊδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
- 435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
- 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρῃα."  
 ὧς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν  
 κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
- 445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες  
 θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·  
 τῆς ἑκατὸν θύσανοι παγχρύσει ἡερέθονται,  
 πάντες ἐυπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·
- 450 σὺν τῇ παιφάσσουσα διέσσυντο λαὸν Ἀχαιῶν  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἐκάστῳ  
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι



- ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.  
 455 ἥτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην  
 οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αἶγῃ,  
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ  
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκει.  
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
 Ἄσιώ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγῇδ' ὄν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
 465 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίνετα ὥρη.  
 ἥτε μυιάων ἀδινάων ἔθνεα πολλά,  
 470 αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.  
 τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,  
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
 480 ἥτε βόυσ ἀγέληφι μέγ' ἐξοχος ἔπλετο πάντων  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπὲς ἐν πολλοῖσι καὶ ἐξοχὸν ἡρώεσσιν.

## CATALOGUE OF THE SHIPS.

ἔσπετε νῦν μοι, μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι, .  
 485 ὑμεῖς γὰρ θεαὶ ἔστε, πάρεστε τε ἴστε τε πάντα,  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,  
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,  
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,  
 εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.  
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον  
 495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,  
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσαν  
 Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλητσόν,  
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 500 οἳ τ' Ἐλεῶν' εἶχον ἥδ' Ὑλῆν καὶ Πετεῶνα,  
 Ὠκαλήν Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,  
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσιβην,  
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,  
 οἳ τε Πλάταιαν ἔχον ἥδ' οἳ Γλίσαντα νέμοντο,  
 505 οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον πτολίεθρον,  
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρην ἔχον, οἳ τε Μίδειαν  
 Νῖσάν τε Ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.  
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη  
 510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.  
 οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,

- οὓς τέκεν Ἀστυόχη δόμῳ ἄκτορος Ἀζείδαιο,  
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,  
 515 Ἄρηι κρατερῷ· ὃ δέ οἱ παρελέξατο λάβρην.  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.  
 αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
 520 Κρίσάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπήν.  
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,  
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἳ τε Αἰλαίαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.  
 525 οἳ μὲν Φωκίων στίχας ἵστασαν ἀμφιέποντες,  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.  
 Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,  
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ.  
 530 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·  
 οἳ Κύνον τ' ἐνέμοντ' Ὀπóντά τε Καλλιάρων τε  
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο  
 535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης.  
 οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν  
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὸν πτολίεθρον,  
 οἳ τε Κάρυστον ἔχον ἥδ' οἳ Στύρα ναιετάασκον,  
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρης,  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν

θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν.

545 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποιτο.

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,

δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη

θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,

καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πίοι νηῶ.

550 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἱλάονται

κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.

τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewώ Μενεσθεύς.

τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ

κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

555 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποιτο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

- [στήσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

560 Ἑρμιόνην Ἀσύνην τε, βαθὺν κατὰ κόλπον ἔχουσας,

Τροίζην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

οἱ τ' ἔχον Αἴγινα Μάσητά τε κοῦροι Ἀχαιῶν.

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης

καὶ Σθένελος, Καπαῆος ἀγακλειτοῦ φίλος υἱός.

565 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,

Μηκιστῆος υἱὸς Ταλαϊονίδαο ἀνακτος.

συνπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποιτο.

οἱ δὲ Μυκῆνας εἶχον, ἐκτίμενον πτολίεθρον,

570 ἀφνειὸν τε Κόρινθον ἐκτιμένας τε Κλεωνάς,

Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατευήν

καὶ Σικυνῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

οἱ θ' Ὑπερησίνην τε καὶ αἰπεινήν Γονόεσσαν

- Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο  
 575 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν,  
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,  
 580 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς.  
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
 Φᾶρῶν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυνσιᾶς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,  
 οἱ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον ποτολίεθρον,  
 585 οἱ τε Λάαν εἶχον ἥδ' Οὔτυλον ἀμφενέμοντο,  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,  
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἵετο θυμῷ  
 590 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε.  
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐύκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε μούσαι  
 595 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς,  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ  
 μούσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
 600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.  
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,  
 τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἐστιχόωντο.  
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ὧ' ἀνέρες ἀγχιμαχῆται,

- 605 οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον  
 ῥίπην τε Στρατιήν τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατειήν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,  
 310 ἐξήκοντα νεῶν · πολέες δ' ἐν νηὶ ἐκάστη  
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφω ἐδῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆας ἐυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,  
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλειν.  
 615 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναϊον,  
 ὅσσον ἐφ' Ἑρμίνῃ καὶ Μύρσινος ἐσχατώσα  
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει,  
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἄνδρ' ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἑπειοί.  
 620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,  
 υἱὲς ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε ·  
 τῶν δ' Ἀμαρυγκείδης ἦρχε, κρατερὸς Διώρης ·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθέneos Αὐγηιάδαο ἄνακτος.  
 625 οἱ δ' ἐκ Δουλιχίου Ἐχβάων θ' ἱεράων  
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,  
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηι,  
 Φυλεΐδης, ὃν τίκτε διύφιλος ἵππότη Φυλεὺς,  
 ὃς ποτε Δουλιχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.  
 630 τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 ἔκ' Ἰκυνθον ἔχον ἥδ' οἱ Σάμον ἀμφεμένοντο,  
 καὶ Σίφρον ἔχον ἥδ' ἀντιπέραια νέμοντο.  
 οἱ θ' Ἄλκιον ἔχον ἥδ' ἀντιπέραια νέμοντο.

τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,  
τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,  
οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλῆνην  
640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσεν.  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

645 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,  
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσεν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιετοώσας,  
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
650 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν  
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ.  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε,  
ἐκ Ῥόδου ἐννέα νῆας ἄγει Ῥοδίων ἀγερώχων,  
655 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεΐη,  
τὴν ἄγει ἔξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,  
660 πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν.  
Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπηκτῷ,  
αὐτίκα πατὴρ ἐοῖο φίλον μήτρωα κατέκτα,  
ἦδη γηράσκοντα, Δικύμνιον, ὅζον Ἄρης.  
αἶψα δὲ νῆας ἔπηξε, πολλὴν δ' ὅ γε λαὸν ἀγείρας  
665 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι

υἱέες υἰωνοί τε βίης Ἡρακληείης.  
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος ἄλγεα πάσχων·  
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
 ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισι ἀνάσσει,  
 670 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.  
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,  
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,  
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.  
 οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε  
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλυδνας,  
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,  
 Θηεσσαλοῦ νῆε δ' ὧς Ἡρακλεΐδαο ἀνακτος.  
 680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·  
 οἱ τ' Ἄλιν οἱ τ' Ἀλόπην οἱ τε Τρηχίνα νέμοντο,  
 οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
 885 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.  
 ἀλλ' οἱ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·  
 οὐ γὰρ ἔην ὃς τίς σφω ἐπὶ στίχας ἡγήσαιο.  
 κείτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,  
 κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,  
 890 τὴν ἐκ Λυρνησσού ἐξείλετο πολλὰ μογήσας,  
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,  
 καδ' δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,  
 υἱέας Εὐθηνοῖο Σεληπιάδαο ἀνακτος·  
 τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμέλλεν,  
 895 οἱ δ' εἶχον Φυλάκην καὶ Πύραστον ἀνθεμόεντα,



- Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,  
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,  
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν  
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.  
 700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,  
 705 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,  
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,  
 ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα.  
 710 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ ἐνκτιμένην Ἰαωλκόν,  
 τῶν ἥρχ' Ἀδμήτῳ φίλος πάις, ἔνδεκα νηῶν,  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,  
 715 Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.  
 οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
 τῶν δὲ Φιλοκτήτης ἥρχεν, τόξων ἐν εἰδώς,  
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 720 ἐμβέβασαν, τόξων ἐν εἰδότες Ἴφι μάχεσθαι.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν  
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.  
 ἔνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,  
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῃ.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
730 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,  
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,  
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' ἑ Μαχάων.  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ἐπέρειαν,  
735 οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,  
τῶν ἦρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθὴν Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,  
740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυπόιτης,  
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,  
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,  
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσαν.

745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρῃος,  
υἱὸς ὑπερθύμοιο Κορώνου Καιεΐδαο.  
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας.  
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
750 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,  
οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,  
ὃς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ.  
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,  
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥντ' ἔλαιον.

755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.  
Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,  
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον

- ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
- 760 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,  
 αὐτῶν ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.  
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαι,  
 τὰς Ἐυμήλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
- 765 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας·  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἄμφω θηλείας, φόβον Ἀρης φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
- 770 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα.  
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισιν  
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
- 775 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων  
 ἐν κλισίῃς. οἱ δ' ἄρχον ἀρηΐφιλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
- 780 οἱ δ' ἄρ' ἴσαν, ὥς εἰ τε πυρὶ χθὼν πᾶσα νέμοιτο·  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ  
 χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση  
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
- 785 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις ·  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·

- οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
 790 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,  
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείησι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
 δέγμενος ὁππότε ναῦφω ἀφορμηθεῖεν Ἀχαιοί.  
 795 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις·  
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσὶν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·  
 800 λήν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν  
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.  
 Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·  
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσιν περ ἄρχει,  
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”  
 ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
 πᾶσαι δ' ὠϊγννυτο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 810 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρειν.  
 ἔστι δέ τις προπάραιθε πόλιος αἰπεία κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἢ τοι ἄνδρες Βατίειαν κυκλήσκουσιν,  
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 815 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ,  
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

- Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο,  
 820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,  
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,  
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος νῆε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.  
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,  
 825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο,  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.  
 οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 830 τῶν ἦρχ' Ἀδρηστὸς τε καὶ Ἀμφίος λινοθώρηξ,  
 νῆε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι  
 πιθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
 835 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο  
 καὶ Σηστὸν καὶ Ἀβύδον ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,  
 Ἀσῖος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,  
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.  
 840 Ἱππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,  
 τῶν οἱ Λάρισαν ἐριβόλακα ναιετάασκον·  
 τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἀρῆος,  
 νῆε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.  
 αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,  
 845 ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει.  
 Εὐφῆμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.  
 αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους

- οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
 790 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 εἶσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτῃ,  
 ὃς Τρώων σκοπὸς Ἴξε, ποδωκείῃσι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
 δέγμενος ὁππότε ναῦφω ἀφορμηθεῖεν Ἀχαιοί.  
 795 τῷ μιν εἵσαμένη προσέφη πόδας ὠκέα Ἴρις·  
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·  
 800 λήν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν  
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.  
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ᾧδὲ γε ῥέξαι·  
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,  
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”  
 ὥς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 810 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρειν.  
 ἔστι δέ τις προπάραιθε πόλιος αἰπεία κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 815 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ,  
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι

λαοὶ θωρήσσοντο, μεμαότες ἐγχείρῃσιν.

- Δαρδανίων αὐτ' ἦρχεν εὖς πάις Ἀγχίσαιο,  
 820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δὲ Ἀφροδίτη,  
 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα,  
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος νῆε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.  
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νέιατον Ἴδης,  
 825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο,  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.  
 οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 830 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,  
 νῆε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδ' εἰς μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στείχῃ ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι  
 πειθέσθην · κῆρες γὰρ ἄγον μέλανος θανάτιο.  
 835 οἱ δ' ἄρα Περκῶτην καὶ Πράκτιον ἀμφενέμοντο  
 καὶ Σηστόν καὶ Ἀβύδον ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὐτ' Ἴδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,  
 Ἴδης ἦρχ' Ἀρίσβηθεν φέρον ἵπποι,  
 αἰθῶνες μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.  
 840 Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,  
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον ·  
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρης,  
 νῆε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.  
 αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρας,  
 845 ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.  
 Εὐφῆμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.  
 αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους

τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιού εὐρὺ ρέοντος,  
850 Ἀξιού, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ  
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,  
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
855 Κρῳμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους.

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής.  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαων,

860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μήρῳ αὖ Μέσθλης τε καὶ Ἀντιφῶς ἡγησάσθην,  
865 νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη,  
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.  
870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην.

Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱεν ἡύτε κούρη,  
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίας, Ξάνθου ἄπο διωήεντος.



## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

Γάμμα δ' ἔρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκούταιν.

*Gamma — suo pugnat pro coniuge uterque maritus.*

'Gamma the single fight doth sing  
'Twixt Paris and the Spartan king.'

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

- αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,  
 ἥντε περ κλαγγὴ γεράων πέλει οὐρανόθι πρό,  
 αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai ·  
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται ·  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
- 10 εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,  
 ποιμέσσω οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω ·  
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησω ·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς  
 ἐρχομένων · μάλα δ' ὤκα διέπρησσον πεδίοιο.
- 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ  
 πᾶλλων Ἀργείων προκαλίζετο πάντας ἀρίστους

- 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.  
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
 ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,  
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
- 25 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν  
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
- 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλῖνορσος ἀπέσθη  
 οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
- 35 ἅψ δ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,  
 ὥς αὐτίς καθ' ὀμιλον ἔδν Τρώων ἀγερῶχων  
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
- 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ᾗεν,  
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
- 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.  
 ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,  
 μυχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
- 50 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,

- δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον ;  
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 55 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.  
 ἀλλὰ μάλα Τρῶες δευδήμονες· ἦ τέ κεν ἤδη  
 λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."  
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,  
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστίν ἀτειρής,  
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἔρωήν·  
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἐστίν·  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·  
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
 70 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,  
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,  
 80 ἰοῖσίν τε τιτυσκόμενοι λάεσσίν τ' ἔβαλλον.  
 αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν ·  
στεῦται γάρ τι ἔπος ἐρέεω κορυθαίολος Ἔκτωρ.”

ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεψ' τε γέγοντο  
85 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν ·

“ κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

90 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω.  
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν.”

95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος ·

“ κέκλυτε νῦν καὶ ἐμεῖο · μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν · φρονέω δὲ διακρινθήμεναι ἤδη  
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κτεκὰ πολλὰ πέποσθε

100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.  
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίῃ · ἄλλοι δὲ διακρωθεῖτε τάχιστα.

οἴσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,  
γῇ τε καὶ ἡελίῳ · Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

105 ἀῖξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται ·

οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω

110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.”

ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,  
ἐλπόμενοι παύσασθαι διζυροῦ πολέμοιο.

- καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ  
 τεύχεά τ' ἐξεδύνοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.  
 Ἐκτωρ δὲ προτὶ ἄστν δὴ κήρυκας ἔπεμπεν,  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
 αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων  
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν  
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίψ.  
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαιεν,  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἴνεκ' ἔπασχον ὑπ' Ἀρης παλαμάων.  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 130 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἀρηά  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπανται,  
 135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."  
 ὥς εἰπούσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ  
 140 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.  
 αὐτίκα δ' ἀργενῇσι καλυψαμένη ὀθόνησιν  
 ὥρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,

- Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 145 αἶψα δ' ἔπειθ' ἱκανον ὅθι Σκαιαὶ πύλαι ἦσαν.  
     οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἥδ' Ἐθυμοίτην  
     Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἄρηος,  
     Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
     εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
 150 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
     ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην  
     δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσιν εἴεισιν·  
     τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
     οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,  
 155 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·  
     “οὐ νέμεσις Τρῶας καὶ ἑκνήμειδας Ἀχαιοὺς  
     τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν  
     αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.  
     ἀλλὰ καὶ ὥς, τοίη περ εἶναι, ἐν νηυσὶ νέεσθαι,  
 160 μηδ' ἡμῖν τεκέεσσιν ὅπῃσιν πῆμα λίποιτο.”  
     ὥς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
     “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,  
     ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε.  
     οὐ τί μοι αἰτίη ἐσσί· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,  
 165 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρον Ἀχαιῶν·  
     ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
     ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
     ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,  
     καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 170 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.”  
     τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·  
     “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·  
     ὥς ὄφελεν θάνατός μοι ἀδεῶ κακός, ὅππότε δεῦρο  
     νιέει σφ' ἐπόμεν, θάλαμον γνωτοὺς τε λιποῦσα

- 175 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.  
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο · τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς.  
 οὗτός γ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων,  
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής ·
- 180 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."  
 ὣς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φάνησέν τε ·  
 "ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.  
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν ·
- 185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπῶλους,  
 λαοὺς Ὀτρῆος καὶ Μυγδόνοιο ἀντιθέοιο,  
 οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο ·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάειραι ·
- 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί."  
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός ·  
 "εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστίν,  
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
- 195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν ·  
 ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῃ,  
 ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων."  
 τὸν δ' ἡμέμβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
- 200 "οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
 ὅς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."  
 τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα ·  
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες ·
- 205 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,

- σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυτὴν ἐδάην καὶ μήδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους,  
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,  
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,  
 215 οὐδ' ἀφαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.  
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς ·  
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως.  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος ·  
 οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."  
 225 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός ·  
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους ; "  
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν ·  
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,  
 235 οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην ·  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,



- Κάστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
ἣ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,  
240 ἣ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,  
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν."  
ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.  
245 κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά,  
ἄρνε δύω καὶ οἶνον εὐφρόνα, καρπὸν ἀρούρης,  
ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαειὼν  
κῆρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα·  
ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
250 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
ἐς πεδῖον καταβῆναι, ὃν ὄρκια πιστὰ τάμῃτε.  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
μακρῆς ἐγχείρησι μαχήσονται ἄμφι γυναικί·  
255 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
"Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
ὥς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίροις  
260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.  
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τῶεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.  
ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν  
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.  
ἄρηντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,

- ἄν δ' Ὀδυσσεὺς πολύμητις · ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 270 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχεναν.  
 Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας · αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών·  
 “ Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,  
 ἠελιὸς θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν ·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 285 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,  
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδρου πεσόντος,  
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιηῆς  
 αὖθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”  
 ἧ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεὲς χαλκῷ.  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους · ἀπὸ γὰρ μένος εἴλετο χαλκός·  
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν  
 ἔκχεον, ἧ δ' εὐχοντο θεοῖς αἰειγενέτησιν.  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·  
 “ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 300 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥίοι ὥς ὃδε οἶνος,  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμειῖν.”

ὥς ἔφαν, οὐδ' ἄρα πῶ σφω ἐπεκραΐαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·  
 “ κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·

305 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,  
 ἄν δ' ἄρ' ἔβαν' αὐτός, κατὰ δ' ἡνία τῶνεν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ μὲν ἄρ' αἴθορροι προτὶ Ἴλιον ἀπονέοντο·  
 Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς

315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·  
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

320 “ Ζεῦ πάτερ, Ἰδὴθεν μεδέων, κύδιστε μέγιστε,  
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἰσω,  
 ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.”

ὥς ἄρ' ἔφαν, πάλLEN δὲ μέγας κορυθαίολος Ἐκτωρ  
 325 ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.  
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστου  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
 αὐτὰρ ὁ γ' ἀμφ' ὥμοισιν ἐδύσσετο τεύχεα καλά  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνυκόμοιο.

- 330 *κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρνίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
 οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,*  
 335 *χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
 κρατὶ δ' ἐπ' ἰφθίμῳ κινέην εὐτυκτον ἔθηκεν,  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρειν.  
 ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.*  
 340 *οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
 Τρῳάας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ*  
 345 *σεῖοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.  
 πρόσθε δ' Ἀλέξανδρος προῖε δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην·  
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ  
 ἀσπίδι ἐν κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῷ*  
 350 *Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·  
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμῆναι,  
 ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”*  
 355 *ἣ ῥα καὶ ἀμπεπαλὼν προῖε δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα*  
 360 *ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.*

- Ἄτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
 Ἄτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
- 365 “ Ζεῦ πάτερ, οὐ τις σείω θεῶν ὀλοώτερος ἄλλος·  
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος  
 ἦίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”
- ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειῆς,
- 370 ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοὺς·  
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρῇν,  
 ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.  
 καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
- 375 ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο·  
 κενὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.  
 τὴν μὲν ἔπειθ' ἦρως μετ' ἐυκνήμιδας Ἀχαιοὺς  
 ῥῶψ' ἐπιδωήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·  
 αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαῖνων
- 380 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη  
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,  
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηῶντι.  
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσα ἔειπε· τὴν δὲ κίχανεν  
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
- 385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίωαξε λαβοῦσα,  
 γρηὶ δέ μιν εἰκυῖα παλαιγενεὶ προσέειπεν,  
 εἰροκόμῳ, ἦ οἱ Λακεδαίμονι ναιετοώσῃ  
 ἦσκειω εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν·  
 τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη·
- 390 “ δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.  
 κῆυος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν;

κάλλει τε στίλβων καὶ εἵμασιν · οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν."

395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν ·  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 "δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν ;

400 ἦ πῇ με προτέρω πολίων ἐν ναιομενάων  
 ἄξεις ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι ·

405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης.  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κεύθου,  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κῆνον ὀΐζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἡ ὃ γε δούλην.

410 κεῖσε δ' ἐγὼν οὐκ εἴμι, νεμεσσητὸν δέ κεν εἴη,  
 κείνου πορσυνέουσα λέχος · Τρῳαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη ·

"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

415 τῶς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλα φίλησα,  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

ὥς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
 βῇ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,

420 σιγῇ, πάσας δὲ Τρῳὰς λάθην · ἦρχε δὲ δαίμων.

αἱ δ' ὅτ' Ἀλεξάνδρουιο δόμον περικαλλέ' ἵκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

- ἦ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ  
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλῖνασα, πόσιν δ' ἠνίπαπε μύθῳ·  
 “ἦλυθες ἐκ πολέμου· ὥς ὠφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 430 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηιφίλου Μενελάου  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλου Μενέλαον  
 ἐξ αὐτὺς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 435 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”  
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 “μή με, γύναι, χαλεποῖσιν ὀνειδίεσι θυμὸν ἐνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
 440 κεύων δ' αὐτὶς ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·  
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροιςιν νέεσσιν,  
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”  
 ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.  
 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθον λεχέεσσιν,  
 Ἀτρεΐδης δ' ἂν ὁμίλον ἐφοῖτα θηρὶ ἐοικώς,  
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.  
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·

ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαΐνῃ.  
455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
“ κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἧδ’ ἐπίκουροι.  
νίκη μὲν δὴ φαίνεται ἄρηίφилου Μενελάου·  
ὕμεῖς δ’ Ἀργεῖην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν’ ἔοικεν,  
460 ἧ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.”  
ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.



## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Δ.

Δέλτα· θεῶν ἀγορή, δράκων χύσις, Ἄρεος ἀρχή.  
*Delta Deum fora, laesa fides, primordia pugna.*

'In Delta is the God's assize;  
 The truce is broke; wars freshly rise.'

ὀρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
 νέκταρ ἔφονοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 5 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζμεν Ἥρην  
 κερτομίῳις ἐπέεσσι, παραβλήδην ἀγορεύων·  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.  
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 10 τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτῃ  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,  
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.  
 ἀλλ' ἦ τοι νίκη μὲν ἀρηφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,  
 15 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰῶν  
 ὄρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,

- αὐτίς δ' Ἀργεῖην Ἑλέην Μενέλαος ἄγοιτο."
- 20 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·  
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρειν·  
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
- 25 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 πῶς ἐθέλεις ἄλιον θεῶναι πόνον ἥδ' ἀτέλεστον,  
 ἰδρῶ θ', ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιό τε παισίν.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαυέομεν θεοὶ ἄλλοι."
- 30 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις  
 Ἴλιον ἐξαλαπάξαι, ἐκτίμενον πτολίεθρον;  
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
- 35 ὠμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
 ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι  
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,  
 μή τι διατρίβω τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι·  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.  
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
- 45 ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων,  
 τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρή  
 καὶ Πρίαμος καὶ λαὸς ἐυμελίῳ Πριάμοιο·  
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,  
 λοιβῆς τε κνίσῃς τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."

- 50 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,  
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·  
 τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
- 55 [εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,  
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.]  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,  
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
- 60 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις  
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι  
 ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
- 65 ἔλθειν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν,  
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”  
 ὣς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
- 70 “αἶψα μάλ' ἐς στρατὸν ἔλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”  
 ὣς εἰπὼν ὤτρυνε πάρος μεμανίαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
- 75 οἷον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω,  
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἰένται·  
 τῷ ἑκνυῖ ἦιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορώωντας
- 80 Τρῳάας θ' ἱπποδάμους καὶ ἐκνήμενιδας Ἀχαιοὺς·

- ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ἦ ῥ’ αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ  
 ἔσσεται, ἦ φιλότῃτα μετ’ ἀμφοτέροισι τίθῃσιν  
 Ζεὺς, ὅς τ’ ἀνθρώπων ταμίης πολέμοιο τέτυκται.”  
 85 ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.  
 ἦ δ’ ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ’ ὁμιλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
 Πάνδαρον ἀντίθεον διζήμενῃ, εἷ που ἐφεύροι.  
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε  
 90 ἐστεῶτ’· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων  
 λαῶν, οἳ οἳ ἔποντο ἀπ’ Αἰσίοιο ῥοάων.  
 ἀγχοῦ δ’ ἰσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ἦ ῥά νύ μοί τι. πίθοιο, Λυκάονος υἱὲ δαΐφρον;  
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,  
 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.  
 τοῦ κεν δὴ πάμπρωτα παρ’ ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱὸν  
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ’ ἀλεγεινῆς.  
 100 ἀλλ’ ἄγ’ οἷστευσον Μενελάου κυδαλίμοιο,  
 εὖχεο δ’ Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.”  
 ὥς φάτ’ Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·  
 105 αὐτίκ’ ἐσύλα τόξον εὖξοον ἰξάλου αἰγὸς  
 ἀγρίου, ὃν ῥά ποτ’ αὐτὸς ὑπὸ στέρνοιο τυχήσας  
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,  
 βεβλήκει πρὸς στήθος· ὁ δ’ ὕπτιος ἔμπεσε πέτρῃ.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν·  
 110 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,  
 πᾶν δ’ εἷ λειήνας χρυσέην ἐπέθηκε κορώνην.

- καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ  
 ἀγκλῖνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,  
 μὴ πρὶν ἀνατξείαν ἀρήιοι υἱὲς Ἀχαιῶν,  
 115 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν.  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν  
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,  
 εὖχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ  
 120 ἀρνῶν πρωτογόνων ῥέξειω κλειτὴν ἐκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.  
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·  
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.  
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,  
 125 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός  
 ὄξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.  
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελεΐη,  
 ἧ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.  
 130 ἧ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ  
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ·  
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆς  
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.  
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·  
 135 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο,  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
 μίτρης θ', ἣν ἐφόρειν ἔρυμα χροός, ἔρκος ἀκόντων,  
 ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς·  
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·  
 140 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς.  
 ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μιήνῃ  
 Μηρονὶς ἧὲ Κάειρα, παρήιον ἔμμεναι ἵππων·

- κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
 ἱππῆες φορέειν, βασιλῆι δὲ κείται ἄγαλμα,  
 145 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·  
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροὶ  
 εὐφυνέες κηῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.  
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·  
 150 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος.  
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,  
 ἄσπορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·  
 155 " φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,  
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μέν πως ἄλιον πέλει ὄρκιον αἷμά τε ἀρνῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν,  
 160 εἰ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,  
 ἐκ δὲ καὶ ὁψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ  
 165 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισσεύσῃσιν ἐρεμνὴν αἰγίδα πᾶσιν  
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 170 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.  
 καί κεν ἐλέγχιστος πολυδάμιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·  
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν

- Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα  
 175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.  
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορέοντων,  
 τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο·  
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 180 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν."  
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·  
 "θάρσει, μηδέ τί πω δειδίσσαιο λαὸν Ἀχαιῶν.  
 185 οὐκ ἐν καιρίῳ ὅξυν πάγῃ βέλος, ἀλλὰ πάροιθεν  
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν  
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες."  
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·  
 190 ἔλκος δ' ἱητήρ ἐπιμάσσεται ἥδ' ἐπιθήσει  
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."  
 ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·  
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱητῆρος,  
 195 ὅφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱόν,  
 ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."  
 ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 200 παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν  
 ἔστεῶτ'· ἄμφι δέ μιν κρατερὰι στίχες ἀσπιστῶν  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.  
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 "ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,

- 205 ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,  
 ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”  
 ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν·  
 βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
- 210 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος  
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,  
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,  
 αὐτίκα δ' ἐκ ζωστήηρος ἀρηρότος ἔλκεν διστόν·  
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
- 215 λῦσε δέ οἱ ζωστήηρα παναίολον ἥδ' ὑπένερθεν  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,  
 αἰμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χεῖρων.
- 220 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,  
 τόφρα δ' ἐπὶ Τρώων στίχας ἤλυθον ἀσπιστάων·  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.  
 ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον  
 οὐδὲ καταπτώσσουντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
- 225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.  
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
 καὶ τοὺς μὲν θεραπείων ἀπάνευθ' ἔχε φυσιόωντας  
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραϊδαο,  
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
- 230 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·  
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.  
 καὶ ῥ' οὗς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,  
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·  
 “Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
- 235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός,



- ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
 τῶν ἢ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,  
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."  
 240 οὕς τινος αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,  
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·  
 "Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;  
 τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,  
 αἱ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
 245 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·  
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.  
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
 εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,  
 ὄφρα ἴδῃτ', αἱ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων;"  
 250 ὥς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.  
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσسونτο·  
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἵκελος ἀλκῇν,  
 Μηριόνης δ' ἄρα οἱ πυμάτας ᾤτρυνε φάλαγγας.  
 255 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·  
 "Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων  
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοιῷ ἐπὶ ἔργῳ  
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
 260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·  
 εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ  
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ  
 ἔστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγη.  
 ἀλλ' ὄρσεν πολεμόνδ', οἷος πάρος εὐχεαὶ εἶναι."  
 265 τὸν δ' αὐτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤνδα·  
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος

- ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοῖς,  
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχεναν  
 270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω  
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."  
 ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.  
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.  
 275 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ  
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·  
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥτε πίσσα  
 φαίνεται ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·  
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·  
 280 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν  
 δῆριον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 285 "Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτῶνων,  
 σφῶι μὲν οὐ γὰρ ἔοικ' ὄτρυνέμεν, οὐ τι κελεύω·  
 αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 290 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος  
 χερσὶν ὑφ' ἡμετέρησιν ἀλούσά τε περβομένη τε."  
 ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·  
 ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητῆν,  
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι  
 295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε  
 Αἰμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.  
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,

- πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,  
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.  
 ἵππευσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν  
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·  
 “μηδέ τις ἵπποσύνη τε καὶ ἡγορέηφι πεποιθὼς  
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
 305 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε.  
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,  
 ἔγχει ὀρεξάσθω, ἐπεὶ ἤ πολὺ φέρτερον οὕτως.  
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσω ἔχοντες.”  
 310 ὥς ὁ γέρων ὤτρυνε πάλαι πολέμων ἐν εἰδῶς.  
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν  
 ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.  
 315 ἀλλὰ σε γῆρας τεῖρει ὁμοῖον· ὥς ὄφελέν τις  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·  
 “Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς  
 ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.  
 320 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·  
 εἰ τότε κούρος ἔα, νῦν αὐτὴ με γῆρας ὀπάξει.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἥδὲ κελεύσω  
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
 αἰχμᾶς δ' αἰχμάσσουσιν νεώτεροι, οἳ περ ἐμείο  
 325 ὀπλότεροι γεγάασι πεποιθασίν τε βίῃφιν.”  
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.  
 εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον  
 ἔστρωτ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες ἀντῆς·

- αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 330 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ  
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κύνυντο φάλαγγες  
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες  
 ἔστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 335 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.  
 τοὺς δὲ ἰδὼν νείκεσσαν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ νιὲ Πετewῶ διωτρεφέος βασιλῆος  
 καὶ σὺ κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,  
 340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;  
 σφῶν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας  
 ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·  
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,  
 ὅπποτε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 345 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα  
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὀρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῷ.”  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 350 “Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅπποτ' Ἀχαιοὶ  
 Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄζυν Ἀρηα,  
 ὄφραι, ἦν ἐθέλησθα καὶ αἷ κέν τοι τὰ μεμήλη,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα  
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.”  
 τὸν δ' ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,  
 ὥς γινῶ χωομένοιο· πάλιν δ' ὁ γε λάζετο μῦθον·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτε σε νεικέϊω περιώσιον οὔτε κελεύω·

360 οἶδα· γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν  
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἃ τ' ἐγὼ περ.  
 ἀλλ' ἴθι, ταῦτα δ' ὅπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν  
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖν."

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 365 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα  
 ἔστεῶτ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
 παρ δέ οἱ ἐστήκει Σθένελος Καπαμήιος υἱός.  
 καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

370 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο,  
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;  
 οὐ μὲν Τυδεί γ' ὧδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι.  
 ὥς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε  
 375 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.  
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας  
 ξείνος ἄμ' ἀντιθέῳ Πολυνείκει, λαὸν ἀγείρων,  
 οἳ ῥα τότε ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης.  
 καὶ ῥα μάλα λίσσοντο δόμεν' κλειτοὺς ἐπικούρους·

380 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον·  
 ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.  
 οἳ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
 Ἀσσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖην,  
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
 385 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεῖωνας  
 δαιυνμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.  
 ἔνθ' οὐδὲ ξείνός περ ἐὼν ἱππηλάτα Τυδεὺς  
 τάρβει, μούνος ἐὼν πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὁ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 390 ῥηιδίως· τοίη οἳ ἐπίρροθος ἦεν Ἀθήνη.

- οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν  
 395 υἱὸς τ' Αὐτοφρόνιοι μενεπτόλεμος Πολυφόντης.  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·  
 πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 400 γέωατο εἶο χέρηρα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.”  
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,  
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.  
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·  
 “Ἄτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπῆν.  
 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·  
 ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,  
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,  
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίῃσιν ὄλοντο.  
 410 τῷ μὲν μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.”  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν  
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοὺς·  
 415 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ  
 Τρῶας δρῶσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”  
 ἧ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·  
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος  
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κύμα θαλάσσης  
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·  
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας  
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·  
 ὥς τότε ἐπασσύτεραι Δαναῶν κύνντο φάλαγγες  
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης  
 430 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν,  
 σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο.  
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν  
 435 ἀζήχες μεμακύναι, ἀκούουσai ὅπα ἀρνῶν,  
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλήτοι δ' ἔσαν ἄνδρες.  
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 440 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,  
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,  
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω  
 445 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.  
 οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἴκοιτο,  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένέ' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.  
 450 ἔνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχλωὴ πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες

ἐς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·  
 455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 465 ἔλκε δ' ὑπὲκ βελέων λελημένος, ὄφρα τάχιστα  
 τεύχεα συλήσειε· μῖνυνθα δέ οἱ γένεθ' ὄρμη·  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγθήνωρ  
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.

470 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς  
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδονοπάλιζεν.

ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἠΐθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ  
 475 Ἰδθηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος  
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·  
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

480 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν  
 δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος  
 ἤλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἰγείρος ὥς,  
 ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη



λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·  
 485 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ  
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἥ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενῆς. τοῦ δ' Ἀντιφός αἰολοθώρηξ  
 490 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί·  
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἐταῖρον  
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·  
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 495 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,  
 στήν δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἄμφι ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,  
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκώοντα,  
 500 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων·  
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοι χολωσάμενος βάλε δουρὶ  
 κόρσῃν· ἥ δ' ἐτέριοι διὰ κροτάφοιο πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 505 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ·  
 Ἀργεῖοι δὲ μέγα ἱάχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσιν δ' Ἀπόλλων  
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·  
 “ὄρνυσθ', ἵπποδαμοι Τρῶες, μῆδ' εἵκετε χάρμης  
 510 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος πάϊς ἠγκόμοιο  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”  
 ὥς φάτ' ἀπὸ πτόλιος δεωὺς θεός· αὐτὰρ Ἀχαιοὺς

- 515 ὥρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,  
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.  
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν·  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι  
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 520 Πείροος Ἰμβρασιδῆς, ὃς ἄρ' Αἰνόθεν εἰληλούθειν·  
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς  
 ἄχρισ ἀπηλοίησεν· ὁ δ' ὑπτιος ἐν κονίησιν  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,  
 525 Πείροος, οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.  
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι  
 Θρήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἱ ἑ μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγανὸν  
 535 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.  
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
 ἧ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων  
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.  
 ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,  
 540 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ  
 διενέουι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ  
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε.

ΕΙ· Βάλλει Κυθήρειαν Ἄρηά τε Τυδέος υἱός.

*Ei Venerem et Martem Diomedis tela cruentant.*

‘In Epsilon, Heaven’s blood is shed  
By sacred rage of Diomed.’

## Διομήδους ἀριστεία.

ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν  
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.  
 δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
 5 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα  
 λαμπρὸν παμφαίῃσι λελουμένος Ὠκεανοῖο·  
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,  
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.  
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
 10 ἱρεὺς Ἥφαίστοιο· δύω δέ οἱ νιέες ἦστην,  
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης·  
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·  
 τῷ μὲν ἀφ' ἵππου, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 15 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·  
 Τυδεΐδῃ δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκῇ  
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ  
 Τυδεΐδῃ· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,  
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.

- 20 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,  
οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·  
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαναν  
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
- 25 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς  
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.  
Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον υἷε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,  
πᾶσιν ὀρώθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
- 30 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·  
“Ἄρες, Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλήτη,  
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς  
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κύδος ὀρέξῃ,  
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”
- 35 ὥς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.  
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόντι Σκαμάνδρῳ,  
Τρῶας δ' ἔκλυναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἄρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρον·
- 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]  
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν  
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθειν·
- 45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ  
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον·  
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.  
τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·  
υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἶμονα θήρης,  
50 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυθήνῃ,

ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ  
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὐρεσιν ὕλη.  
ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,  
οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρὶν γε κέκαστο·

55 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτάσε δουρὶ  
[ὥμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]  
ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν  
60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαΐδαλα πάντα  
τεύχειν· ἔзоχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας  
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο  
οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

65 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,  
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ  
ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκακῇ.  
γυνὴ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
70 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε διὰ Θεανῶ,  
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ  
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἔλθων  
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·  
ἀντικρὺς δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.  
75 ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.

Εὐρύπυλος δ' Ἐναιμονίδης Ὑψήνορα δῖον,  
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρῳ  
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,  
τὸν μὲν ἄρ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱὸς  
80 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον  
φασγάνῳ αἶζας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.

αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·

85 Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη,  
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.  
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικῶς  
 χειμάρρῳ, ὃς τ' ὤκα ῥέων ἐκέδασσε γεφύρας·  
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἑερμέναι ἰσχανόσων,

90 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.  
 ὥς ὑπὸ Τυδεΐδῃ πυκναὶ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ' ἑόντες.

95 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς  
 θύνοντ' ἅμ πεδίον πρὸ ἔθην κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,  
 καὶ βάλλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,  
 θώρηκος γύαλον· διὰ δ' ἔπατο πικρὸς οἰστός,  
 100 ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·  
 “ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι  
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με  
 105 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.”

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκν δάμασσεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιω καὶ ὄχεσφιν  
 ἔσθη, καὶ Σθέnelον προσέφη Καπανῆιον υἱόν·

“ὄρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου,  
 110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.”

ὥς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,  
 παρ δὲ στάς βέλος ὦκν διαμπερὲς ἐξέρυσ' ὤμον·

- αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.  
 δὴ τότε ἔπειτ' ἤρᾱτο βοὴν ἀγαθὸς Διομήδης·
- 115 “ κλυθὶ μιν, αἰγιόχοιο Διὸς τέκος, ἀτρυγῶν,  
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσθῃ  
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·  
 δὸς δέ τέ μ' ἀνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,  
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μ' ἐφθίσει  
 120 δῆρ' ἔτι ὄψεσθαι λαμπρὸν φάος ἡελίου.”
- ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν·  
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
- 125 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα  
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεὺς·  
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,  
 ὄφρ' ἐν γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἀνδρα.  
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
- 130 μὴ τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἔλθῃς ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”
- ἣ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδείδης δ' ἐξαὐτίς ἰὼν προμάχοισιν ἐμίχθη·
- 135 καὶ πρῶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,  
 δὴ τότε μιν τρεῖς τόσσον ἔλεν μένος, ὥς τε λέοντα  
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσιν  
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει·  
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει
- 140 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται·  
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησιν κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθύς ἐξάλλεται αὐλῆς·  
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

- ἔνθ' ἔλεν Ἀστυνοον καὶ Ὑπείρονα ποιμένα λαῶν,  
 145 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,  
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον  
 πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύιδον,  
 υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,  
 150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.  
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,  
 ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γήραϊ λυγρῷ,  
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 155 ἔνθ' ὁ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυντο θυμὸν  
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε  
 δέξατο· χηρωσται δὲ διὰ κτήσιν दाτέοντο.  
 ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο  
 160 εἶν ἐνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.  
 ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα αἶψῃ  
 πόρτιος ἡὲ βοός, ξύλοχον κάτα βοσκομενάων,  
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.  
 τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
 170 στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μω ἀντίον ἡὔδα·  
 " Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ  
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,  
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.  
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,



175 ὅς τις ὄδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν  
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
 εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρώεσσιν,  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις."

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·

180 "Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,  
 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστί.  
 εἰ δ' ὁ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,

185 οὐχ ὁ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι  
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον  
 δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,

190 καὶ μιν ἐγὼ γ' ἐφάμην Ἀιδωνῇ προΐαψεν,  
 ἔμψης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστί κοτήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·  
 ἀλλὰ πον ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι

195 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι  
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 ἱπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα

200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺν κέρδιον ἦεν,  
 ἵππων φειδόμενος, μὴ μοι δενοῖατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.

ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,

205 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.

- [ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν  
 ἀτρεκὲς αἶμ' ἔσσενα βαλὼν, ἥγειρα δὲ μᾶλλον.]  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 210 ἤματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν  
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 215 εἰ μὴ ἐγὼ τάδε τόξα φαεωῶ ἐν πυρὶ θεῖν  
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."  
 τὸν δ' αὖτ' Αἰεΐας Τρώων ἀγὸς ἀντίον ἠὔδα·  
 "μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 220 ἀντιβῖν ἐλθόντε σὺν ἔντεσι πειρηθῆναι.  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἰῶναι,  
 οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίῳ  
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἡδὲ φέβεσθαι·  
 τὼ καὶ νῶι πόλινδε σαώσετον, εἴ περ ἂν αὐτε  
 225 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.  
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·  
 ἡὲ σὺ τόνδε δεδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."  
 τὸν δ' αὐτε προσέειπε Λυκάσσω ἀγλαὸς υἱός·  
 230 "Αἰεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ·  
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἶσετον, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·  
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 235 νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς  
 αὐτῷ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἵππους.

ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί."  
 ὥς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες  
 240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.  
 τοὺς δὲ ἶδε Σθένελος Καπανήιος ἀγλαὸς υἱός,  
 αἴψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·  
 "Τυδεΐδῃ Διομήδης, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὁρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 245 ἧ' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐν εἰδώς,  
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·  
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.  
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως  
 250 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης."  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·  
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι  
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστω·  
 255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως  
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.  
 τούτῳ δ' οὐ πάλω αὐτὶς ἀποιόσεται ὠκέες ἵπποι  
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ  
 ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,  
 Αἰνεΐαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.  
 265 τῆς γάρ τοι γενεῆς, ἥς Τρωί περ εὐρύσπα Ζεὺς  
 δῶχ' υἱὸς ποιηὴν Γανυμήδεος, οὐνεκ' ἄριστοι  
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελίῳ τε·

- τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,  
 λάβρην Λαομέδοντος ὑποσχὼν θήλεας ἵππους·  
 270 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·  
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,  
 τὼ δὲ δὺ' Αἰνεία δῶκεν, μῆστωρι φόβοιο.  
 εἰ τοῦτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”  
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.  
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “καρτερόθυμε δαΐφρον, ἀγαυοῦ Τυδεὸς υἱέ,  
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·  
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”  
 280 ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,  
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
 αἰχμῇ χαλκεῖη πταμένη θώρηκι πελάσθη.  
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·  
 “βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω  
 285 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.”  
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 “ἦμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἶω  
 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἑτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.”  
 290 ὥς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη  
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,  
 αἰχμῇ δ' ἐξεσύθη παρὰ νείατον ἀνθρεῶνα.  
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
 295 αἰόλα παμφανώοντα, παρέτρεσσαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.  
 Αἰωείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
 δείσας, μή πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.

ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,  
 300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃν,  
 τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,  
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ  
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,  
 οἷοι νῦν βροτοὶ εἰσ'. ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 305 τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρὸς  
 ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν.  
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε.  
 ὦσε δ' ἀπὸ ῥιγῶν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἦρως  
 ἔσση γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ  
 310 γαίης. ἀμφὶ δὲ ὅσσε κελαυνῇ νύξ' ἐκάλυψεν.  
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
 εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι.  
 ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πῆχθε λευκῷ,  
 315 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,  
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπόλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.  
 ἣ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο.  
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάνων  
 320 τῶν, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης,  
 ἀλλ' ὁ γε τοὺς μὲν εἰσὺς ἠρύκακε μώνυχας ἵππους  
 νόσφω ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,  
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
 ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,  
 325 δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης  
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὁ γ' ἦρως  
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,  
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

- 330 ἐμμεμαώς. ὁ δὲ Κύπριον ἐπώχετο νηλεί χαλκῶ,  
 γιγνώσκων, ὃ τ' ἀναλκις ἔην θεός, οὐδὲ θεάων  
 τάων, αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.  
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὀπάζων,  
 335 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεί δουρὶ  
 ἀβληχρήν· εἴθαρ δὲ δόρῳ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,  
 πρυμνὸν ὑπερ θέναρως. ῥέε δ' ἀμβροτον αἶμα θεοῖο.  
 340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·  
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·  
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάμβαλεν υἱόν·  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων  
 345 κυανὴν νεφέλῃ, μή τις Δαναῶν ταχυπῶλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·  
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος·  
 ἦ οὐχ αἴλις, ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;  
 350 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἶω  
 ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."  
 ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.  
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνemos ἔξαγ' ὁμίλου  
 ἀχθομένην ὀδύνῃσι, μελαίνετο δὲ χροῶα καλόν.  
 355 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρῃα  
 ἦμενον, ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·  
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο  
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·  
 "φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους·  
 360 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἦν' ἀθανάτων ἔδος ἐστίν.

λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ,  
Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

- ὥς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.  
ἣ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,  
365 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν,  
μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
αἷμα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·  
ἔνθ' ἵππους ἔστησε ποδὴνεμος ὠκέα Ἴρις  
λύσσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·  
370 ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,  
μητρὸς ἑῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
“τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων  
μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἔνωπῃ;”  
375 τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ·  
“οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,  
οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο  
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,  
380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.”  
τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ δῖα θεάων·  
“τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·  
πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.  
385 τλῇ μὲν Ἄρης, ὅτε μω Ὀτος κρατερός τ' Ἐφιάλτης,  
παῖδες Ἀλκίῃος, δῆσαν κρατερῷ ἐν δεσμῷ·  
χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας.  
καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
εἰ μὴ μητρυιὴ περικαλλῆς Ἡερίβοια  
390 Ἑρμῆα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρῃα  
ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.

- τλή δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἰστῶ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος.
- 395 τλή δ' Ἀΐδης ἐν τοῖσι πελώριος ὤκυν οἰστόν,  
 εὔτε μιν ὠντὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἄχεων, ὀδύνησι πεπαρμένος, αὐτὰρ οἰστός
- 400 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω  
 ἠκέσας· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.  
 σχέγιλις, ὀβριμοεργός, ὃς οὐκ ὄθεται αἴσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
- 405 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεά, γλαυκῶπις Ἀθήνη·  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεὸς υἱός  
 ὅττι μάλ' οὐ δηναίος, ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν  
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
- 410 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν,  
 φραζέσθω, μή τίς οἱ ἀμείνων σείῳ μάχεται,  
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη  
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
- 415 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.”  
 ἥ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·  
 ἄλθεο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.  
 αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη  
 κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
- 420 τοῖσι δὲ μύθων ἤρχε θεά, γλαυκῶπις Ἀθήνη·  
 “Ζεὺ πάτερ, ἥ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;  
 ἥ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα



- Τρῳσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,  
 τῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλων  
 425 πρὸς χρυσῇ περόνῃ καταμύζατο χεῖρα ἄραιήν."  
 ὥς φάτο, μεῖδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·  
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,  
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,  
 430 ταῦτα δ' Ἀρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει."  
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,  
 γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν αἴετο, ἵετο δ' αἰεὶ  
 435 Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.  
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μνεαίνων,  
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσντο δαίμονι ἴσος,  
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·  
 440 "φράζεο, Τυδεΐδῃ, καὶ χάζεο, μῆδὲ θεοῖσιν  
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον  
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."  
 ὥς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.  
 445 Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων  
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.  
 ἦ τοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα  
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαων τε·  
 αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων  
 450 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον·  
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ  
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,  
 ἀσπίδας εὐκύκλους λαισήμια τε περὸντα.

- δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·  
 455 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,  
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,  
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;  
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”  
 460 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,  
 Τρώας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν  
 εἰδόμενος Ἀκάμαντι θοῷ, ἡγήτορι Θερρκῶν.  
 υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κελυεν·  
 “ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,  
 465 ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;  
 ἢ εἰς ὃ κεν ἅμφι πύλης ἐνποιήτησι μάχωνται;  
 κεῖται ἀνὴρ, ὃν τ’ ἴσον ἐτίομεν Ἔκτορι δίῳ,  
 Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο·  
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”  
 470 ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ἔνθ’ αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον·  
 “Ἔκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;  
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ’ ἐπικούρων  
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν·  
 475 τῶν νῦν οὐ τῷ ἐγὼ ἰδέειν δύναμ’ οὐδὲ νοῆσαι,  
 ἀλλὰ καταπτῶσσουσι, κύνες ὥς ἅμφι λέοντα·  
 ἡμεῖς δ’ αὖ μαχόμεσθ’, οἳ πέρ τ’ ἐπίκουροι ἐνεμμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι·  
 480 ἔνθ’ ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν,  
 καὶ δὲ κτήματα πολλά, τά τ’ ἔλδεται, ὅς κ’ ἐπιδευής·  
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον’ αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,  
 οἶόν κ’ ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.

- 485 *τῆν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις*  
*λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν·*  
*μή πως, ὥς ἀψίσι λῶνι ἄλόντε πανάγρου,*  
*ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·*  
*οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.*  
 490 *σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,*  
*ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων*  
*νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."*  
*ὥς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἕκτορι μῦθος.*  
*αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,*  
 495 *πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη*  
*ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.*  
*οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·*  
*Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.*  
*ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας*  
 500 *ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ*  
*κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·*  
*αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ*  
*λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν*  
*οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,*  
 505 *ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἥνιοχῆες·*  
*οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα*  
*θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,*  
*πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραΐαινεν ἐφετμὰς*  
*Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγειν*  
 510 *Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην*  
*οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.*  
*αὐτὸς δ' Αἰνείαν μάλα πῖονος ἐξ ἀδύτου*  
*ῆκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.*  
*Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν,*  
 515 *ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα*

- καὶ μένος ἐσθλὸν ἔχοντά· μετάλλησάν γε μὲν οὐ τι·  
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.  
τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης  
520 ὠτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ  
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων  
νημεΐης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν  
ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων  
525 ζαχρεῖων ἀνέμων, οἳ τε νέφεα σκιάοντα  
πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·  
ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.  
Ἄτρεΐδης δ' ἄν' ὁμιλον ἐφοίτα πολλὰ κελεύων·  
“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
530 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.  
αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,  
φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”  
ἦ καὶ ἀκόντισε δουρὶ θεῶς, βάλε δὲ πρόμον ἄνδρα,  
Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα  
535 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσαν  
τίον, ἐπεὶ θεὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.  
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·  
ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,  
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.  
540 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
νῆε Διοκλῆος Κρήθυνά τε Ὀρσίλοχόν τε,  
τῶν ῥα πατὴρ μὲν ἔναιεν ἐκτιμένην ἐνὶ Φηρή  
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο  
545 Ἀλφειοῦ, ὃς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης,  
ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,  
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,  
 Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἰδότε πάσης.  
 550 τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ  
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
 οἷω τῷ γε λέοντε δῦω ὄρεος κορυφῇσιν  
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·  
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα  
 σταθμούςς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῶ  
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·  
 τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
 560 καππεσέτην ἐλάτησιν ἐοικότες ὑψηλῇσιν.  
 τῷ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθόπι χαλκῷ,  
 σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.  
 565 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,  
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλεια πόνοιο.  
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα  
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,  
 570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.  
 Αἰνείας δ' οὐ μῦνε, θοός περ ἐὼν πολεμιστής,  
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.  
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν  
 τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,  
 575 αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.  
 ἔνθα Πυλαιομένεα ἐλέτην ἀτάλαντον Ἄρηι,  
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων·

- τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
 ἔστεῳτ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·  
 580 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,  
 ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,  
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.  
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφεϊ ἤλασε κόρσην,  
 585 αὐτὰρ ὃ γ' ἀσθμαίνων ἐυεργέος ἔκπεσε δίφρου  
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.  
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθιο βαθείης,  
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίησιν,  
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.  
 590 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς  
 κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες  
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,  
 ἣ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος,  
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,  
 595 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθεν.  
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.  
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
 στήῃ ἔπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,  
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,  
 600 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·  
 “ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἐκτορα δῖον  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λαιγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κῆνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.  
 605 ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω  
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.”  
 ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,

- εἰν ἐνὶ δῖφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.  
 610 τὼ δὲ πεσόντ' ἔλεψε μέγας Τελαμώνιος Αἴας·  
 στῇ δὲ μάλ' ἔγγυς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ  
 ναῖε πολυκτῆμων πολυλήιος, ἀλλὰ ἑ μοῖρα  
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.  
 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,  
 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν  
 ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.  
 620 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ  
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.  
 δεῖσε δ' ὁ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,  
 625 οἳ ἑ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγαυὸν  
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσχθη.  
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμῖνῃν·  
 Τληπόλεμον δ' Ἡρακλεΐδην ἥνυ τε μέγαν τε  
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.  
 630 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·  
 “Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;  
 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,  
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·  
 ἀλλ' οἶδόν τινά φασι βίην Ἡρακλεΐην  
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,

640 ὅς ποτε δεῦρ' ἔλθων ἔνεχ' ἵππων Λαομέδοντος  
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι πανροτέροισιν  
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·  
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.  
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι  
 645 ἔλθόντ' ἐκ Λυκίας, οὐδ' εἰ μάλα καρτερός ἐσσι,  
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."  
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΰδα·  
 "Τληπόλεμ', ἥ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν  
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,  
 650 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,  
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄιδι κλυτοπάλῳ."  
 655 ὥς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλιον ἔγχος  
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
 ἐκ χειρῶν ἤϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον  
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ,  
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·  
 660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' μακρῶ  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
 ὅστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν  
 665 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν,  
 μηροῦ ἐξερύσαι δόρυ μείλιον, ὅφρ' ἐπιβαίη,  
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.  
 Τληπόλεμον δ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ  
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς  
 670 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·



μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
 ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μὀρσιμον ἦεν  
 615 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὃξεί χαλκῶ·  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἐνθ' ὃ γε Κοῖραν ἐλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανί τε.  
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,  
 620 εἰ μὴ ἄρ' ὃξὺ νόησε μέγας κορυθαίολος Ἴκτωρ.  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶ  
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·  
 “Πριαμῖδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς  
 625 κείσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε  
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”  
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ,  
 630 ἀλλὰ παρήειπεν λελιημένος, ὄφρα τάχιστα  
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διῶι ἐταῖροι  
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεί φηγῶ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε  
 635 ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος·  
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.  
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας  
 ζώγρει ἐπιπνείουσα κακῶς κεκαφητότα θυμόν.  
 Ἀργεῖοι δ' ὑπ' Ἀρηι καὶ Ἴκτορι χαλκοκορυστῇ  
 700 οὔτε ποτὲ προτρέποντο μελαυνάων ἐπὶ νηῶν  
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω

- χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἕρῃα.  
 ἔνθα τῶα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
 Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἕρῃς ;  
 705 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,  
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
 Οἰωπίδην θ' Ἕλενον καὶ Ὀρέσβιον αἰολομήτρην,  
 ὃς ῥ' ἐν Ἑλλήνῃ ναίεισκε μέγα πλούτοιο μεμηλώς,  
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι  
 710 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.  
 τοὺς δ' ὥς οὖν ἐνόησε θεά, λευκώλενος Ἕρῃ,  
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 715 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἕρῃα.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."  
 ὣς ἔφατ', οὐδ' ἀπίθῃσε θεά, γλαυκῶπις Ἀθήνη.  
 720 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους  
 Ἕρῃ πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι·  
 Ἕρῃ δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
 χάλκεα ὀκτάκημα, σιδηρέῃ ἄξονι ἄμφις.  
 τῶν ἦ τοι χρυσῆ ἵτυς ἄφθιτος, αὐτὰρ ὑπερθεν  
 725 χάλκῃ ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·  
 πλήμναι δ' ἀργύρου εἰσὶ περὶδρομοὶ ἀμφοτέρωθεν.  
 δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν  
 ἐντέταται, δοιαί δὲ περὶδρομοὶ ἀντυγές εἰσιν.  
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ  
 730 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα  
 κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἕρῃ  
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ ἀντῆς.

αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο  
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδαι  
 735 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·  
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν  
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἑστεφάνωται,  
 740 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,  
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου  
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.  
 745 ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.  
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοι,  
 750 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,  
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.  
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
 755 ἐνθ' ἵππους στήσασα θεά, λευκώλενος Ἥρη,  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·  
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα;  
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι  
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων  
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.  
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα  
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίδωμαι;”

- τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 765 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,  
 ἣ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”  
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, λευκώλενος Ἥρη,  
 μᾶστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 770 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν  
 ἦμενος ἐν σκοπιῇ λεύσσω ἐπὶ οὔνοπα πόντον,  
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην ἔζον ποταμῷ τε ῥέοντε,  
 ἦχι ῥοὰς Σιμόεις σύμβάλλετον ἡδὲ Σκάμανδρος,  
 775 ἔνθ' ἵππους ἔστησε θεά, λευκώλενος Ἥρη,  
 λύσασ' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.  
 τῷ δὲ βάτην τρήρωσι πελειάσιν ἵμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.  
 780 ἀλλ' ὅτε δὴ ῥ' ἱκανον, ὅθι πλείστοι καὶ ἄριστοι  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν εἰκότες ὠμοφάγοισιν  
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,  
 ἔνθα στᾶσ' ἦυσε θεά, λευκώλενος Ἥρη,  
 785 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,  
 ὃς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·  
 “αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 790 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·  
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.”  
 ὥς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
 Τυδείδῃ δ' ἐπόρουσε θεά, γλαυκῶπις Ἀθήνη·  
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν

- 795 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.  
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.  
 ἱππέιου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
- 800 “ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς.  
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον  
 οὐδ' ἐκπαιφάσσειν, — ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,  
 805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον,  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].  
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
 810 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·  
 ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα  
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”
- τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διομήδης·
- 815 “γιγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο·  
 τῷ τοι προφρονέως ἔρέω ἔπος οὐδ' ἐπικεύσω.  
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἅς ἐπέτειλας·  
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.  
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους  
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
 γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.”
- 825 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·

- "Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον  
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.  
 ἀλλ' ἄγ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους,  
 830 τύψον δὲ σχεδὴν μηδ' ἄζεο θοῦρον Ἄρῃα  
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων  
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,  
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."  
 835 ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,  
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.  
 ἥ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον  
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων  
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
 840 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·  
 αὐτίκ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους.  
 ἥ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχνησίου ἀγλαὸν υἱόν·  
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
 845 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης.  
 ὥς δὲ ἶδε βροτολογιὸς Ἀρης Διομήδεα δῖον,  
 ἥ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν  
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξάωντο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 850 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβοῦσα θεά, γλαυκῶπις Ἀθήνη,  
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.  
 855 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης  
 ἔγχεϊ χαλκείῳ· ἐπέεισε δὲ Παλλὰς Ἀθήνη

νεάτον ἐς κενέωνα, ὅθι ζωννύσκετο μήτρην·  
 τῇ ρά μιν οὔτα τυχάν, διὰ δὲ χροά καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτῖς. ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 860 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι  
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ  
 865 καύματος ἐξ ἀνέμοιο δυσσεός ὀρνυμένοιο,  
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,  
 870 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς,  
 καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρώων τάδε καρτερὰ ἔργα·  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάρῳ ἀνδρεσσι φέροντες.

875 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·  
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,  
 880 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγέωαο παῖδ' αἰδήλον·  
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 885 ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν  
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν ἱεκάδεσσιν,  
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυτῆσιν.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·  
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μυνύριζε.  
 890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἱ Ὀλυμπον ἔχουσιν·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρὸς τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν·  
 τῷ σ' ὁῖω κείνης τάδε πάσχειν ἐννεσίησιν.  
 895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·  
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γεῶατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,  
 καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐραυνίωνων.”  
 ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 900 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πᾶσεν.  
 [ἡκέσατ'· οὐ μὲν γάρ τι καταβνητός γε τέτυκτο.]  
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὕγρον ἐόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρῃα.  
 905 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἵματα ἔσσην·  
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίω.  
 αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ,  
 παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιῶων.



## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ.

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὁριστός.

*Colloquium Hectoreum narrat cum coniuge Zeta.*

'In Zeta, Hector prophesies;  
Prays for his son; wills sacrifice.'

Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

5 Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,  
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἱὸν Ἑυσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
10 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·

15 πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκία ναίων.  
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηγύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων  
ἔσκειν ὑψηνίохος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·  
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.  
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος  
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·  
25 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ,  
ἧ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.  
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.  
Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
30 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν  
ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.  
Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·  
ναίε δὲ Σατυνίεντος ἐνρρείαιο παρ' ὄχθας  
35 Πήδασον αἰπewήν. Φύλακον δ' ἔλε Λήϊτος ἥρως  
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.  
Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος  
ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ  
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην  
πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ οἱ ἔσθη  
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·  
45 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·  
“ζάγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.  
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείμεναι,  
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·  
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,  
50 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

ὥς φάτα, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.  
καὶ δὴ μὴν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἠΐδα·  
65 “ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως  
ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον  
πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χείράς θ' ἡμετέρας, μῆδ' ὄν τινα γαστέρι μήτηρ  
κοῦρον ἔοντα φέροι, μῆδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
80 Ἴλιον ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.”

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως,  
αἶσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
ἦρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ  
65 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλιον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·  
“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν  
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,  
70 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω.  
ἐνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν  
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
75 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς  
Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·  
“Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι  
πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,  
80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων  
πάντῃ ἐποικόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν

- φεύγοντας πεσέειν, δῆϊοισι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,  
 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·  
 Ἔκτορ, ἀτὰρ σὺ πόλῳδε μετέρχεο, εἰπὲ δ' ἔπειτα  
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς  
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,  
 οἷζασα κληῖδι θύρας ἱεροῖο δόμοιο,  
 90 πέπλον, ὃ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ  
 ἥνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσει  
 95 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
 100 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην  
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."  
 ὣς ἔφαθ', Ἔκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη  
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.  
 110 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρόν αὔσας·  
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

- ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον ἡδὲ γέρουσιν  
 εἵπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν  
 115 δαίμοσιν ἀρῆσασθαι, ὑποσχέσθαι δ' ἑκατόμβας."  
 ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιών,  
 ἄντυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.  
 Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδέος υἱὸς  
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·  
 "τίς δέ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;  
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνι κυδιανείρῃ  
 125 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων  
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας,  
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώσων.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκούργος  
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,  
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
 σεῦε κατ' ἡγάθειον Νυσήιον· αἱ δ' ἅμα πᾶσαι  
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
 135 θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς  
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,  
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν  
 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,  
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."

- τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·  
 145 “Τυδεΐδῃ μεγάρυμε, τί ἦ γενεὴν ἐρεεῖνεις ;  
 οἷη περ φύλλων γενεή, τοίῃ δέ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.  
 ὥς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.  
 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς,  
 ἡμετέρεην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·  
 ἔστι πόλις Ἐφύρῃ μυχῶ Ἄργεος ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν  
 ὤπασαν· αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὃς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺν φέρτερος ἦεν,  
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν.  
 160 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δῖ' Ἄντεια,  
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·  
 ‘τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,  
 165 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ·  
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·  
 κτείνειν μὲν ῥ' ἀλέεινε, σεβάσασατο γὰρ τό γε θυμῷ,  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,  
 γράψας ἐν πῖνακι πτυκτῷ θυμοφθόρα πολλὰ,  
 170 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.  
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,  
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἰέρευσεν.

- 175 ἄλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ἰδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν αἰμαμακέτην ἐκέλευσεν  
 180 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,  
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεῶν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·  
 δεύτερον αὖ Σολύμοιδι μαχήσατο κυδαλίμοισιν·  
 185 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν.  
 τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκνὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 190 πάντας γὰρ κατέπεφνε ἀμύμων Βηλλεροφόντης.  
 ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·  
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.  
 ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βηλλεροφόντῃ,  
 Ἴσωνδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν·  
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 200 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,  
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλάτο  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἴσωνδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισιν,  
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.

- Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μὲγ' ἀριστοὶ  
 210 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."  
 ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·  
 215 "ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός·  
 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν εἰκόσιν ἤματ' ἐρύξας.  
 αἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·  
 Οἰνεὺς μὲν ζωστήῃρα δίδου φοίνικι φαεινόν,  
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.  
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα  
 κάλλιψ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω  
 225 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.  
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·  
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι  
 κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,  
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.  
 230 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὅφρα καὶ οἶδε  
 γνῶσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."  
 ὣς ἄρα φωνήσαντε καθ' ἵππων αἴξαντε  
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
 ἔνθ' αὖτε Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,  
 235 ὃς πρὸς Τυδείδῃν Διομήδεα τεύχε' ἄμειβεν  
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.



Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,  
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἥδ' ἐὺγατρὸς  
 εἰρόμεναι παῖδ' αὖτε κασιγνήτους τε ἕτας τε  
 240 καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει  
 πάσας ἐξείης· πολλῇσι δὲ κῆδ' ἐφήπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,  
 ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ' ἕνεσαν θάλαμοι ξεστοῖο λίθιοι,  
 245 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγες θάλαμοι ξεστοῖο λίθιοι,  
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 250 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.  
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
 Δαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 255 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν  
 μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιγδέα οἶνον ἐνείκω,  
 ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν  
 260 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα.  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὡς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν.”

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαῖολος Ἐκτωρ·  
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 265 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·  
 χερσὶ δ' ἀνίπτοιςιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·  
 πέπλον δ', ὅς τις τοι χαριέστατος ἤδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 275 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρήσ,  
 ἄγριον αἰχμητῆν κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 280 ἔρχεο, ἐγὼ δὲ Πάρῳ μετελεύσομαι, ὄφρα καλέσω,  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.  
 εἰ κεύθον γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,  
 285 φαίην κεν φίλον ἦτορ οἰζύος ἐκλελαθέσθαι."  
 ὥς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
 κέκλετο. ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.  
 αὐτῇ δ' ἔς θάλαμον κατεβήσето κηῶντα,  
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς  
 ἦγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,  
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' αἰεραμένη Ἑκάβη φέρε δῶρον Ἀθήνην,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 295 ἀστῆρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεῖατος ἄλλων.  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.  
 αἶ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,  
 τῇσι θύρας ὤϊξε Θεανῶ καλλιπάρῃος

- Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν.  
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·  
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·  
 305 “ πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,  
 ἄξον δὴ ἔγχος Διομήδεος, ἥδ' ἐκ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερεύσομεν, αἱ κ' ἐλεήσῃς  
 310 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”  
 ὡς ἔφατ' εὐχομένη, ἀνέευε δὲ Παλλὰς Ἀθήνη.  
 ὡς αἱ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ,  
 Ἐκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκειν  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι  
 315 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·  
 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγυθὶ τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρῃ.  
 ἐνθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
 320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θεῆ πόρκης.  
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·  
 Ἀργεῖῃ δ' Ἑλένῃ μετ' ἄρα δμῳῇσι γυναιξίν  
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.  
 325 τὸν δ' Ἐκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “ δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
 μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε  
 ἄστυ τόδ' ἀμφιδέδῃ· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,

- 330 ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.  
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊόιο θέρηται."  
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,  
 τούνεκά τοι ἔρέω· σὺ δὲ σύνθεο καί μεν ἄκουσον.
- 335 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι  
 ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.  
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν  
 ὠρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ  
 λώιον ἔσσεσθαι. νίκη δ' ἐπαμείβεται ἄνδρας.
- 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·  
 ἦ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' οἶω."  
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ·  
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίσιον·  
 "δᾶερ ἐμεῖο, κυνὸς κακομηχάνου ὀκρυνόεσσης,
- 345 ὥς μ' ὄφελ' ἦματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,  
 οἷχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα  
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
- 350 ἀνδρὸς ἔπειτ' ὠφελλον ἀμείνωνος εἶναι ἄκοιτις,  
 ὃς ἤδη νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.  
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.  
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,
- 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν  
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἴτης,  
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισιν."  
 τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·  
 360 "μὴ με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·

- ἦδη γάρ μοι θυμὸς ἐπέσονται, ὄφρ' ἐπαμύνω  
 Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσιν.  
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.  
 365 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι  
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·  
 οὐ γάρ τ' οἶδ', ἥ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῆς,  
 ἥ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."  
 ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.  
 370 αἶψα δ' ἐπειθ' ἵκανε δόμους ἐν ναιετάοντας,  
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροις,  
 ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλῳ  
 πύργῳ ἐφεσθήκει γοόωσά τε μυρομένη τε.  
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 375 ἔσθη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῆσιν ἔειπεν·  
 "εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·  
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
 ἡέ πη ἐς γαλῶν ἢ εἰνατέρων ἐντέπλων,  
 ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 380 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται;"  
 τὸν δ' αὖτ' ὀτρηνῇ ταμὶν πρὸς μῦθον ἔειπεν·  
 "Ἑκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πη ἐς γαλῶν οὔτ' εἰνατέρων ἐντέπλων  
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 385 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται,  
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιον, οὐνεκ' ἄκουσεν  
 τείρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἥ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει  
 μαινομένη ἐκὺνᾶ· φέρει δ' ἅμα παῖδα τιθήνη."  
 390 ἥ ῥα γυνὴ ταμίν, ὃ δ' ἀπέσσυτο δώματος Ἑκτωρ  
 τὴν αὐτὴν ὁδὸν αὐτῆς ἐκτιμένas κατ' ἀγυιάς.

- εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,  
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίοιινδε,  
 εὐθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα  
 395 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,  
 Θήβῃ ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·  
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.  
 ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ  
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,  
 Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,  
 τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.  
 ἦ τοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·  
 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,  
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεείρεις  
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ  
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ  
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη  
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.  
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 415 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετώσων,  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκτε σὺν ἔντεσι δαιδαλέοισιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 420 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.  
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἱ μὲν πάντες ἰῶ κίον ἥματι Ἄϊδος εἴσω·

- πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὼν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἰέουσιν.  
 425 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑληέσση,  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,  
 ἅψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ  
 430 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·  
 [λαὸν δὲ στῆσον παρ' ἔρωεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος·  
 435 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι  
 ἀμφ' Αἴαντε δῦω καὶ ἀγακλυτὸν Ἰδομενῆα  
 ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·  
 ἣ πού τίς σφιν ἐνισπε θεοπροπίων ἐν εἰδώς,  
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.]  
 440 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἳ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·  
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 445 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,  
 ἀρνύμενος πατὴρ τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς ἑμμελίῳ Πριάμοιο.  
 450 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,  
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσω,

- ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 455 δακρυόεσσαν ἄγεται, ἐλεύθερον ἡμαρ ἀπούρας.  
 καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἥ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·  
 καὶ ποτέ τις εἵπησιν ἰδὼν κατὰ δάκρυ χέουσαν·  
 460 Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι  
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλλος  
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,  
 465 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι."  
 ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ·  
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐυζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλον ὄψιν αὐτυχθεῖς,  
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιωχαίτην,  
 470 δευδὼν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.  
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.  
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν,  
 αὐτὰρ ὁ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
 475 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν·  
 "Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσω,  
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν·  
 καὶ ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'  
 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεσσαν  
 κτείνας δῆμιον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ."  
 ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν  
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ  
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,



485 χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “δαμονίη, μή μοί τι λίην ἀκαχίζω θυμῷ·  
 οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἴαδι προῖάψει·  
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
 490 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

ὥς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἴκτωρ  
 495 ἵππουρῳ· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκειν  
 ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.  
 αἴψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας  
 Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς  
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 500 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ·  
 οὐ γάρ μιν ἔτ' ἔφωτο ὑπότροπον ἐκ πολέμοιο  
 ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.  
 οὐδὲ Πάρις δῆθ' ἔβηνεν ἐν ὑψηλοῖσι δόμοισιν,  
 ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,  
 505 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.  
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκουστήσας ἐπὶ φάτῃ,  
 δεσμὸν ἀπορρήξας θεῖῃ πεδίῳ κροαῖων,  
 εἰωθὼς λούεσθαι ἐν ρεῖϊ ποταμοῖο,  
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 510 ὅμοις αἰσσοῦνται· ὃ δ' ἀγλαΐῃ πεποιθώς,  
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·  
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμον ἄκρης,  
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκειν  
 καγχαλόων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα  
 515 Ἴκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν

στρέψουσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.  
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·  
 “ἦθεϊ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”

- 520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ·  
 “δαμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὅς ἐναίσιμος εἴη,  
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·  
 ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω  
 525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εὔνεκα σείω.  
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς  
 δῶη ἐπουρανίοισι θεοῖς αἰειγενέτησιν  
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοὺς.”

## COMMENTARY.

### FIRST BOOK OF THE ILIAD.

1-7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad*. The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in A occupy 21 days. See § 7 a.

1. μῆνιν: *wrath, lasting anger*, the *memorem iram* of Verg. *Aen.* i. 4. Cf. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in translation. See § 42 g. — θεά: i.e. the Muse. Homer does not assign special names and offices to different muses. See on B 484. Cf. ἄνδρα μοι ἔννεπε μούσα α 1. — For the following caesural pause, see § 58 a, f. — Πηληϊάδεω [Πηληϊάδου or Πηλείδου]: for the genitive-ending, see § 34 c. This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. — Ἀχίλλεος ['Αχιλλέως]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d ζ.

2. οὐλομένην: *destructive, deadly*, cf. Milton *Par. Lost* i. 2, 'forbidden fruit . . . whose mortal taste | Brought death into the world.' This is put in a kind of apposition with μῆνιν, as if it were an afterthought. The idea is amplified in the following relative clause, cf. 10, B 227; see § 12 e. — μυρία: *countless*; not a numeral in Homer. — For the 'elision' of α, see § 28 a. — For the 'hiatus,' allowed when the final vowel has been elided, see § 27 e. — Ἀχαιοί: often used for all the Greeks, see § 5 a. — ὄλβια [ὄλγῳ]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — ἔθηκεν: *caused* (as Γ 321, see § 17), nearly equiv. to τεύχε below, or to the Attic ἐποίησεν.

3. πολλάς: the second clause of the relative sentence is closely connected with the first, since πολλάς repeats the idea of μυρία, while the third clause is added in the form of a contrast, αὐτοῖς δὲ κτλ. — ἰφθίμους [Attic κρατερὰς]: the feminine form ἰφθίμας is used by Homer only of persons. See § 38 a. — Ἀΐδῃ προΐαψεν: *sent off to Hades*, a vigorous expres-

sion for a violent death, as E 190, Z 487. *Cf.* multos Danaum demittimus Orco Verg. *Aen.* ii. 398. For the use of *πρό*, *cf.* *πρό ἧκε* 195. — *Αἰδῶ* [*Ἀιδῶ*]: a 'metaplastic' form of *Ἀΐδης*, which in Homer is always the name of a person, the ruler of the nether world.

4. *ἡρώων*: *brave warriors*. The word had not acquired the meaning of *heroes* in the English sense (§ 17). — *αὐτοῦς*: *themselves*, i.e. their bodies as contrasted with their souls. They would have cared less about the rites of burial, if they had not considered the body to be the man himself. — *ἑλάρια* [Attic *ἀρπαγῆν*]: *booty*, *cf.* *canibus data praeda Latinis | alitibusque* Verg. *Aen.* ix. 485 f. For the preceding hiatus, see § 27 b. — *τεῦχε κύνεσσιν*: since the bodies often had to lie unburied, *cf.* B 393. Dogs are the scavengers of the East. *Cf.* 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat' 1 *Kings* xxi. 24, 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field"' 1 *Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him, X 339. — *τεῦχε [ἔτευχε]*: for the omission of the augment, see § 43 a. — *κύνεσσιν [κυσίν]*: for the ending, see § 36 b.

5. *οἰωνοῖσι* [*οἰωνοῖς*]: the long form of the dative is more frequent in Homer than the dative in *-οις*. See § 35 d. — *δαῖτα* [Attic *ἐορτήν*]: here of the food of brutes; *cf.* B 383. — *Διὸς . . . βουλή*: instead of *Διὸς μεγάλου διὰ βουλᾶς*. This is joined parenthetically (§ 21) to the preceding relative clause. The will of Zeus was accomplished in the consequences of the wrath of Achilles. *Cf.* 'Such was the will of heaven,' Milton *Par. Lost* ii. 1025. — *ἐτελείετο* [*ἐτελείετο*]: for the form, *cf.* *νυκείων* B 243, *πνέοντες* B 536; see § 47 g. — *βουλή*: *will*, *cf.* *βούλομαι*. This corresponds to the *θέλημα* (*θέλω*) of the New Testament (*γενηθήτω τὸ θέλημά σου*) and to the *προαίρεσις* of Aristotle.

6. *ἔξ οὗ κτλ.*: *since first, since once*; the starting-point for *μῆνιν οὐλομένην*. This expression takes the place in Homer of the prose *ἐπεὶ ἀπαξ, ἐπεὶ τάχα*, *cf.* 235. *πρῶτον* and *πρῶτα* are used adv. with little difference of meaning, *cf.* 276, 319. — *τά*: for the short vowel lengthened before the following consonants, see § 59 f. — *διαστήτην* [*διεστήτην*] *ἑρσαντε*: *contending separated*, i.e. *contended and separated, parted in strife* (*ἔρις*).

7. *Ἀτρεΐδης*: of four syllables, see § 39 f. For the use of the patronymic, see § 39 b. For the genealogy of Agamemnon, son of Atreus, see p. ix. of the Vocabulary. He is described by Helen as 'a good king and a brave warrior' (I 179). — *ἄναξ ἀνδρῶν*: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon. — For the 'apparent hiatus,' see §§ 27 f, 32. — *δῖος*: *god-*

*like, glorious* (εὐγενής), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diaeresis,' after the fourth foot, see § 58 i; cf. Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη. δῖος Ἀχιλλεύς closes the verse in Homer more than 50 times.

8-52. *The injured Chryses. The avenging Apollo.* The scene opens in the tenth year of the war before Troy (B 295).

For the situation at the opening of the war, see § 6.

8. τίς τ' ἄρ: *and who then?* A question from the standpoint of the hearer, suggested by 6. Cf. 'Who first seduced them to that foul revolt?—Th' infernal serpent,' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance.—ἐριδι ξυνέηκε: *brought together in strife*.—ξυνέηκε [συνήκε]: for the augment, see § 43 d.—μάχεσθαι: *to contend*, sc. ἐπέεσσιν, cf. 304, B 377 f. For the explanatory inf., cf. μαντεύεσθαι 107, ἄγειν 338, ἀνάσσειν B 108, ἐριζέμεναι B 214. See § 13 f; H. 951; G. 1533.

9. Διτρώς: cf. 36.—For the inflection, see H. 197; G. 55. Διτρώ seems to be a short form of Λατοῖα, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel.—ὁ [οὗτος]: for the demonstrative use of the article, see § 42 f.—βασιλεῖ: i.e. Agamemnon, ἀναξ ἀνδρῶν.—For the 'dative of association,' see H. 772; G. 1177. For the form, cf. Ἀχιλλῆος 1.—χολωθείς: see on 81.

10. νοῦσον: Attic νόσον, § 23 d. It is called λοιμός 61.—ἀνὰ στρατόν: *up through the camp* (cf. κατὰ στρατόν 318), as the plague spread from tent to tent. Cf. 53.—ἄρσεν: for the retention of σ after ρ, see § 48 e.—κακὴν: the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order of words, connecting κακὴν with what follows, see § 11 j.—λαοί [λαῖ]: *soldiery*, cf. Γ 186 and Agamemnon's epithet ποιμὴν λαῶν, B 243, *shepherd of the people*. Attic ἀπὸ θνησκον οἱ στρατιῶται.

11. τὸν [τοῦτον τὸν] Χρῆσην: *that Chryses*, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name.—ἡττάσεν: *slighted*.—ἀρηγήρα: receives prominence from its rhythm and position, almost equiv. to "though he was" etc. He is called ἱερεύς (the Attic word) below.—This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 h.

12. θεός: cf. νηυσὶ ὠκυπόροιςιν 421. A standing epithet of the ships even when they were on shore, § 12 a.—ἐπὶ νῆας [ναῦς]: i.e. to the camp, where the ships were drawn up on land, cf. B 688.—For the position of the preposition between the adjective and noun, cf. 15, 26; see § 11 m.

13. *λυτόμενος*: to release for himself, to ransom. The active is used of him who receives the ransom, 20, 29. — *θύγατρα* [*θυγατέρα*]: for the form, see H. 188, D; Good. 276. — Homer knows her only by her patronymic *Χρυσή* (111, see § 39 *g*) daughter of *Chryses*. — *φέρειν*: bringing with him, probably on a wagon. — *ἀπτελισί' ἀποίνα*: bullion, (either of gold, silver, or copper,) or vessels of precious metal, or clothing.

14. *στέμματ' Ἀπόλλωνος*: cf. Apollinis infula, Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. Cf. *laurumque manu vittasque ferentem* | Chrysen, Ovid *Ars Am.* ii. 401. — *ἐκηβόλου*: he was the Archer Apollo. For similar epithets, see § 22 *c*. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 *k*. — *Ἀπόλλωνος*: for the length of the first syllable, as 21, 36, etc., see § 59 *d*.

15. *χρυσέῳ* [*χρυσῷ*]: it was adorned with golden studs or nails. See on 219, B 45; cf. 246. So the soul of the seer Teiresias had a *χρύσειον σκήπτρον* in Hades. — *χρυσέῳ* is pronounced as of two syllables, (cf. 1, and see § 25), and is thus metrically like the Attic form. — *ἐνὰ σκήπτρῳ*: on a staff. Construe with *στέμματ' ἔχων*. Equiv. to Attic *ἐπὶ σκήπτρου*. For the dative, cf. § 55 *f*; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried *σκήπτρα* as symbols of authority. A *σκήπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he 'had the floor,' cf. 245, Γ 218, *σὴ δὲ μέσῃ ἀγορῇ σκήπτρον δέ οἱ ἔμβαλε χεὶρ | κήρυξ* β 37 *f*. The judge in an Athenian court had a *βακτηρία*. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — *πάντας*: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

16. *Ἀτρεΐδα δύνω* [*δύο*]: for *δύνω* with the dual, cf. *Αἴαντε δύνω* B 406, Γ 18, *Λέοντε δύνω*, E 554. This dual form is infrequent. — Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 6 *a*. — *κοσμήτορι*: *κοσμέω* is used in the sense of the later *τάσσω*, cf. B 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 *h*) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 *e*. — *ἐκνημίδης*: a standing epithet of the Achaeans (§ 12 *b*). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.

18. *θεοί*: monosyllable by 'synizesis,' see § 25. — Cf. *di tibi dent capita classem deducere Troia*, Horace *Sat.* ii. 3. 191.

19. Πριάμοιο [Πριάμουν]: for the form, see § 35 a. — πάλιν: for the length of the last syllable, see § 59 l. — οἴκαδε: *homeward*, always of the return to Greece, not like οἰκόνδε *into the house*. See § 33 d.

20. παῖδα δέ: made prominent because of his love for his daughter; instead of the ἐμοὶ δέ which is expected in contrast with ὑμῖν μὲν 18. — λῦσαι: corresponds to δοῖεν. Cf. 13. — "As I pray that you may be victorious and have a safe return, so may ye restore to me" etc. Cf. the prayer of Priam for Achilles, σὺ δὲ τῶνδ' ἀπόναιο, καὶ Ἰλίοις | σὸν ἐς πατρίδα γαίαν Ω 556 f. *May'st thou enjoy these gifts and in safety reach thy native land*, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like αἶδε 1), not as a command; cf. the infinitive and imperative in parallel clauses, 322 f., Γ 459. — τά τ' ἄποινα: the priest points to the gifts which he brought with him.

21. αἰζόμενοι [Attic σεβόμενοι] κτλ.: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — The spondee in the fifth foot (see § 57 h) gives an emphatic close to the sentence, cf. 11, 157, 291, 600.

22. ἐπευφήμησαν: for the usual ἐπήνησαν, because of the religious fear which was required by the priest. It is followed by the infinitive as being equiv. to ἐκέλευσαν ἐπευφημοῦντες *they bade with pious reverence*; cf. B 290.

23. αἰδεσθαι: repeats αἰζόμενοι. — ἱερῆα [ἱερέα]: equivalent to ἀρηγήρα 11. — ἀγλαά: an important epithet, introducing a motive for the action. — δέχθαι [Attic δέξασθαι]: 2d aor. inf. from δέχομαι, see § 53.

24. ἀλλ' οὐκ κτλ.: a sharp contrast to ἄλλοι μὲν, giving prominence to the negative. *But not to the son of Atreus*. — Ἄτρεϊδῃ: receives further emphasis from its position immediately before the pause of the verse. See § 11 h. Thus in the preceding verse ἱερῆα is contrasted with ἄποινα, as θύγατρα 13, and the λῦσαι τε 20 with δέχεσθαι. — θυμῷ: local, *in heart*. See § 12 g. — This verse in prose would be ἀλλ' Ἀτρεΐδης οὐχ ἤσθη.

25. κακῶς: *harshly*. Cf. the use of κακῆν 10. — ἀφίαι: for the form, as from a verb in -έω, see § 52 a; for the omission of the augment, see § 43 a. — Homer is fond of using the imperfect to describe an action as in progress (see § 19 h), cf. τεύχε 4. — κρατερὸν: *strong, stern*. — ἐπὶ μῦθον ἵτελλεν: *laid upon him his command*. — ἐπὶ: construe with ἔτελλεν, see § 55 a, b. — μῦθον: had not yet received the idea of fiction which is contained in the English *myth*. It and ἔπος (216) are often used for the Attic λόγος which is found but twice in Homer.

26-32. Agamemnon first rejects the admonition to fear the god and then refuses the request itself.

26. μή κτλ.: *see to it that I do not, let me not, etc.* This prohibitive use of μή with the 1st pers. sing. is rare. — κολαισιν [κολαις]: for the form, cf. αἰωνοῖσι 5; see § 34 c. — νηυσί [ναυσί]: for the form, see § 23 a. — κηλεύω [κηχῶ]: 2d aorist subjunctive from κηάνω, § 51 d.

27. αὐτίς ἰόντα: *returning, cf. πάλιν πλαγχθέντας* 59, *δόμηναι πάλιν* 116.

28. μή νύ τοι κτλ.: *lest perhaps etc.*, adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίσμη: οὐ is used, not μή, since the negative and the verb form but one idea, *be useless, of no avail*; cf. 566, Γ 289. — σκήπτρον κτλ.: “thy priestly dignity.”

29. πρὶν: *sooner, adv. with ἔπεισιν, with strengthening καί even*; almost much rather. — For the animated ‘adversative asyndeton,’ see § 15 c. — μὲν [αὐτήν]: *her*. — ἔπεισιν: *shall come upon*.

30. ἡμετέρη: the familiar *our* of the household. — ἐν Ἄργεϊ: *i.e. in Peloponnesus* (which name is not found in Homer), Ἄργος Ἀχαϊκόν, not Πελασγικόν Ἄργος (Thessaly, B 681), nor the city Ἄργος where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τηλόθι πάτρης [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οἴκῳ, although it is not marked by punctuation. See on Ἀτρεΐδῃ 24.

31. ἱστὸν ἐποιομένην: *going to and fro before the loom, plying the loom*. The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — ἄλγος: acc. of ‘limit of motion,’ only here with ἀντιῶ, *approach, share the couch*. See on 254. — ἀντιῶσαν [ἀντιῶσαν]: for the form, see § 47 c.

32. ὅθι, ἐπέθι: for the ‘explanatory asyndeton,’ see § 15 b. — σαφέστερος: *more safely, sc. than if thou shouldst refuse to go*. This independent use of the comparative is frequent in Homer. — ὅτι: *in order that*, here follows the emphatic word (§ 11 l); so ὅτι, ὅ, ὅφρα, and ἵνα may have the second place in the clause. Cf. B 125. — For κέ with the subjunctive, see H. 882; Goodwin 1367. — νέηαι [νέη]: for the uncontracted form, see § 44 h. νέομαι is equivalent to ἔρχομαι.

33. Cf. 568, Γ 418. — ἔδεισεν: “fear came upon him.” For the ‘inceptive aorist,’ cf. βῆ 34, ἐχώσατο 64, θάρσασε 92, παρβήσαντε 331, δακρύσας 349; see H. 841; Goodwin 1260. Observe the change to the imperfect. For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 h. — ὁ γέρον: ὁ γεραίος 35.

34. βῆ [ἐβῆ]: *set out, cf. B 183*. For the accent, cf. φῆ B 37; see § 43 b. — ἀκίων: *sc. in terror at the harsh words*.

35. πολλά: *earnestly, cognate acc. used as adv. with ἦρᾶτο*. See § 56 h and on 78. — ἀπάνευθε κίων: *i.e. as he left the Achaean camp*.



36. **τόν** [όν]: relative pronoun, see § 42 i.

37. **κλέει**: for the forms of this verb, see H. 489 D 30. — **μεῖ** [μου]: for this contraction, from μέο, see H. 37 D g. — **ἀργυρότερι**: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκῶπι, and Athena addresses Apollo as ἐκάργε. See § 12 b. The gods' instruments are of precious metal even where the metal is not best adapted to the work, cf. E 724, 731, and see on 611. — **Χρόσην, Κόλαν**: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — **ἀμφιβέβηκας**: "dost guard." The figure is taken from a beast standing over (*bestriding*) its young in order to protect it, cf. E 299. Cf. *Gradivumque patrem Geticis qui praesidet arvis* Verg. *Aen.* iii. 35.

38. **Τενέδοι**: cf. est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. *Aen.* ii. 21 f. — The genitive probably depends on the noun ἀναξ which is contained in ἀνάσσεις. — **ΐφι**: for the old ending -φι, see § 33 a. — **ἀνάσσεις**: in its original meaning, *art protecting lord*. βασιλεύω is not used of the gods in Homer.

39. **Σμυνθείς**: Σμυνθείς is a short, familiar form for Σμυνθοφθόρος, epithet of Apollo as the averter of the plague of field mice. — **εἰ ποτε**: *if ever*, a form of adjuration. — **χαρίεντα**: 'proleptic,' *to thy pleasure*, lit. *as a pleasing one*. — **ἐπὶ ῥοψα**: *roofed over*, i.e. *completed, built*. The early temples were of simple construction. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. 503 f. The gods themselves recognized this obligation. — **νῆν** [νέων]: Homer follows the so-called Attic second declension in but a few words. Cf. λαοί 10.

40. **ῥή**: nearly equivalent to ῥήδῃ. — **κατά**: construe with ἔκτα. — **πίονα**: as covered with fat, cf. 460. — **μηρία**: these and the synonymous μῆρα are the *thigh pieces*, with more or less flesh, as cut from the μηροί (460) *thighs* of the victims, and sacrificed to the gods as burnt offerings. For the details of a sacrifice, see 458 ff., B 421 ff. — **ἔκτα** [ἐκαστα]: § 48 h.

41. **τόδε μοι κτλ.**: a formula, after which 'this desire' is expressed by the opt. as here; by the imv., as 456, 505, or by ὥς with the optative.

42. **τίθειαν**: the verb is placed first, as containing the sum of his desire. — **Δαναοί**: used only of the Greek army in the Trojan war. But in the *Iliad* the poet uses Ἀχαιοί (the most frequently recurring designation of the Greeks), Ἀργεῖοι or Δαναοί, to suit the convenience of his

verse; see on 79, § 22 *b*. — βόλεσιν [βέλεισιν]: the stem of the noun is βελεσ, and the ending σι, so the two sigmas are justified. See § 30 *f*.

44. βῆ . . . καρήνων: as B 167, Δ 74. — βῆ: *set out*. The motion is continued in ὁ δ' ἦμε 47. — Οὐλύμπιοι: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself) as is indicated by its epithets, ἀγάννιφος 420 *snow-capped*, νιφόεις, μακρός 402, πολυδαιράς 499, πολύπτυχος. See on 195. But see ἀπέβη γλαυκῶπις Ἀθήνη | Οὐλυμπόνδ' ὅθι φασι θεῶν ἔδος ἀσφαλὲς αἰεὶ | ἔμμεναι. οὐτ' ἀνέμοισι τινάσσεται . . . οὔτε χιῶν ἐπιπύναται κτλ. ζ 41 ff. *Athena departed to Olympus, where (men say) is the ever-firm seat of the gods. It is not shaken by winds, nor does snow come nigh it.* — καρήνων: construe with κατὰ. For its use for the summits of mountains, cf. B 167, 869. Cf. *kára head*; see H. 216 D 8; G. 291, 16. — κῆρ: accusative of specification, as ἦτορ, θυμόν, φρένα, all frequent with verbs of emotion (§ 12 *g*). — For this description of the plague, see Lessing as quoted in § 11 *d*.

45. ἄμοισιν: dative of place, see § 19 *a*, equiv. to Attic ἐπὶ τῶν ἄμων. — ἀμφηρεφέα: i.e. closed both above and below as it hung on the shoulder, see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver, cf. his words σύνθετος αἰεὶ ταῦτα βαστάζειν ἐμοί Eur. *Alc.* 40, *it is my custom ever to bear this bow*. So he is often represented in works of art.

46. ἔκλαγξαν: seems to represent to the ear the sound of arrows in the quiver, cf. λέγξε βιός Δ 125. Cf. tela sonant humeris Verg. *Aen.* iv. 149.

47. αὐτοῦ κινηθέντος: αὐτοῦ contrasts the god with his arrows (§§ 11 *j*, 42 *d*). For the genitive absolute, see § 19 *c*, *d*. — ἤμ: Attic ἦει. — νυκτί: a time of dread. Cf. ἔσθορε φαίδιμος Ἔκτωρ | νυκτὶ θεῇ ἀτάλαντος ὑπώπια M 462 f., *Hector rushed in, like in countenance to swift night*. 'He on his impious foes right onward drove, | Gloomy as night,' Milton *Par. Lost* vi. 831 f. Comparisons are a notable characteristic of Homer's style. They are less frequent in this First Book of the *Iliad* than elsewhere in Homer. Cf. 359, B 87 ff., 147 ff., 337 ff., 394 ff., 455-488. See § 14. — εἰκώς [εἰκώς]: for the inflection, see H. 492; G. 537, 2.

48. μετὰ: *into the midst of* the camp. — ὦν: *an arrow*. — ἔηκεν: Attic ἦκεν, from ἔημι. See § 43 *d*.

49. δεινὴ: attrib. with κλαγγή. Cf. horrendum stridens sagitta Verg. *Aen.* ix. 632. — γένετο: *arose, was heard*. — βιολο: *from the bow*, ablative genitive (§ 19 *a*).

50. οὐρῆας καὶ κύνες: *mules and dogs* in the baggage train of the army. — ἐπύχετο: *attacked with his deadly missiles*. — ἀργαῖς: *swift*, cf. τῶν ἀρχαίων ἀργὸν τὸ ταχὺ προσαγορευόντων Diod. iv. 41. — The Attic might be πρῶτον μὲν τοῖς ἡμιόνοις ἐπεξῆει καὶ τοῖς ταχέσι κυσίν.

51. αὐτοί: stronger than δέ, correlative with μὲν 50. See on αἶ B 768, § 21 f. — αὐτοῖσι: the Greeks *themselves*, contrasted with their domestic animals. More emphatic than βροτοῖσι or the Attic ἀνθρώποις. — βόλος: for the quantity of the ultima, see 59 j. — ἔχενεκτες: *biting, sharp*, cf. πικρὸν διστόν Δ 118. — ἐφίε: iterative in meaning, like βάλλε following.

52. βάλλε: *shot*, with emphatic position at the close of a sentence and beginning of a verse; cf. 143 f., 241, 296, 501, 506, 523, 526. — αἰε: αἰεί. — πυραί: plural since a new pyre was built each day. — νεκίων: so-called 'genitive of material.' — This is a poetic form of the statement that multitudes perished from the pestilence. — θαμναί: predicate adjective, where an adverb might have been used. See § 56 a.

53-100. *Assembly of the Greeks. Speeches of Achilles and Calchas.*

53. ἐννήμαρ: ἐννέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton *Par. Lost* i. 50. — ἔχετο: the arrows are personified, cf. ἄλτο δ' οἷστος | ὄξυβελής, κατ' ὄμιλον ἐπιπτέσθαι μενεαίνων Δ 125 f., *eager to fly into the throng*.

54. τῇ δεκάτῃ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἡμέρῃ or ἡοῖ implied in ἐννήμαρ. Cf. the omission of χειρὶ 501, βουλὴν B 379, δοράν Γ 17, χλαῖναν Γ 126, πυλίων Γ 263; and the use of neuter adjectives as substantives (see on 539). — καί: may stand after the second word in the clause since the first two words are so closely connected. — ἀγορήνδε: for the ending -δε, see § 33 d. The agora of the Achaeans was at the centre of their camp, a little removed from the sea, by the ships of Odysseus. The ἀγορή in Homer was not yet degraded to be a market place, see § 17; it corresponds to the meeting place of the Athenian ἐκκλησία. — καλέσαστο: *caused to be summoned*, cf. B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. — This expresses picturesquely the prosaic ἐκκλησίαν ἐποίησε. — For the σσ, see § 48 a.

55. τῷ: equivalent to Attic αὐτῷ, — literally, *for him*. — ἐπὶ φρεσὶ θῆκε: *put into* (lit. *upon*) *his heart*. The Homeric Greeks did not think of the head as the seat of the intellect. — λευκώλενος: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοῶπις 551. — Ἥρη: why Hera hates Troy is not stated by the poet (except, possibly, Ω 25 ff.), but Argos, Sparta, and Mycenae were her favorite cities.

56. Δαναῶν: genitive after a 'verb of mental action,' H. 742; G. 1102. — βδ: *you see*, with reference to the scene depicted in 51 f. — ὅρῶτο: the active and middle forms, ὀρῶ and ὀρώμαι, εἶδον and ἰδόμεν, ἴδω and ἰδωμαι, are used in Homer without appreciable difference of meaning (§ 50 a); cf. 203, 262, 587, B 237, Γ 163.

57. ἤγαρθεν κτλ.: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the fulness of expression, see § 12 *d*. — ἤγαρθεν [ἤγέρθησαν]: aorist passive from ἀγείρω. For the ending, see § 44 *m*.

58. τοῖσι [αὐτοῖς]: 'dative of advantage.' Cf. 68, 247, 450, 571. — ἔειπεν: for its use in the 'apodosis,' see § 21 *a*; cf. 137, 194, 281, Γ 290. — ἀνωστήμενος: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — πόδας ἀνὸς κτλ.: as 84, 148, 215, etc. Cf. ποδάρκης διος Ἀχιλλεύς 121. See § 12 *b*.

59. Ἀτρεΐδῃ: he addresses Agamemnon as chief in command. — νῦν: i.e. as things now are. — ἄμμε: Aeolic form for ἡμᾶς. — πάλιν πλαγχθέντας: driven back, i.e. unsuccessful, without having taken Ilios. Cf. B 132.

60. εἰ κεὶν φύγομεν: the opt. is used instead of the subjunctive, because escape is thought of only vaguely. — θάνατόν γε: contrasted with ἀπονοστήσειν. "If indeed we may expect to return, and are not rather to die here."

61. εἰ δὴ: if now, as seems likely. — δαμῆ: future, see § 48 *b*.

62. ἔγε: has become a mere interjection, and is used with the plural, as B 331, but ἄγετε also is used, as B 72, 83. — μάντιν: a soothsayer, augur, who foretold the future chiefly from the flight of birds. — ἐρωμεν [ἐρώμεθα, Attic ἐρώμεθα]: let us ask; present subjunctive, as if from ἐρημι (§ 52 *c*). — ιερεῖα: a priest of a definite divinity and sanctuary who predicted from the observation of sacrifices. Here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. Cf. B 411 ff., Γ 275 ff.

63. ὄνειροπόλον: dream-seer. A dream-oracle is described by Vergil, *Aen.* vii. 86–91. — καὶ γὰρ κτλ.: for a dream also, as well as other signs. — γὰρ τε: closely connected, like *namque*. — ὄναρ: equiv. to Attic ὄνειρος. — ἐκ Διὸς: Zeus sends to Agamemnon (B 6) a dream that calls itself Διὸς ἄγγελος. Athena also sends a dream to Penelope.

64. εἰ κ' εἴποι: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἐρείομεν). — ὅ τι: wherefore. — τόσσον ἐχέσατο: conceived such heavy anger. Inceptive aorist, cf. ἔδεισεν 33. — τόσσον: cognate accusative, used as an adverb. — For the doubled σ, see § 59 *d* *c*. — Ἀπόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἰ τε . . . εἰ τε: indirect questions explaining the previous verse, cf. B 349. — ὅ γε: for the repetition of the subject, see on 97. — ἐχέσας,

**ἑκατόμβης**: because of an unfulfilled vow or a hecatomb which has not been offered, cf. ἱρῶν μηνίσας E 178 angry on account of the omission of sacrifices. — For the genitive of cause, cf. 429, B 225, 689, 694, τῆσδ' ἀπάτης κοτέων Δ 168. — Homer does not hold strictly to the original meaning of 'hecatomb,' cf. 315; a 'hecatomb' of 12 heifers is mentioned Z 93, 115, and one of rams in Δ 102.

**66. αἴ κεν [ἔάν] κτλ.**: if perchance (in the hope that) he may please. See H. 907. — **κνίσης**: partitive genitive with ἀντιάσας. — For the inflection, see H. 216, 2; G. 291, 4. — **τελείων**: construe with both nouns. Only unblemished victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested,' Z 94.

**67. βούλεται [βούληται]**: for the short mode-vowel in the subjunctive, see § 45. — **ἀντιάσας κτλ.**: to partake of the sacrifices and ward off from us (lit. for us, see § 19 e). — **ἀπό**: construe with ἀμύνα.

**68.** For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. *Hell.* II. 3. 35, ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο. *Θηραμένης δ' ἀναστὰς κτλ.* — **ἄρα**: here refers to the participle, like εἰτα in prose, as B 310. — **τοῖσι**: for them, see on 58.

**69. οἰωνοπόλων**: soothsayers, in a general sense, as οἰωνός is used for omen. This expression is used of Priam's son Helenus, Z 76, and Calchas is θεοπρόπος οἰωνιστής N 70. He was a warrior as well as a seer. See on B 832. — **δχα**: used only as a strengthening prefix with forms of ἀριστος.

**70. δε**: is long by position, since ἦδη once began with *vau*, cf. B 38. See § 59 m. — **ἦδη**: used as imperfect, from αἶδα. — **ἑσόμενα [ἑσόμενα]**: in this form the original εἶσ of the stem is retained. — **πρὸ τ' ἑόντα**: and which were before (i.e. past). — **ἑόντα**: forms of εἰμί in Homer regularly retain the ε of the stem. — This verse describes the seer's power in its full extent, cf. novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur Verg. *Georg.* iv. 392 f. See T 109.

**71. νήσσει [ναυσί]**: 'dative of interest' with the verb. — For the inflection, see § 36 b; H. 206 D; G. 270. — **ἡγήσατο**: he led the way, guided. Here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian war, cf. *Hdt.* ix. 37. But Xenophon and Clearchus inspected the sacrifices and observed the omens, in person. — **Δίον**: here like Τροίη, of the kingdom of Priam, not the city itself. — **εἶσω**: only with verbs of motion; much like εἰς. It follows its accusative.

72. ἦν: possessive pronoun, where the Attic prose would use the article τῇν. This must not be confounded with the relative pronoun. Freq. the two can be distinguished by the verse, since the possessive originally began with ς. See § 32 a. — διὰ: *by the help of*. Attic διὰ τῆς μαντικῆς. For the thought, see on B 832. — Ἀπόλλων: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy.

73. σφίν: construe with ἀγορήσατο. — ἐν φρονέων: cf. φίλα φρονέων Δ 219, Attic εὐνους. — ἀγορήσατο: *addressed them*. — μετέειπεν [μετέειπεν]: for the form, see § 43 d; H. 539 D 8.

74. κλέαί με: Calchas as μάντις felt himself called to speak by the words of Achilles, 62. — διὰ φίλα: cf. ἀρηίφίλος Γ 21; for the length of the antepenult, see § 36 a. — μυθήσασθαι: *interpret*.

75. ἐκατηβόλταο: for the form, see §§ 22 c, 34 c; H. 148 D 1; G. 188, 3.

76. ἔρῳ κτλ.: *I will speak, etc.* A solemn form of introduction. Cf. 'Behold now I have opened my mouth, my tongue hath spoken in my mouth,' Job xxxiii. 2. — ὁμοσσον: see § 48 a.

77. ἡ μὲν [μῆν]: *surely and truly*. — πρόφρων: construe with ἀρήξειν. It is always used predicatively, where the English idiom would prefer an adverb, see § 56 a β. — ἔπειν καὶ χερσίν: equiv. to the prose λόγῳ καὶ ἔργῳ *by word and deed*. Cf. 395. — ἀρήξειν: observe the future infinitive after words of promising or hoping.

78. ἄνδρα: object of χολωσέμεν *shall enrage*. — χολωσέμεν [χολώσεν]: for the ending, see § 44 f. — μέγα: used adverbially with κρατεῖ, cf. 103, πολλόν 91, πολύ 112, εὐρύ 102. It strengthens all three degrees of comparison in Homer, cf. B 274, 239, 480. See § 56 b.

79. καὶ οἱ [αὐτῷ]: for καὶ ᾧ. The relative construction is abandoned as often in later Greek. Cf. 162, 506. See § 11 f; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order. — Ἀχαιοί: used here without distinction of meaning from Ἀργείων at the beginning of the verse, see on 42. Cf. Γ 226 f. Ἀργεῖοι is never used at the close of a verse, while Ἀχαιῶν could not begin the verse.

80. γάρ: introduces a further explanation of his special need (cf. πρόφρων 77) of protection. — ὅτε χόσεται [ὅταν χώσῃται]: *whenever his wrath is roused*. For the short mode vowel, see § 45 a. For the hypothetical relative sentence without ἄν or κέ, cf. 230, 543, 554; see H. 914 a; G. 1437. — χέρη: *a subject, man of low degree*.

81. εἰ περ κτλ.: *for even if*, with the subjunctive. See § 18 d; H. 894 b; G. 1396. — χόλον: *a burst of anger*, while κότος is the lasting *grudge* which plans for revenge, and the μῆνις of Achilles led him simply to with-

draw from the fight (see on 1). *χόλον* is emphasized in contrast with *κότον* by *γέ* and by its 'chiastic' position (§ 16 a). The Attic *ὀργή* is not found in Homer. — *καταπίψῃ*: digest, suppress. Cf. Ἀχιλεὺς . . . ἐπὶ νηυσὶ χόλον θυμολγέα πέσσει Δ 512 f.

82. ἄλλά: after *εἴπερ*, as Latin *at* after *si*, yet. The apodosis is really contrasted with the protasis (§ 21 a). — The reciprocal relation of the thoughts is marked by the *τέ . . . τέ* (§ 21 b), cf. 218, Γ 12, 33 f. — *ἔχει*: holds fast, cherishes. — *ἕφα*: temporal, until. — *τελέσῃ* [τελέσῃ]: sc. *κότον*, accomplishes his wrath, i.e. does what he plans in his wrath.

83. ἐν στήθεσσίην: not capriciously, nor for the sake of the metre, separated from *ἔχει κότον*, but added with greater emphasis than it could have at the close of the verse. — *στήθεσσίην*: for the form, cf. βέλεσσίην 42. — *ἴσται*: possessive pronoun, cf. *suus*. The Attic might be satisfied with the article, cf. 72. — *φράσαι*: aorist middle imperative, make clear to thyself, consider. *φράζω* in Homer does not mean tell. — *εἰ*: whether. — *σαώσεις*: Attic *σώσεις*.

84. The first 'hemistich' (with *τήν* occasionally for *τόν*) is used in Homer more than 100 times. — *τόν*: construe with *προσέφη*. — *ἀπαμειβόμενος* κτλ.: with Epic fulness and dignity instead of the prosaic *ἀπεκρίνατο*.

85. *θαρσήςσας*: cf. 92. — For the aorist, cf. *ἔδωκεν* 33. — *μάλα*: construe with the imperative, as 173. — *θεοπρόπιον*: equiv. to Attic *μαντεύων*.

86. *οὐ μά*: no, in truth. *μά* is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations *ναὶ μά* is used, as 234. The negative is repeated in 88 for greater earnestness. — *διόφιλον*: only here as an epithet of a divinity. — *ᾧ τε εὐχόμενος*: Calchas prayed to Apollo as his patron, the god of prophecy who revealed to him what he declared to the Greeks. — *Κάλχαν*: vocative. See H. 170 D.

87. *θεοπροπίας*: a collateral form to *θεοπρόπιον* 85, see § 37. — *ἀναφαίνε*: art wont to reveal.

88. *ἐμὸ ζῶντος*: while I live; in a threatening tone. — *ἐπὶ χθονὶ* κτλ.: a poetic expression for *ζῶντος*, cf. *vivus vidensque* in Terence. For the fulness of expression, see § 12 d; cf. 57, 99, 160, 177, 288 f., 553, Γ 71, 'as sure as I live and breathe.'

89. *βαρέας*: heavy, i.e. violent. — *χείρας ἐπόλσει*: cf. *χείρας ἐφείω* 567.

90. *οὐδ' ἢν*: not even if, generally as here after a negative. "This promise will hold even if." — *Ἀγαμέμνονα*: Calchas had indicated him clearly in 78 f.

91. *πολλόν*: for its inflection, see § 38 c; for its adverbial use, cf. *μέγα* 78, 103, *πολύ* 112. — *ἄριστος*: mightiest, as commander-in-chief of the

army. Cf. B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself *ἄριστος Ἀχαιῶν* 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight *Ἐκτορι δῖῳ* H 75. Cf. *sum pius Aeneas fama super aethera notus* Verg. *Aen.* i. 378 f. But the formula *εὐχομαι εἶναι* often contains no idea of boasting, and may mean only *claim to be, affirm oneself to be*.

92. *καὶ τότε δῆ*: *and so then* (temporal). — *θάρσῃσι*: *took courage*. — *ἀμύμων*: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of *οὔτε* for *εἴτε*.

94. *ἐνὶ ἄρῃ*: construe with *ἐπιμέμφεται*. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. *οὐδ' ἀπέλυσε κτλ.*: a more definite statement of *ἤτλησε*, abandoning the relative construction, cf. 79. — In later Greek, participles would be expected, instead of the indicative. — *καὶ οὐκ*: is used, not *οὐδέ*, since the negative is construed closely with the verb. See on 28.

96. *τοῦτω δῖα*: *on this account then (as I said)*. This repeats emphatically 94, and adds a prediction of the results of the god's anger. — For the 'crasis,' see § 26.

97. *ὃ γὰρ*: emphatic repetition of the subject, cf. 65, 496, *πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα* a 4 which Vergil copied in *multum ille et terris iactatus et alto Aen.* i. 3. — *Δαναοῖσιν κτλ.*: cf. 67. — *ἀπάσαι*: metaphorically, of a heavy burden.

98. *πρὶν*: is found elsewhere as here in both principal and subordinate clauses, cf. B 348, 354 f. — *ἀπὸ δόμεναι*: cf. *δόμεναι πάλιν* 116. The subject of the verb is easily supplied from *Δαναοῖσιν*. — *δόμεναι* [*δοῦναι*]: for the ending, see § 44 f. — *ἐλικόπιδα*: *quick-eyed*.

99. *ἀπριάτην ἀνάποινον*: for the 'asyndeton,' see § 15, cf. B 325. — *λερὴν*: standing epithet of the hecatomb, as 431, 443.

100. *λισσόμενοι*: for the manner of propitiation, cf. *στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί . . . καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν | λαβῇ τε κνίσῃ τε παρατρῶπῳ* ἄνθρωποι | *λισσόμενοι* I 497 ff. *the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savor of burnt sacrifices*. — *πιπίθουμιν*: for the reduplication of the 2d aorist, see § 43 e.

101–187. Quarrel between Agamemnon and Achilles.

101 = 68.

102. *εὐρύ κρείων*: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 c. Cf. B 108. — For the adverbial use of *εὐρύ*, see on *μέγα* 78.



103. μένος: *with rage*. Gen. of fulness. — ἀμφιμέλαιναι: *darkened on all sides*. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσευς πλῆσσε φρένας ἀμφιμελαίνας P 573 *filled his dark heart with courage*.

104. οἰ: dat. with the verb, instead of a limiting gen. with ὅσσε. See § 19 c. — λαμπετόωντι [λαμπετώντι]: in contrast with ἀμφιμέλαιναι. — εἰκτην: pluperfect as imperfect. Cf. ἴδουκα. See § 49 c; H. 492 D 7. Cf. 200.

105. For the lack of a conjunction, see § 15. — πρῶτα: this is a superlative, formed regularly from πρῶτος, which is already superlative in meaning. Cf. the English *chiefest*. — κάκ' ὀσσομένος: *looking evil*, i.e. with look that boded ill. — For the accent of κάκ' (for κακά) see § 28 d.

106. μάντι κακῶν: *prophet of ill, ill-boding seer*. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for an insolent word of the king (Soph. *El.* 566 ff.). — Cf. 'But I hate him; for he doth not prophesy good concerning me, but evil,' 1 *Kings* xxii. 8. — τὸ κρήγυνον: equiv. to ἐσθλόν 108, in contrast with κακῶν. For the 'generic' use of the article, cf. τὰ κακά 107, and see on τὰ χερίονα 576. — εἶπας [εἶπες]: has the 'variable vowel' of the 1st aorist.

107. αἰεῖ: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φῶλα is predicate. — μαντεύεσθαι: explanatory inf., cf. ἔθα φῶλ' ὀπαλῆα κρέα ἔδμεναι κτλ. Δ 345. — "Always dost thou delight to prophesy calamity."

108. τέλειστας: *brought to pass*. — "Nothing good in word or deed comes from thee."

109. καὶ νῦν: a special instance under αἰεῖ 107. — ἐν: *in the presence of, before*. — θεοπροπίων ἀγορεύεις: as B 322.

110. δῆ: ironical, like the later δῆθεν, scilicet; construe with τοῦδ' ἔνεκα, *evidently on this account*. — ἐκηβόλος: for the epithet used as a proper name, cf. 37. — τέχαι: see on ἔθηκεν 2.

111. ἰγώ: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κοῆρης Χρυσσηίδος: gen. of price, cf. δῶκ' υἱὸς ποιήν (*as a price for his son*) Γανυμήδεος E 266. For the 'patronymic,' see on 13. It is used here exactly like the gen. Χρυσῆος.

112. ἐπεὶ: introduces the explanation of οὐκ ἔθελον *was not inclined*. Cf. 156. — βοέλομαι: contains the idea of 'choice,' 'preference' (sc. ἢ ἄποινα δέχασθαι), which is here strengthened by the adv. πολὺ (acc. of extent). Cf. 117. — αὐτήν: the maiden *herself*, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defence.

113. οἱκοι ἔχων: i.e. to retain in my possession. — καί: even. Construe with Κλυταμνήστρης. — γάρ βα: for, you see. — Κλυταμνήστρης: according to the later story, she was daughter of Tyndareüs and Leda, and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that Clytaemnestra proved unfaithful to Agamemnon, and slew him on his return to his home. She was herself slain by her son Orestes. The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — προβέβουλα: with present signification. — For the form, see H. 510 D 4.

114. οὐ ἴθιν: for the hiatus, see § 27 f. The negative receives emphasis from its position. — ἴθιν: for the form, see § 33 c. — χερίων [χείρων]: cf. χέρη 80.

115. οὐ δέμας: not in build. This probably refers to her stature, since the Greeks always associated height and beauty, cf. Γ 167. — οὐδέ φύην: has reference to her fair proportions. — With these two qualities of her person are contrasted by 'asyndeton' two mental characteristics, *neither in mind nor in accomplishments*.

116. καί δέ: even thus, "although Chryseis is so beautiful and accomplished." Cf. Γ 159. — δέμναι πάλιν: restore, cf. ἀπὸ δοῦναι 98, 184. — τό γ' ἄμεινον: the 'copula' is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15. — βούλομαι ἤ: see on 112. — ἔμμεναι [εἶναι]: by assimilation, from ἐσ-μεναι.

118. αὐτίχ' ἐτοιμάσατε: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτεανώτατε 122. — γέρας κτλ.: this is made more definite later, cf. 138, 182 ff.

119. ἴω [ῶ]: for the form, see on ἐόντα 70. — οὐδέ ἴοικεν: it is not even *seemly*, to say nothing of its unfairness.

120. δ: like quod, equiv. to ὅτι that. Cf. γινώσκων δ οἱ αὐτὸς ὑπείρχε χείρας Ἀπόλλων E 433. — ἔρχεται ἄλλῃ: i.e. leaves me. The present ἔρχεται is used of the immediate future.

122. κέδισσι: a standing epithet of Agamemnon, cf. B 434. The following epithet is contrasted bitterly with this.

123. πᾶς κτλ.: the question implies the absurdity of the proposition. — γάρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation 'what!'

124. ὤμην [ἴσμεν]: for the δ, see § 30 d. — ξυτήμα [κοινὰ] κτλ.: undisturbed treasures lying in abundance, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's αὐτρίκα 118. — Booty taken on their marauding expeditions was the com-

mon property of the army after the several prizes of honor (*γέρα*, 185) had been selected for the chiefs, *cf.* 368 f., *ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὥς μή τις μοι ἀτεμβόμενος κίον ἴσῃς* : 41 f., *taking from the city the wives and many treasures we divided them, that no one might lack his fair share.* — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people, 276, 369, 392. Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

125. *τά, τά*: strictly both are demonstratives (§§ 21 a, 42 i), (the second repeating the first), although the first may be translated as a relative. — *τὰ μὲν*: the thought contrasted with this, is implied in 127 ff. — *πόλειον* [*πόλειον*]: i.e. cities near Troy, of which Achilles had sacked 12 with his fleet and 11 with a land force, see I 328 f. Homer mentions the sack of Lesbos, of Lyrnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. *Cf.* Nestor's words, *ξὺν νηυσὶν ἐπ' ἡεροειδέα πόντον | πλαζόμενοι κατὰ ληῖδ', ὅπῃ ἀρξέειν Ἀχλλεύς γ* 105 f. . . . *wandering for booty wherever Achilles led.* See § 6 b. — The genitive depends upon the following preposition in composition. — *ἔξεπρόθεσμεν*: equiv. to *ἐξείλομεν πέραντες*. — *δεδασται*: the tense marks that the matter has been settled and is not to be reconsidered.

126. *λαοῖς*: receives emphasis from its position, while the contrast lies in *δεδασται* and *παλλίλογα ἐπαγείρειν* *collect again what has been distributed.* — *παλλίλογα*: 'proleptic,' "so as to be together."

127. *θεῷ*: in honor of the god, for the god's sake. Dative of interest. — *αὐτόν*: correlative with *μὲν*. See § 21 f.

128. *τριπλῇ τετραπλῇ τε*: for the copulative conjunction, see § 21 g. — *ἀποτίσομεν*: *will recompense.*

129. *δῶσι* [*δῶ*]: for the ending, see § 44 a. — *πόλιν Τροίην*: the Trojan city, the city of Troy. — *ἰυτείχεον*: Poseidon built the walls (Φ 446).

131. *μή δῃ*: with *imv.*, as E 218; with *subjv.* used as *imv.*, E 684. — *δῇ οὕτως*: for the 'synizesis,' *cf.* 340, 540; see § 25. — *ἀγαθός*: no moral quality is implied. *Cf.* *ἀνύμων* 92.

132. *κλέπτει νόφ*: *have secret thoughts in mind, be deceitful*, — an accusation most hateful to the outspoken Achilles. *Cf.* English *steal* and *stealthy*. — *παρελύσσει*: for the uncontracted form, *cf.* *νέηαι* 32. — *μή*: construe with both verbs.

133. *ἢ ἰθὺς κτλ.*: *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to 126) *while* (lit. *but*) *I etc.* Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — *ἢ*: is

never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365; see § 20 *b*. — **ὄφρ' ἔχης**: instead of the customary inf. or an object clause with **ὅτι**, cf. **θυμὸς ἐπέσσονται ὄφρ' ἐπαμύνω** Z 361. — **αὐτάρ**: for the use of the 'adversative' conjunction, see § 21 *d*. — **αὐτῶς**: explained by **δυνόμενον**, see § 11 *j*.

**134. ἦσθαι**: with a participle marks the continuance of a state, esp. where a person is given up to sadness or misfortune, cf. B 255.

**136. ἔρσαντες κτλ.**: *suiting it to my mind*, i.e. choosing one which will be satisfactory. — **κατὰ θυμόν**: nearly equiv. to **θυμῷ**. — **ἀντίξιον**: sc. **Χρυσήδης**. — The conclusion of the sentence is omitted ('aposiopesis'). It would be perhaps **εἰ ἔχει, καλῶς ἂν ἔχοι**. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 *a*.

**137. δώσωιν** [δῶσιν]: for the form, see § 52 *c*. — **ἐγὰ δέ**: for **δέ** in apod., see on 58. — **ἔλωμαι**: for the subjunctive used almost like a future, see § 18 *b*; cf. 184, 324, Γ 417.

**138. τίόν**: sc. **γέρας**. — **Διάντος**: son of Telamon, from Salamis (B 557), the mightiest of all the Greeks except Achilles (B 768). He is not to be confounded with the swift-footed leader of the Locrians, Ajax, son of Oileus (B 527). Telamonian Ajax is always meant when no distinguishing epithet is used. He committed suicide because the arms of Achilles, after that hero's death, were given to Odysseus rather than to him (§ 9 *a*). — **ἰών**: cf. **ἰὼν κλισίηνδε** 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as **ἄγων** 311, **ἐλθών** 401, **ἐλών** 139, **ἰδών** 537, **ἰών, λαβών** B 261, **παραστάς** B 189, **φέρουσα** Γ 425, **ἀμφιέποντες** B 525, **εὐχόμενος** B 597. These participles are commonly intransitive in this use. — **Ὀδυσῆος** [**Ὀδυσσεύς**]: the hero of the *Odyssey*, the wise Ithacan prince (B 636) by whose device of the wooden horse Ilios was captured (§ 9 *a*). He is sent in charge of the expedition to restore Chryseis to her father, 311. He restrains the Achaeans from following a mad impulse to set out for home, B 169 ff. He chastises Thersites, B 244 ff. His personal appearance as an orator is described, Γ 191 ff. He is sent as an envoy to Achilles in the Ninth Book. He enters the Trojan camp as a spy, with Diomed, in the Tenth Book. He is the special favorite of Athena, see on B 169. — For the single **σ**, cf. **Ἀχλῆος** 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

**139. ἄξω ἰλόν**: *shall seize and lead away*. The return to the principal thought (**ἔλωμαι**) betrays the king's passionate excitement. — **κεν κεχολάσεται**: *he will be angry, I think*. The tone is sarcastic. — **όν**: accusative

of 'limit of motion,' to whom. See on 254. — *ἵκωμαι*: for the hypothetical relative sentence, see H. 916; G. 1434.

140. *ταῦτα*: i.e. what is to be the recompense. — *μεταφρασόμεθα*: *μετά* afterwards is repeated more definitely in *καὶ αὐτὺς*. — For the ending, see § 44 k. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship's equipment.

141. *μέλαιναν*: for the color of the ships, see on B 637. — *ἐρύσσομεν* [*ἐρύσσωμεν*]: 'hortatory subjunctive.'

142. *ἐς δέ*: adv., as 309, see § 55 a. Proleptic, "so that they shall be therein."

143. *θεόμεν* [*θῶμεν*]: cf. *ἐρείομεν* 62. — *ἐν* [*ἀνά*]: up, on board. Adv. with *βήσομεν*. — For the loss of the final α, see § 29. — *αὐτήν*: herself, as the person principally concerned. — *Χρυσήϊδα*: in apposition with *αὐτήν*.

144. *βήσομεν*: 1st aorist from *βαίνω*, transitive. See H. 500. — *ἀρχός*: predicate, as commander. — *ἀνὴρ βουλευφόρος*: in apposition with *εἰς τις*.

145. *Ἴδομενεύς*: leader of the Cretans (B 645).

147. *ἡμῖν*: dative of interest. — *ἐκάργον*: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 c. — *ἰλάσσεαι*: agrees in person with the nearest subject.

148. *ἵπποδρα ἰδών*: Vergil's *torva tuentem* *Aen.* vi. 467.

149. *ἐπειμένει*: clothed with. Of the two accs. which the verb governs in the active, one is retained in the passive. See H. 724 a; G. 1239. Cf. *Αἴαντες θοῦρην (impetuous) ἐπειμένοι ἀλκήν (valor)* H 164. — *κερδαλέφρον*: cunning minded, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. *τοῖς ἑπεσιν*: datives of the 'whole and part.' Cf. 362, B 171, Γ 35, 438, 442. See § 12 f; H. 625 c; G. 917. — *πρόφρων*: see on 77. — *παίθηται*: deliberative subjunctive in the 3d person. — For the alliteration of π, cf. 165; see § 13 a.

151. *ὁδόν*: cognate acc. See H. 715 b; G. 1052. *Journey*, of an embassy like that suggested for him in 146. — *ἐλθέμεναι*: *ἐλθεῖν*. See § 44 f.

152. *γάρ*: the reasons for the preceding question (which is equiv. to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — *ἐγώ*: sudden transition from the indef. *τις* of 150. — *ἦλυθον* [*ἦλθον*]: for the v of the penult, cf. the penult of *ἐλήλυθα*.

153. *δεῦρο*: construe with *ἦλυθον*. — *μαχισόμενος*: for the length of the last syllable, cf. 226; see § 59 l. — *αἰτιοὶ εἰσιν*: are to blame for me, have done me wrong.

154. βοῖς: fem., of the herds. — ἤλασαν: *drove off*. — οὐδὲ μὲν: *nor in truth*, cf. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθίη: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβόλακι. — βωτιανίη: cf. κουροτρόφος as epithet of Ithaca.

156. πολλά μεταξύ: *much lies between*. This is explained by the following verse.

157. οὔρεα κτλ.: in apposition with πολλά above. — σκιάεντα: *full of shadows*. — ἰχθύεσσα: only here as epithet of the sea. Cf. πολυφλοίσβοιο 34, B 209.

158. μέγα: see on 78. — χαίρης: subjv. in a final sentence after the aorist, as B 206, Z 357 f. See § 18 d γ.

159. τιμὴν: *retribution, satisfaction*, esp. the return of Helen and the treasures carried away by Paris. Cf. Γ 286, E 552. — ἀρνέμενοι: *striving to gain*. — κυνῶπα: the dog was to the oriental the personification of shamelessness, cf. 225. Helen in self-reproach applies to herself the epithet κυνῶπις, Γ 180; cf. δᾶερ ἐμῷ (addressing Hector), κυνὸς κακομηχάνου ὀκρυνόσσης Z 344. The highest impudence was indicated by κυνᾶμια *dog-fly*. In the *Odyssey*, however, the dog seems to be in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him to his home.

160. τῶν: neuter, referring to the various details included in the preceding thought, 158 f.

161. καὶ δῆ: *and now*, nearly equiv. to καὶ ἤδη, as in Attic. Cf. B 135, καὶ δὴ ἔβη οἰκόνδε Δ 180. — μοί: dative of disadvantage with ἀφαιρήσεσθαι, cf. ἡμῖν 67, Γλαῦκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς Z 234. — γέρας: see on 124. — αὐτός: *of thine own will, arbitrarily*, as 137. Construe with the subject of ἀφαιρήσεσθαι.

162. ᾧ ἔτι: *for which*. For the 'anastrophe' of the accent, see § 55 c. — ὅσαν δέ: the relative const. is abandoned, as 79. — νῆες: for the form, see § 37 c.

163. οὐ μὲν [μὴν] κτλ.: *yet never have I*. A present expression of past experience. This thought increases the unfairness of Agamemnon's present course. — σοί: i.e. like to thine, equiv. to τῷ σῷ γέραϊ, the person instead of the attribute being compared. See H 773 b; G. 1178.

164. Τρώων πολέεσρον: *a city of the Trojans*, as B 228. See on 125.

165. τὸ μὲν: the principal thought follows, 167. The English idiom prefers the subordinate construction, "although my hands . . . yet." See § 21 d. — τὸ πλείον: *the greater part*.

167. τὸ γέρας: the article is used almost as in Attic, *the usual gift of honor*. — ἄλιγον τε κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative,' cf. δόσις ὀλίγη τε φίλη τε ζ 208. See § 21 d. Cf. 'an ill-favored thing, but mine own,' Shakspeare *As You Like It* v. 4. 80.

168. ἔρχομαι ἔχων: *go off to my tent with*, more picturesquely descriptive than ἔχω 163; cf. B 71. — ἐπὶ νῆας: cf. 12. — ἐπεὶ κε κτλ.: *when I have fought myself weary*. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. γυν δὲ κτλ.: contrast with his previous activity in battle.

170. ἔμεν [ἔναι]: for the form, see § 44 f. — οὐδέ σοι: construe with ἀφύξειν. For the elision, see § 28 a. — ὁλω: *think, intend*, as 296.

171. ἀφύξειν: *heap up*.

173. φεύγε: odious expression for the return to his home which Achilles had announced, 169. — μᾶλα: *by all means*, cf. 85.

174. ἔμετο [ἔμοῦ]: for the form, (with the ending of the 2d decl., § 35 a), see H. 261 D; G. 393. — ἐμοί γε: with self-assertion. — ἄλλοι: *sc. εἰσίν*.

175. με τιμήσουσι: *will gain me honor*, referring to 159. — μῆτις: a standing epithet of Zeus, cf. Δὲ μῆτιν ἀτάλαντον B 169. — For the ending, see § 34 b. — In this confidence is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. ἔχθιστος: *most hateful*. Formed from ἔχθος. — ἐσσ[εῖ]: in this form are preserved both the original stem, ἐσ, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes. Cf. διογενές 337, B 173. Kings are called θεράποντες Διός, as warriors are θεράποντες Ἄρης (B 110).

177. φῶη: the predicate adjective regularly agrees with the preceding noun, and the rest of the verse is in a sort of apposition with ἔρις. — πόλεμοι τε κτλ.: in his anger, the king counts these the result of mere ἔρις.

178. The 'asyndeton' here and below shows the speaker's excitement. — εἰ μᾶλα κτλ.: cf. 280, 290. — καρτερός: refers to 165. — θεός που [δήπου] κτλ.: "it is not thy merit."

179. σὺν νηυσὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fulness of the expression, as of 183, marks the complete separation of the two forces.

180. Μυρμιδόνεσσιν: cf. B 684. Dative of advantage, see § 19 e. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to rule all the Achaeans, cf. 287 ff. — σέθεν κοτίοντες: "thy anger," cf. 160. — σέθεν [σοῦ]: for this form of the genitive, cf. ἔθεν 114.

182. *ὡς*: *just as*. The corresponding thought of the apodosis is found in *ἐγὼ κτλ.* 184. The interposed clause, *τὴν μὲν κτλ.*, has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165; see § 21 *d.* — *ἀφαιρέται*: here followed by two accs., as 275. Cf. 161.

183. *τὴν*: either *ταύτην* or *αὐτήν* could have been used in Attic. — *σὺν νηὶ τ' ἐμῇ*: *with a ship of mine*.

184. *Βρισηίδα*: only her patronymic is used by Homer, see on 13. In the sack of Lyrnessus by Achilles, her husband and her three brothers had been slain. Cf. B 690 ff. — Agamemnon now acts in accordance with his threat of 137.

185. *τὸ σὺν γέρας*: emphatic contrast, *that prize of thine*. In apposition with *Βρισηίδα*.

186. *ὅσον*: *how much*. Accusative of extent where the Attic might have used *ὅσῳ*, dative of degree of difference. See on 78. — *φίρτερος*: *sc.* as commander of the entire army and powerful king, cf. 281, B 108. — *ἄλλος*: *i.e.* every other.

187. *ἴσον*: masc., with *ἐμοὶ φάσθαι*, *assert himself my equal*. — *φάσθαι*: follows *στυγέη*. — *ὁμοιωθήμηναι* [*ὁμοιωθῆναι*] *ἑντὴν*: *liken himself to me, to my face*.

188–222. *Intervention of Athena*.

188. *ὡς φάτο*: Attic *οὕτως ἔφη*. — *Πηλεΐωνι*: for the formation of the patronymic, see § 39 *h.* — *ἄχος γένετο*: *grief arose for, i.e. grief came upon him*. — *ἐν δέ*: *within*, adv., defined more exactly by the local *στήθεσσι*. See § 55 *a.* — *οἱ*: dative of interest.

189. *λασίοισι*: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. *ἦ*: for *ἦ . . . ἦ* (192) in a double indirect question, see § 20 *b.*

191. *τοὺς μὲν*: *i.e.* the other princes, who were seated (see on 58) between him and Agamemnon (cf. 247). — *ἀναστήσει*: *should rouse from their seats*, and drive away, as he sprung at the king. — *ὁ δέ*: repeats the last subject; it is almost equiv. to *αὐτὸς δέ*. Cf. *ἐγὼ δέ* 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed. — *ἐναρξέτω*: the optative represents the ‘deliberative subjunctive’ of direct discourse, cf. Γ 317.

193. *κατὰ φρένα κτλ.*: *in mind and heart*.

194. *ἔλκετο*: *he was drawing*; the act was interrupted (cf. 220). — *ἦλθε δέ*: for *δέ* in the apodosis, see on 58.

195. *οὐρανέθεν*: but she returns *Ὀλύμπόνδε* 221. The peaks of Olympus tower above the clouds into heaven, see on 44. — *πρὸ ἧκε*: *sent forth*,



i.e. sent hither, cf. 442. Athena often acts as subordinate to Hera. Cf. B 156, E 713. — Hera is patron goddess of the Atridae.

196. ἀμφω: object of φιλέουσα, to which κηδομένη is added in a freer relation. — θυμῷ: see on 24.

197. στή δ' ὀπίθεν: she stepped up behind. — ξανθῆς: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500. — κόμης: genitive of the part touched. See H. 738; G. 1100.

198. οἷοι: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairy-land Phaeacia were the gods wont to appear visibly. — τῶν δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησεν: sc. at being thus seized. — μετὰ δ' ἐτράπετο: since Athena stood behind him. Literally, not as 160.

200. δεινῷ: predicate. They were the eyes of γλαυκῶπις Ἀθήνη (206). — ἔδ': for the use of the adversative instead of a causal conjunction, cf. 228, 259; see § 21 d. — οἰ: for the dative of interest, see § 19 e. — φάινθην: for the ending, see § 44 m. — ὅσσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.

201. An often (not less than fifty times) repeated verse, see 12 h. — μιν: object of προσηύδα. — φωνήσας: lifted up his voice, cf. § 12 d; not equivalent to εἰπών, which in Homer is used only of what has just been related. — πτερύοντα: for the final vowel here short though before two consonants, see § 59 g.

202. τίπτ' αὖτε: "What now! why art thou come?" αὖτε is here not equiv. to αὖτις, and does not imply that she had been there before, but is uttered in a tone of vexation. — τίπτε εἰλήλουθας [ἐλήλυθας]: for this greeting, cf. τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας; Z 254. — αἰγιόχοιο . . . τέκος: ten times repeated in Homer, cf. § 12 b.

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 b; for that after ἴδῃ, see § 27 c. — ἦ ἴνα κτλ.: he answers the question himself by a conjecture, cf. Z 255. — ἔσῃ: for the voice, cf. ὄρατο 198; see on 56.

204. ἐκ: construe with ἐρέω. Cf. 212. — καί; also, construe with τελέεσθαι (future). "This will not be a mere prediction."

205. ὑπεροπλήσι: for the long penult, see § 59 b. For the plural (esp. in the dative), cf. προθυμίῃσι B 588, ποδωκείῃσι B 792, ἀναλκείῃσι Z 74. — τάχα κτλ.: a covert hint at his murderous thoughts. — ἄν: const. with ὀλέσση (§ 18 b).

206. γλαυκῶπις: gleaming-eyed, cf. δεινῷ κτλ. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. Cf. ταῦτα (sc. πολέ-

μήνη ἔργα) δ' Ἄρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει E 430. Her epithet Παλλὰς belongs to her as wielding the lance. She became Ἀθηνα Νίκη and Ἀθηνα Πρόμαχος at Athens.

207. ἦλθον: not equivalent to the perf. εἰλήλουθα, but presenting the same act from a different point of view. — παύσουσα: *to cease, to allay*, cf. 192. — τὸ σὸν μένος: *this thy rage, this rage of thine*. Cf. φθίσει σε τὸ σὸν μένος Z 407. — αἶ κε κτλ.: see on 66.

210. ἔριδος: i.e. the contest of force to which he is inclined. — ἔλκεο: present imperative, *continue to draw*, cf. 194.

211. ἄλλ' ἢ τοι: after a negative idea, this emphasizes the affirmative thought. — ὥς ἔσεται [ἔσται]: "*as opportunity shall offer*."

212. A set verse, often accompanied by a sharp threat. — τετελεσμένον ἔσται: *will be a thing accomplished, i.e. shall surely be done*.

213. καὶ ποτε κτλ.: affords the motive for 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive" etc. — καὶ τρίς: *even threefold*, proverbial; cf. τρίς τόσσον ἔλεν μένος E 136. — παρέσσεται: the gifts offered to Achilles as an atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins, twelve racehorses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὐτίκα πάντα παρέσσεται I 135. These treasures were delivered in T 243 ff.

214. ὕβριος [ὑβρεως]: for the form, cf. πολίων 125. — ἰσχεο: *check thyself*.

216. μὲν: *indeed*. — σφαιώτερον: *of you two*, Athena and Hera. The emphasis given by γέ marks the reverence felt for these goddesses. — ἔπος: *word, command*. — ἐφύσασθαι: *protect, observe*, by obedience.

217. καὶ κτλ.: "*however much enraged*."

218. ὅς κε κτλ.: i.e. if any one. "Whoever obeys the gods is himself heard by them." Cf. ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει (sc. ὁ θεός) St. John ix. 31. — μάλα: *surely, readily*. — τί: for its use in marking the reciprocity of the two clauses, see on 82; § 21 b. — ἑκλινον: *gnomic aorist*. See § 14 f; H. 840; G. 1292. — αὐτοῦ: *himself*. The prominence given to the object of the verb which is also the subject of the previous clause, makes prominent the identity of the two, and contrasts the man with θεοῖς.

219. ἢ καί: *he spake and*, as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued. — ἦ: for this verb, see H. 485. — ἀργυρή: *adorned with silver nails or studs*, see on B 45. — σχέθε: *kept, held*, as Δ 113.

220. οὐδ' ἀπιθῆσεν: '*litotes*,' — in form saying less than is really meant, — see § 16 c. Cf. 24, 536 f., B 166, 807.

221. Ἀθηναίης: Ἀθηναίη is to Ἀθήνη as ἀναγκαίη and γαῖα to ἀνάγκη and γῆ. — βεβήκειν: *had set out, was gone*; plpf. to mark her immediate departure. For the ν of the ending, see §§ 30 k, 44 b.

222. μετὰ: *into the midst of, among*, as 423, Γ 264. — δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ παρ' Ἰνὸν καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607). — Homer does not clearly distinguish between δαίμονες and θεοί, but see on Γ 420.

223–305. *Renewal of the quarrel. Nestor endeavors to calm the angry princes.*

223–246. *Speech of Achilles.*

223. ἔφατις: *anew*, after the interruption by Athena which no one had noticed. — οὐ λῆγε χόλοιο: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἶνοβαρίς: this was a grievous reproach in the eyes of the temperate Greeks. — κυνὸς δμματα: see on 159. — ἐλάφοιο: the deer was the personification of cowardice; cf. Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon. — Observe the 'chiasmus,' i.e. that κυνὸς and ἐλάφοιο are separated, while δμματα and κραδίην are brought together. See on 255.

226. ἐς πόλεμον: *for* (lit. *into*) *battle*. For the lengthened ultima before the caesura, as 491, see on 153. — The last three feet of the verse are spondees, cf. B 190.

227. λόχονδε: cf. ἐς λόχον ἔνθα μάλιστα ἀρετὴ διαίδεται ἀνδρῶν N 277 *to ambush, where especially the valor of men is discerned*. The knights of the Middle Ages were the first to count ambush dishonorable. — ἀριστήεσσιν [ἀριστεύουσιν]: mark the contrast with λαῶ.

228. τίτληκας: *hast had the courage*. Cf. 543. — κῆρ: cf. Γ 454, 'Tis death to me to be at enmity,' Shakspeare *Rich. III.* ii. i. 60. — The accent distinguishes κῆρ *death* from κῆρ *heart*.

229. ἦ: *in truth, yes*. The speaker pretends to recognize his opponent's motives.

230. ἀποαιρεῖσθαι: present inf. in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333. — σέθεν: gen. after the adverb. — ἀντίον εἶπη: *oppose*.

231. δημοβόρος κτλ.: emphatic exclamation of vexation. — ἔπει κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon's course is possible. See on 112. — οὔτιδανόειν: interpreted by Achilles, 293 f. He holds the Greeks in part responsible since they did not oppose and restrain the king.

**232.** ἢ γὰρ κτλ.: *for else, surely.* With aor. opt. as potential of the past, where in Attic we should expect a past tense of the ind. with *ἄν*. Cf. B 81; see § 18 d δ; H. 896; G. 1399.

**233.** ἐπὶ ὁμοῦμαι: *swear thereto, take an oath upon it.*

**234.** τόδε σκήπτρον: *by this sceptre here*, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ὡς εἰπὼν τὸ σκήπτρον ἀνέσχεθε πᾶσι θεοῖσιν H 412 *with these words he lifted the sceptre to all the gods*, ὁ δ' ἐν χερσὶ σκήπτρον λάβε καὶ οἱ ὁμοσσαν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspeare *Rich. II.* i. i. 118.—τὸ μὲν: demonstrative.—"As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely."—This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc... nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et bracchia ferro; |... patribusque dedit gestare Latinis.

**235.** ἐπεὶ δὴ πρῶτα: see on 6.

**236.** γὰρ ῥα: see on 113.—ἐ: the living shoot, while μὲν below is the σκήπτρον made from it.—χαλκός: *i.e.* the tool of bronze; cf. the English poetic use of *steel* for *sword*. See on B 417.

**237.** φύλλα κτλ.: ἔλαφεν as a 'verb of depriving' is followed by an acc. of the thing taken away.—νῦν αὖτε: *now on the other hand, but now.* αὖτε in this use differs little from αὐτάρ. Cf. Δ 321; see on B 768.

**238.** δικαστῆες: appositive, as *guardians of justice*.—θέμιστας: for the inflection, see H. 216 D 7; G. 291, 14, For its position, see § 11 j, cf. 10.

**239.** πρὸς Διός: *under the direction of Zeus, in the name of Zeus.* Cf. πρὸς ἄλλης ἰστὸν ὑφαίνους Z 456.—ἐπύσσαι: *defend*, cf. 216.—For the ending, see § 44 l.—ὁ δὲ: attracted to the gender of ὄρκος, cf. B 5, 73. See H. 631.

**240.** ἦ: repeats the ναί of 234. See on 86.—Ἀχλλῆος: instead of ἐμοῦ, with feeling. Cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἑκτορι δίψ H 75. Edmund says 'Yet Edmund was beloved,' Shakspeare *King Lear* v. 3. 239; Antonio says 'Tell her the process of Antonio's end,' *id. Merchant of Venice* iv. i. 274.

**241.** σὺμπαντας: for the prominence of its position, see on 52.

**242.** χραισμεῖν: *avail, help*; without oblique case, as 589.—ὑφ' Ἑκτορος θνήσκοντες: ὑπό is used since the verb is passive in sense, and active only in form, cf. Γ 61, 128. See H. 820.—For the epithet of Hector, cf. homicidam Hectorem Hor. *Epod.* xvii. 12.

**243.** πίπτωσι: for the subjunctive, cf. ἴκωμαι 139.—ἐνδοθι: "in thy breast."

244. *χρόνος*: full of rage (*sc.* at thyself). — *δ τε*: *ὅτι τε*, *that*; *cf.* § 120, 412. — *οὐδὲν*: *acc.* of specification (strictly, cognate *acc.*) instead of the simple *οὐ*. — *ἔριστον*: this was strictly true, see 283, B 769. See on *δῶς* 7.

245. *ποτὶ... γαλή* [*γῆ*]: here a sign of anger. — *ποτὶ*: *adv.* with *βάλε*. It is followed by the dative because of the state of rest that follows the action. See on B 175. — In this act, Achilles says plainly that he will not discuss the matter further.

246. *πεπαρμένον*: *studded*, as decoration.

247–284. *Speech of Nestor, who endeavors to reconcile the heroes.*

247. *ἐτίπθεν*: see on 191. — *ἐμῆνυ*: *was raging, continued his rage*. See on 1. — *τοῖσι*: for the dative, see on 68. — *Νέστωρ*: the oldest and wisest of the Achaeans before Troy. He often gives good advice, as B 76 ff., 336 ff., Z 66 ff. He was the most skilled of the Greeks in marshalling the army for battle, *cf.* B 555, Δ 297 ff. He is fond of relating his exploits, as his defeat of Ereuthalion Δ 318 ff. He tells a long story of his first battle against the Eleans, A 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus's son, to Nestor, at his home in Pylus. — For his interposition here, *cf.* Nestor componere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi, *Hor Epist.* i. 2. 11 ff.

248. *Πῶλον*: see on B 591. — *ἀγορῆς*: *equiv.* to Attic *ρήτωρ*. *ἀγορή* in Homer is used only of an assembly and its place of meeting (§ 17); it is never a 'market.'

249. *τοῦ*: relative, limiting *γλώσσης*. — *καί*: *also*, belongs to the whole sentence, referring to *ἡδυεπής* which is explained by the comparison; *cf.* 406, B 827, 866, 872. Cicero translates, *ex eius lingua melle dulcior fluebat oratio de Sen.* 10; *cf.* *Homerici senis mella tibi profluere Pliny Ep.* iv. 3, *γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδὴ Hes. Theog.* 97.

250. *τῷ*: for the dative of interest with *ἐφθάρτο*, *cf.* B 295; see § 19 *e*. — *γενεαί*: *generations*, reckoned as of about 30 years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. *Cf.* *ter aevo functus senex*, *Hor. Carm.* ii. 9. In γ 245, ten years after this scene, he is said to have reigned *τρίς γένε' ἀνδρῶν*.

251. *ἐφθάρτο*: *ἐφθιμῆναι ἦσαν*, § 44 *l*. — *οἱ*: construction according to sense, referring to *ἀνθρώπων* rather than to *γενεαί*. — *οἱ*: *dat.* of accompaniment with *ἄμα*. — *τράφεν* [*ἐτράφησαν*] *κτλ.*: for the 'hysteron proteron,' see § 16 *f*. The more important or obvious element is mentioned first. For the form, *cf.* *ζύνεν* 273; see § 44 *m*.

252. *τρίτητοις*: i.e. in the third generation.

253 = 73.

254. *ὦ πόποι*: *can this be!* — *Ἀχαιῶς γαίαν*: i.e. the Achaeans. For the acc. of limit of motion, see H. 722; G. 1065. This construction is freq. with *ἴκω*, *ἰκάνω*, *ἰκνέομαι*, but rare with *βαίνω*, *εἶμι*, *ἔρχομαι*. Cf. 31, 822.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective, see 15 b. — *γῆθήσαι*: sing. to agree with the nearest subject; contrasted with *πένθος ἰκάνει*. The aorist is inceptive; cf. 33; see H. 841; Good. 1260. For the form, see § 44 c. — For the 'chiastic' arrangement of verbs and their subjects, cf. 225; see § 16 a. — *Πρίαμος . . . παῖδες*: as Γ 288, Δ 31, *ωῶν (raw) βεβρώθους* (sc. Hera) *Πρίαμον Πριάμοιο τε παῖδας* Δ 35.

256. *καθαρίσας*: for the reduplication, see § 43 e; for the ending, see § 44 l.

257. *σφῶν μαρμαρίνου*: *de vobis rixantibus*, genitive after *πυθόιατα*. The participle is supplementary. — *τάδε*: direct object of the verb.

258. *περὶ μὲν, περὶ δέ*: construe with *ἐστέ*, superior to. With the gen., as 287. — *βουλῇν*: *as to counsel, in council*. — *μάχεσθαι*: *in battle*, like *μάχην*. — For the thought, cf. Γ 179, *Τυδείδῃ, περὶ μὲν πολέμῳ ἐν καρτερὸς ἐσσι, | καὶ βουλῇ . . . ἔπλεν ἀριστος* I 53 f. "First in war and first in peace," 490 f., B 202, 273.

259. *δέ*: see on 200. — Cf. 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure than ye.' Shakespeare *Jul. Caes.* iv. 3. 131 f.

260. *ἤ περ ὅμιν*: i.e. *ἤ ἐπερ ὅμεις ἐστέ*. The pronoun is attracted to the case of *ἀρείουσιν*, cf. *ὅλον κτλ.* 263 for *ὅλος Πειρίθοος ἦν*. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. *καὶ οὐ ποτε*: the contrast might have been marked by *ἀλλά*, but is only implied by the context. — *οὐ γὰρ*: emphasized with reference to *ἀρείουσιν*.

262. *γάρ*: refers to *ἀρείουσιν* 260. — *ᾤωμαι*: for the subjunctive as future, cf. B 488; see § 18 b; H. 868; G. 1321.

263 f. *Πειρίθοον . . . Πολύφημον*: Lapithae, a Thessalian mountain-folk famed for its conflict with the centaurs. This strife began at the wedding-feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens,

for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigalia, and for the frieze of the tomb of Mausolus (the 'Mausoleum') at Halicarnassus, as well as for vases and other works of art.

265. Theseus, king of Athens, was the most famous ally of the Lapithae. — *ἐπιεικελον*: the hiatus between the prep. and the adj. is only apparent, see *ἱκελος* § 32 a.

266. *κάρτιστοι*: pred., "these were the mightiest ever born on earth," cf. B 216, 673. — For the repetition of *κάρτιστοι*, cf. that of *πείθεσθαι*, 273 f.; see § 16 b. — *δή*: *doubtless*, strengthens the superlative, as it often does.

267. *μὲν*: without corresponding *δέ*, as 269 and freq. In such cases, it is equiv. to *μήν*. — *ἔσαν* [*ἦσαν*]: without an augment.

268. *φηρσίν*: cf. *φῆρας* B 743. *φῆρ* is the Thessalian form of *θήρ* (cf. *fera*). It is used by Homer only of the centaurs, whose homes were in Thessaly. The centaurs are not described by Homer, but their dual nature (half man, half horse) seems to have been not yet developed in the story. — *ἀπολίσσαν*: *ἀπώλεσαν*.

269. *καί*: *even*. Construe with *τοῖσιν*. The new thought is introduced by *καί* also 271, 273, with increasing emphasis. — The thought returns to 261. — *τοῖσιν*: i.e. the Lapithae. The dative is governed by *μετά* in composition. See on *πολίων* 125.

270. *ἐξ ἀπείης γαίης*: *from a distant land*, explains *τηλόθεν*. — *καλέσαντο*: *called to their aid*. — Nestor is fond of relating achievements of his youth and strength. See on 247.

271. *κατ' ἑμ' αὐτόν*: *by myself alone*, i.e. as a single champion. Cf. *κατὰ σφέας* B 366. — *κίνοιουσιν*: i.e. the centaurs.

272. *οἱ νῦν κτλ.*: *who now live as mortals upon the earth*. — *ἐπιχθόνιοι*: equiv. to *ἐπὶ χθονὶ ὄντες*. See H. 588. — *μαχίοντο*: pres. opt. from *μαχέομαι*, a collateral form of *μάχομαι*, cf. *αἰδεῖσθαι* 23 with *αἰδομένω* 331.

273. *βουλήων* [*βουλῶν*]: for the form, see § 34 d. — *ξύνην* [*ξύνισαν*]: cf. *τράφεν* 251; see § 44 n. — Note the parallelism of the two halves of the verse, cf. 79.

275. *ἀγαθός περ ἰών*: as 131. — *ἀποαίρειο* [*ἀφαιρούς*]: 'syncopated' from *ἀποαίρειο*. It is followed by two accusatives, as 182.

276. *ἴα*: *sc. κούρην*. — *ὡς πρῶτα*: *as once*, cf. 6. — *δῶσαν* [*ἔδωσαν*]: see on 124.

277. *μήτε θεῶι*: *noli*, cf. B 247. — *βασιλῆι*: used esp. of Agamemnon, as 9.

278. *ἀντιβήην*: originally cognate acc., *sc. ἔριδα*, cf. Γ 435. The adv. receives emphasis from its position. — *οὐ ποθ' ὀμολῆς*: i.e. a greater. The

Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non simili poena commissa luetis Verg. *Aen.* i. 136. — ἔμμορε: *has share of, has received.* This is followed by a 'genitive of the whole.'

279. σκηπτέθχος: see on 15. — ᾧ τι Ζεὺς κτλ.: see on 176.

280. εἰ: not conditional in thought here but refers to a matter of fact. Cf. εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει Δ 321. — καρτερός: as 178. — θεὰ δὲ κτλ.: second clause of the protasis, explaining the first; "being son of a goddess." — θεὰ: i.e. Thetis, cf. 351 ff.

281. ἄλλὰ: for its use in the apodosis, see on 82. — φέρτερος: *more powerful.* — πλεόνεσσιν [πλείουσιν]: see B 108, 576 ff.

282. Ἀργεῖδῃ, σὺ δέ: the vocative often precedes the pronoun; it has no construction in the sentence and thus cannot be followed immediately by δέ. Cf. B 344, Ἔκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ Z 429. — παθε: cf. 192, 207. — αὐτὰρ ἐγώ γε: "And I also on my part beg thee."

283. λίσσομαι: sc. σέ. — Ἀχίλλῃ: dative of opposition. The name is used with special emphasis, cf. 240, instead of the pronoun (275, 281). — μεθέμην [μεθεῖναι]: cf. μεθήμων B 241. — ὅς μ' ἔγα κτλ.: gives the motive for the request.

284. ἔρκος πολέμοιο: as Δ 299, cf. ἔρκος ἀκόντων Δ 137, ἔρκος βελέων E 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called ἔρκος Ἀχαιῶν Γ 229 *bulwark of the Achaeans.*

286. πάντα: is not to be urged in meaning. It refers esp. to 284. "All this is true, but —." Agamemnon admits no fault on his part, but throws all the blame on Achilles, cf. ἄλλὰ below.

287. περὶ πάντων: see on 258.

288. For the asyndeton, see § 15 b. This verse repeats the thought of the foregoing, in a different form. The speaker's passion is shown by the accumulation of synonymous expressions, § 12 d.

289. ᾧ: in which, acc. of specification. — τινά: *some one*, esp. Agamemnon himself. — πείσασθαι: from πείθω.

290. αἰχμητὴν: pregnant, for κρατερὸς αἰχμητῆς Γ 179. — ἔθεσαν: equiv. to Attic ἐποίησαν, see on ἔθηκεν 2. — ἀλὲν ἰόντες: cf. θεῶν αἰεγενετῶν B 400.

291. προθείουσιν: i.e. commission him, allow him. The word seems chosen here with reference to ἔθεσαν.

292. ὑποβλήδην: *interrupting.*

293. ἧ γὰρ: Achilles gives at once the reason for his course. — καλεῖσθαι: *should be called*, i.e. should be. Cf. B 260, Γ 138.

294. From Agamemnon's complaint, 287 ff., Achilles infers that he is expected to obey in everything (πάν ἔργον). — εἰ δῆ: "in case that I



actually." — *ὑπείξομαι*: the form of the condition is changed, and the fut. indicative is used in the protasis instead of the optative.

295. *δέ*: construe with the imperative, as 131. — *ταῦτα*: i.e. *πάν ἔργον ὑπείκεσθαι*. — *μὴ γάρ ἱμοί*: in contrast with *ἄλλοισιν*.

296. *οὐ*: construe with *ἔτι*, as in prose they are united, *οὐκέτι*. — *όίω*: with the fut. inf., as 170. — This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — *Cf.* *accipite ergo animis atque haec mea figite dicta Verg. Aen. iii. 250.*

298. *μὲν*: correlative with *δέ* 300. The contrast is changed from that between action and heart, to one between *κούρης* and *τῶν ἄλλων*. — *κούρης*: would have the article in prose.

299. *ἀφίλεσθαι*: the aorist assumes that Agamemnon's threat has been executed, and the 2d person holds the Achaeans responsible because of their acquiescence (*cf.* 231). — *δόντες*: *ye who gave*. *Cf.* Achilles's words, *γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων, I 367 f.*

300. *Θοῇ*: for such standing epithets, see § 12 b. — *παρὰ νηί*: i.e. in my tent, *cf.* 329. — For the position of the adjective, see § 11 n.

301. *τῶν*: repeats *τῶν ἄλλων*. — *οὐκ ἄν τι φέροις*: the opt. with *ἄν* and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — *φέροις ἀνελών*: *cf.* *ἄξω ἔλῶν* 139.

302. *εἰ*: retains its original force as an interjection. "Up then, come." — *ἄγε*: see on 62. — *γνώσι*: *shall recognize it, perceive it*, referring to the following verse. *Cf.* 185, 333. — For the form, *cf.* *δώσιν* 137.

303. The preceding *πείρησαι* represents a protasis to which this would be the apodosis; *cf.* 583. "If he tries, he and the rest will find out."

304. *μαχησαμένῳ*: *cf.* *μάχεσθαι* 8. — *ἐπίεσιν* [*ἔπεισιν*]: for the form, see § 36 b.

305. *ἀνστήτην*: *stood up, rose* from their seats. — *λύσαν*: the dual and plural are seen to be used in this verse without special distinction. *Cf.* 321; see H. 634; G. 155. The speeches of 285–303 were uttered informally, while sitting, *cf.* 246.

306–347. *Purification of the camp. Chryseis is returned to her father. Briseis is led from the tent of Achilles.*

307. *Μενοντιάδῃ*: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here. *Cf.* the use of *Ἀτρεΐδης* 7. See § 39 b. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia where Peleus received him kindly (Ψ 84 ff.), and brought him

up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (*θεράπων*). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (II 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-Third Book is occupied with an account of the funeral games in his honor.

308. Ἀρπείδης κτλ. : *sc.* as he had planned (*ἄρα*), 141 ff. — *προΐρυσσεν* : *caused to be drawn down* from its position on shore, *cf.* 486, B 152 f.

309. ἐς 64 : as 142. All four adverbs (*ἐς, ἐς, ἀνά, ἐν*) refer to *νῆα*, supplied from 308. — ἐς 64 : *into it*, adv. with *βῆσε*. — *ἐλκεσιν* : ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆσε : for the causative use of this tense of *βαίνω*, *cf.* βήσομεν 144. — ἀνά : adv. with *εἰσεν* (aor. from *ἵζω*).

311. ἄγων : see on *ἰών* 138. — ἀρχός : *cf.* 144. — Ὀδυσσεύς : as *πολύμητις, πολυμήχανος*, he was often sent on embassies, *cf.* I 205. See § 6 a.

312. The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

313. ἀπολυμαίνεσθαι : they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry : 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 Sam. vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

314. τελήσας : see on 66.

316. παρὰ θίνα : as 34. The line of people was stretched out *along the strand*.

317. περὶ καπνῷ : *around, in the smoke*. See § 55 a.

318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa. — κατὰ στρατόν : (*down*) *through the camp*, *cf.* ἀνὰ στρατόν 10, 53, κατὰ νῆας B 47, κατὰ βωμούς B 305. — For the transition, at the 'Bucolic diaeresis,' see § 58 h.

319. ἔρδος : as 210. — πρῶτον : *once*, see on 6. — ἐπηπειλήσε : see 181 ff.

320. Ταλθύβιον : the principal herald of Agamemnon. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds. — Εὐρυβάτην : only here as herald of Agamemnon. He is to be distinguished from Odysseus's herald of the same name, see on B 184. — προσέειπεν : is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. *θεράποντες*: *companions, squires*. Patroclus is *θεράπων* of Achilles, brave warriors are called *θεράποντες Ἄρης* (B 110), and kings are *θεράποντες Διός*.

322. *ἔρχεσθον*: here followed by the acc. of limit of motion, without a prep.; see on 254. — Agamemnon does not go in person (*αὐτός* 185) since Achilles had declared (298) that he would make no resistance.

323. *χείρως*: gen. of the part touched, with *ἐλόντε*, cf. *κόμης* 197, *ποδός* 591. — *ἀγόμεν*: inf. for the inv., parallel with *ἔρχεσθον*. See on *λύσαι* 20. — This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 b), cf. 363.

324 = 187, with *δώσω* for *δώσωιν*.

325. *καί*: strengthens *ρίγινον*.

326. *ταῖς . . . ἑταῖραν*: as 25. — *μῦθον*: i.e. the preceding command.

327. *δέκοντες*: because of their dread and reverence for Achilles, cf. 381. For the form, see § 24. — *βάτην* [*ἐβήτην*]: dual forms generally have no aug. in Homer. — *παρὰ θίνα*: cf. 347. The quarters of Achilles were at the extreme right of the camp, cf. *ἐπ' Αἴαντος κλισίας . . . ἥδ' ἐπ' Ἀχιλλῆος, τοῖ β' ἔσχατα νῆας εἰσας | ἔδρυσαν, ἠγορή πύσνοιν καὶ κάρτει χαρῶν* Δ 7 ff. *to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms*.

329. *τόν*: refers back to 322, viz. Achilles.

330. *οὐδ' ἔρα*: *but naturally not*. — *γῆθησεν*: “did joy enter his heart.” Inceptive aorist, cf. 33, 92, 255.

331. *παρβήσαντες*: *seized by fear* (the opposite of *θαρσύνους* 85), while the present *αἰδομένω* expresses the continued attitude of their minds.

333. *ὁ ἔγνων*: for the hiatus, cf. 532, B 105; see § 27 b. — *ἔγνων*: *sc.* their errand. Cf. 302.

334. *χαίρει*: the customary greeting. — *Διὸς ἀγγελοὶ κτλ.*: they are inviolable servants of *διοτρεφέων βασιλῆων* (on 176). Hermes is not yet the patron god of heralds in Homer.

335. *ἐπαίτιος*: *sc. ἐστέ, to blame*. Cf. 153. — *Ἀγαμέμνων*: *sc. ἐπαίτιός ἐστι*.

336. *δ*: *ὅς*. — *κούρης*: *κούρος* and *κούρη* are used esp. of young men and women of noble families. But *κούροι Ἀχαιῶν* (473) does not differ materially except in metrical form from *νῆες Ἀχαιῶν* (162).

338. *ἀγιν*: final inf., cf. *μάχεσθαι* 8, *ἀγόμεν* 443, B 477, Γ 117. — *τὰ δ' αὐτά*: *these two themselves*. The very men who executed the unjust order are to be witnesses of its injustice and of Achilles's justification in withdrawing from active service.

339. *πρός*: *in the sight of, before*. For the repetition of the preposition, cf. that of *ἐκ* 436 ff. — *θιῶν, ἀνθρώπων*: for a strong “all persons.”

340. καί: after τέ . . . τέ, gives special prominence to this clause. — πρὸς τοῦ βασιλῆος ἀπηνέος: *before that king, the cruel king*, equiv. to πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνέους. For the order of words, cf. 11, τὸν λαβητήρα ἐπισβόλον B 275. Since the article is still a dem. in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adj. stands between the article and its noun. — δὴ αὖτε: for the 'synzesis,' cf. 131. — αὖτε: not *again*, marking a repetition; but indicating a situation opposed to the present, cf. 237.

341. χρειᾶ γίνηται: this happens in the Ninth Book, see § 7 i. — The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοῖς ἄλλοις is used instead of the general word Ἀχαιοίς.

342. τοῖς ἄλλοις: dative of interest with ἀμῦναι, cf. 67. — γάρ: lengthened, as B 39, for an unknown reason.

343. οὐδέ τι: *and not at all*. — νοῆσαι κτλ.: proverbial expression for prudence, cf. Γ 109. — The infinitive follows οἶδε *knows how*.

344. οἰ: ethical dative with σόοι μαχεοῖατο. — μαχεοῖατο: *that they should fight*. The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the speaker's mind. For the ending, see § 44 l.

347. εἶπεν: as 338.

348-430. Achilles tells his grief to his mother. She promises to secure satisfaction for him from Zeus.

348. αἰκονσα: this indicates that she was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — γυνή: explanatory appositive with ἡ. — The scene ends at the bucolic diaeresis (§ 58 h), cf. 318, 430. — ἀντάρ Ἀχαιεύς κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.

349. δακρύσας: *fell to weeping*. Burst into tears is perhaps too strong a translation, but gives the force of the aorist. — ἐτάρον: construe with νόσφι λιασθείς. — ἄφαρ: const. with λιασθείς, cf. 594.

350. θιν' ἔφ' ἁλός: i.e. ἐπὶ θίνα κτλ. Const. with ἔζετο. — ἔφ' is accented, in spite of the elision, in order to prevent us from construing it with ἁλός (55 c β). — ἁλός: ἅλς and θάλασσα are the general words for sea; πόντος is the high, deep sea (often with reference to a particular tract, cf. B 145); πέλαγος, the open sea.

351. πολλά: as 35. — ὀργάνης: not ἀνασχών (χείρας ἀνασχών 450), since while invoking the sea-divinity he stretched out his hands toward the deep. Cf. I 568, where Althaea beats upon the ground as she calls upon

the nether gods; *palmas ponto tendens utrasque... Di, quibus imperium est pelagi* Verg. *Aen.* v. 233 ff.

352. *Ἰτεκέε γε*: the prominence given by *γέ* emphasizes the fact as responsible for the inference which is drawn from it. "Since you gave me birth, you ought to see that I am made happy. Zeus ought to give me honor."—*μυνηθάδιον*: equiv. to *ᾠκύμορος* 417.—*πέρ*: in its original use, *very*.

353. *τιμήν περ*: *honor at least*, placed first with emphasis. 'Chiastic' with *μυνηθάδιον* (§ 16 a).—*ἔφελλον*: the past tense of verbs of obligation is used to imply that the obligation was not complied with.—*Ὀλύμπιος*: is used in the singular only of Zeus, as 589, B 309; in the plural, of all the gods, as 399.

354. *ὑψιβρεμέτης*: cf. *δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὕψοθεν* (*thundered terribly from on high*) Y 56.—*νῦν δέ*: *but as it is*, marking a return to the reality from a merely hypothetical case, cf. 417, B 82.—*οὐδὲ τιτθόν*: *not even a little*.

356. *ἔλῶν ἔχει*: differs from *εἶλε* chiefly in giving prominence to the possession as still continued. Cf. (of the same act) *εἶλετ' ἔχει δ' ἄλοχον* I 336.—*ἀπούρας*: partic. of *ἀπηύρων* 430; explanatory of *ἔλῶν*. For the strengthening by *αὐτός*, cf. 137, 161, 185, 324.

357. *ὡς φάτο κτλ.*: cf. *sic fatur lacrimans* Verg. *Aen.* vi. 1.

358. *πατρὶ γέροντι*: i.e. Nereus, who is not named by Homer but only designated as *ἄλιος γέρον* (538). His home is in the Aegean sea. With him is Thetis, who has deserted her aged husband Peleus.

359. *ἁλός*: ablatival gen., *from the sea*. See § 19 a.—*ἥντ' ὀμίχλη*: the comparison is esp. fitting for a sea-goddess. *Like a mist*, which rises easily and quietly from the water. Cf. 'As evening mist | Risen from a river o'er the marish glides,' Milton *Par. Lost* xii. 629 f.—For the Homeric comparison, cf. 47; see § 14.

360. *πᾶποιθ' αὐτοιο*: *before him(self)*. The intensive pronoun contrasts Achilles himself with his voice which his mother had just heard, cf. 47. See § 42 d.—*δάκρυ χέοντος*: the repetition of these words from 357 is characteristic of the fulness of Epic style.—The Homeric heroes were never ashamed to express emotion. They wept copiously.

361. *κατέρπεξε*: for the single *ρ* after the augment, see § 30 c.—For the Epic fulness, cf. 57, 88; see § 12 d.

362. *σέ, φρένας*: accusatives of the whole and part, see on 150.

363. *ἔξαυδα κτλ.*: the second inv. repeats the thought of the first, hence the asyndeton, cf. 323; see § 15 b.—*νόψ*: as in 132.—*εἰδόμεν* [*εἰδῶμεν*]: for the short mode-vowel, cf. 141 ff.; see § 45.

364. *βαρή*: cf. *εὐρύ* 355, and see on *μέγα* 78.

365. *οἷσθα*: cf. 355 f. — *ῥ*: is not a simple sign of a question in Homer (see on 133), and hence can be joined with *τί* — *ἰδούη* [*ειδούη*]: for the short form of the stem, see § 49 g. Intransitive. — Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem. — *ἀγορεύς*: 'subjunctive of deliberation.' — For the verbal repetition, cf. B 10–15, 23–34, 60–70.

366. Observe that this story is introduced without a conjunction. — *ψόχευθα*: sc. on his marauding expeditions in the neighborhood of Troy. See on 125. — *Θηβῶν*: a city of the Cilicians, in Mysia, at the foot of Mt. Placus, an eastern spur of Mt. Ida. Eetion, father of Hector's wife, Andromache, reigned there, Z 394 ff. — The connection of Chryseis with Theba is not made plain. Was she there on a visit? Or were Theba and Chrysa sacked on the same expedition? — *ἱερὴν*: since the gods were worshipped there. — For the simple order of words, see § 11 λ.

367. *ἤγομεν ἐνθάδε*: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Z 414 ff.

368. *εὔ*: properly, so that each received his due share. — *δάσαντο*: cf. *δίδασται* 125, *δασμὸς* 166.

369. *ἐκ δ' ἔλον*: as *γέρας* (*ἐξάιρετον*, cf. B 227), besides his share of the spoils. See on 124. — The capture of Chrysa (37) on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage.

371–379 = 12–16, 22–25.

380. *πάλιν*: back; cf. *πάλιν πλαγχθέντας* 59, *δόμεναι πάλιν* 116.

381. *φῶς ἦεν*: sc. ὁ γέρον. This was shown by the event.

382. *ἐπ' Ἀργείοισι*: *ἐπὶ* with a dative of the person, in Homer often implies hostility, like *ἐπὶ* with the acc. in prose; cf. 51. — *κακόν*: cf. 10. — *βίλος*: as 51.

383. *ἐπασσύντο*: in quick succession, cf. 52.

384. *ἄμμι* [*ἡμῖν*]: for us.

385. *θεοπροπίας*: as 87. — *ἐκάτοιο*: of the Far Darter. *ἑκατος* is a short, 'pet' form of *ἐκατηβόλος* (as *Ἑκάτη* was a name of the moon goddess). Cf. *Σμινθεύ* 39. For similar epithets of Apollo, see § 22 c.

386. *ἀντίκα*: for the lack of a conjunction, see § 15 d. — *κελόμην*: cf. 62 ff., and see on 74.

387. *Ἀτρεΐωνα κτλ.*: equiv. to *Ἀτρεΐων ἐχολώθη* (cf. *χολωθείς* 9).

388. *ἠπειώσεν μῦθον*: the English idiom reverses the construction, *he uttered the threat*. — *δ*: *ὅς*, as 336.

389. τὴν μὲν: contrasted with τὴν δέ 391. — σὺν νηί: *with a ship*, almost equiv. to *by ship*. This expression seems more instrumental than where the comrades also are mentioned, cf. 179, 183.

390. πέμπουσιν: *escort* (§ 17). The pres. is used since the act is not completed. The 'historical present' is not Homeric. — ἄγουσι δέ: a subordinate member of the sent., with 'chiastic' relation to πέμπουσιν (§ 16). — ἀνακτι: Apollo, cf. 36, 444.

391. τὴν δὲ κτλ.: contrasted with 389. — νέον: adv. with ἔβαν ἄγοντες. — ἔβαν [ἔβησαν] ἄγοντες: cf. ἔβαν φέρονσαι B 302, βῆ φεύγων B 665. αἰχομαι is more freq. thus used with a partic., cf. B 71, αἰχέσθαι προφέρουσα θύελλα Z 346. See on ἰών 138, 168.

392. δόσαν κτλ.: as 162, see on 124.

393. παῖδός ἐῆος: *thy valiant son*. It seems part of the poet's *naïveté* that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

394. Διῶ: for the length of the ultima before λίσαι, see § 59 h. — εἴ ποτε: cf. 39, 503 ff.

395. ἔπει, ἔργῳ: emphatically placed in contrast, at the beginning and the close of the verse. — κραδίην Διός: for the 'periphrasis,' see § 16 d. — ἦ καί: *or also*.

396. πολλάκι: for the omission of final *ς*, see § 30 l. — σέο: gen. of source with ἀκουσα. — πατρός: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan war; cf. II 221 ff. (where mention is made of the chest of Achilles that Thetis had packed for him as he set out for Troy). See on 358.

397. εὐχομένης: supplementary participle with σέο, cf. 257. — ὅτε κτλ.: explains εὐχομένης, see § 11 j.

398. αἰκία κτλ.: as 341, cf. 67.

399. ὁππότε: *when once upon a time*. — Thetis makes no use of this suggestion in her interview with Zeus.

401. ἰλθοῦσα: see on ἰών 138. — θεά: marks her power to accomplish. — ὑπελύσας δεσμῶν: *didst loose from under the chains, didst free from the pressure of the chains*. — Transition to direct discourse from the infinitive construction of 398, cf. B 12, 126; see § 11 e.

402. ἑκατόγχιρον: cf. centimanus Gyas Hor. Carm. ii. 17. 14, belua centiceps Ib. ii. 13. 34. — καλίσασα: *by calling*, coincident in time with ὑπελύσας.

403. Βριάριον: by transfer of quantity for Βριάριον, § 23 c. The name (*Heavy-handed*, cf. βριαρός) marks his strength and character.

He is called Αἰγαίον (*Stormy*, cf. αἰγίς, Αἰγαί, Αἰγίνα) in the popular speech, as a sea-divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans. — Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others), cf. B 813 f.

404. αὐτί: *on his part*. — οὗ πατρός: i.e. Poseidon, the mighty god of the sea. All of Poseidon's sons are represented as violent and strong. — οὗ: see on ἦν 72.

405. ὃς βα: *so he*; for the demonstrative use of the relative, see § 42 l. — κυδαῖ γαίον: *delighting in the fulness of his might*.

406. καί: *also*, marks the effect corresponding to κυδαῖ γαίον. See on 249. — ὑπείδουσιν: for the length of the antepenult, see on 33. ὑπό with verbs of fearing, fleeing, yielding, marks the superiority on the side of the person who is the efficient cause. — τί: indicates the close connection of the two clauses, cf. 82, 218, B 179.

407. τῶν: see on 160. — μιν: const. with μνήσασα, — παρίζω would govern the dative. — γούνων: for the genitive, cf. χειρός 323. — This was the attitude of a suppliant, cf. 500 ff.

408. αἰ κέν πω: cf. 66. — ἐπὶ ἀρήξει: *come to the aid of*. Cf. the force of ἐπί in 345.

409. κατὰ πρύμνας: the ships were drawn up with their sterns toward the land. — ἀμφ' ἅλα: *about the sea*, i.e. on the shore between the promontories Sigëum and Rhoëtëum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles's words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμῳ, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ I 352 f. *As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city)*. — Ἀχαιοίς: in apposition with τοῖς.

410. ἐπαύρωνται: *may come to enjoy*; ironical. Cf. quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 14.

411. καί: *also*, i.e. as well as the other Greeks.

412. ἦν ἄτην: *his blind infatuation, his blindness*. This is made more definite by ὃ τε κτλ. (i.e. ὅτι τε), as 244. Cf. B 111.

413-427. *The answer of Thetis.*

413. κατὰ: construe with χέουσα.

414. τί νῦ: *why now, to what end*. Acc. of specification. — αἰνί: cognate acc. with τεκούσα, *dreadfully, to sorrow*. Cf. κακῇ αἰσῇ 418. Thetis calls herself δυσσαριστοτόκεια Σ 54 *mother of an unhappy hero*.

415. αἰθ' ὄφελος: for this form of expression for an unattainable wish, see H. 871 a; Good. 1512. — ἀδάκρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.



416. αἶσα: sc. ἐστί. Here like αἰών *term of life*. — μίνυνθα: adv. modifying the ἐστί to be supplied, which is sometimes modified by an adv. in Homer (§ 19 h). Cf. ἀκὴν ἐγένοντο σιωπῇ Γ 95, οὐδ' ἄρ' ἔτι δὴν | ἦν Ζ 139 f. "nor did he live long." — οὐ τι μάλα δὴν: the preceding thought is repeated in negative form. — For the length of the ultima of μάλα, see § 59 h β.

417. νῦν δέ: as 354. — τέ: its position is free, cf. B 281.

418. ἔπλεο: *thou art*, lit. *thou becamest* by decree of fate ordered at thy birth. — τῷ: *therefore*. She infers from the foregoing, not the fact but the justification of the expressions αἰνὰ τεκοῦσα, κακῇ αἴσῃ. — κακῇ αἴσῃ: *to an evil lot*.

419. τοῦτο ἔπος: i.e. 407 ff. — τοί: dat. of interest, cf. τοί 425 f. — ἔρπονσα: fut. partic., expressing purpose. — For the two 'hiatus' in this verse, see §§ 27 f, 32.

420. Ὀλύμπῳ ἀγάννηφον: see on 44, 195, 497. — αἶ κε πύθηται: see 207.

421. σὺ μὲν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δέ. — νῦν: i.e. until her visit to Zeus. — παρήμενος: as 488. Inactivity is implied, cf. B 688, 694. — Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μήναι: pres. impv., *continue to rage*, see on 210. See on μῆνιν 1.

423. Ζεὺς γάρ κτλ.: gives the reason for the preceding direction, esp. for νῦν, showing why his request cannot be granted at once. — ἐς Ὀκεανόν: to the abode of *Oceanus*, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities. — μετά: as 222. — Αἰθιοπίας [Αἰθίοπας]: for the form, see § 37 a.

424. χθιζός: pred. adj. instead of adv., as 472, 497, B 2, Γ 7. See § 56 a. — κατὰ [μετά] δαίτρα: cf. κατὰ πρῆξιν for *trade*, πλαζόμενοι κατὰ ληίδα *wandering for plunder*. — ἔποντο: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δωδεκάτῃ: cf. 54. This is reckoned from the day on which Thetis is speaking. 12 is sometimes a round number, in Homer as well as in the Bible. — ἐλεύσεται: Attic εἰσι.

426. χαλκοβατεῖς: *with bronze threshold*, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. καί μιν, καί μιν: for the animated repetition, cf. καί μιν βάλλον ὤμον . . . καί μιν ἐγὼ γ' ἐφάμην 'Αἰδωνῇ προΐάμην E 188, 190 and I hit him in the shoulder, and I said that I should send him to Hades. — γυνάσκομαι: cf. λαβὲ γούνων 407.

428. ἀπιβήσεται: only in this place in the verse, before the bucolic diaeresis (§ 58 h); elsewhere, ἀπίβη is used, see § 50 b. — αὐτοῦ: intensive when adverbial (not very freq.) in Homer, as well as when a strict pronoun.

429. γυναικός: gen. of cause, with χωόμενον. See on εἰχλωῆς 65.

430. βίη κτλ.: by force, against his will. — ἀίκοντες: sc. ἔθεν, gen. of separation.

430-487. Chryseis is conducted to her home. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfilment, and thus seems to fill up in part the 12 days' delay. See on Γ 121.

430. αὐτὰρ Ὀδυσσεύς κτλ.: cf. 311 ff. — For the beginning of the narrative, cf. the transition at αὐτὰρ Ἀχιλλεύς 348.

431. ἱκανὸν ἄγων: cf. ἐρχομ' ἔχων 168, ἦκε Τισσαφέρνῃς ἔχων τὴν ἐαντοῦ δύναμιν Xen. An. ii. 4. 8. ἄγων with is used because the hecatomb was composed of live animals.

433. ἱστία στεβαντο: they took in their sails. The middle takes the place of a possessive pronoun. Cf. 480.

434. προτόνοιον: forestays, the ropes leading from the prow to the top of the mast; ἐπίτρονοι, backstays, were stretched from the stern. Both together served to hold the mast in place. — ὑφάντες: lowering.

435. προόρυσσαν: when near their haven, they furled their sails, and rowed the boat to land.

436. ἐκ δέ: for the 'anaphora,' cf. 339 f., B 671 ff. — ἐνός: these were large stones which served as anchors. These were cast from the prow, while the πρυμνήσια (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. βαῖνον: for the descriptive imperfect, see on ἀφίει 25. — ἐπὶ: for the length of the ultima, see § 59 j.

438. βῆσαν: 1st aorist, transitive. Cf. 144, 310, ἔστησαν 448.

439. The rhythm has been thought to imitate the maiden's measured steps, § 13 b. — ἐκ: adv. as above, but more exactly defined by νηός. — δέ: for the short vowel lengthened before two consonants, see § 59 f. — ποντοπόροιο: cf. Γ 283.

440. ἐπὶ βωμόν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ἐναντίον Ἀσκληπίου in the presence of Asclepius. The priest dwelt in the sacred enclosure (τέμενος, ἄλσος) of the god.

441. *ἐν χερσὶ τῆσι*: placed in the arms. For *χείρ* as arm, cf. Z 81, 482. — *τίθει*: for the form, see on ἀφίει 25.
442. *πρὸ ἔπιμψεν*: cf. *πρὸ ἦκε* 195.
443. For the chiasmus, see § 16 a. — *ἀγόμεν*: for the inf., cf. *ἀγειν* 338. — *ἐκατόμβην ῥέξαι*: cf. *ἱερὰ ῥέξας* 147.
444. *ὑπὲρ Δαναῶν*: in behalf of the Danaῖ. This figurative use of *ὑπέρ*, freq. in later Greek, hardly appears elsewhere in Homer.
446. Chryseis here disappears from the story.
448. *ἐξίης*: in order, since *ἐκατόμβην* is collective. — *ἵστησαν*: 1st aorist, transitive, cf. *βῆσαν* 438, *ἀναστήσειεν* 191.
449. *χερνίψαντο*: they could not pray to the gods with unwashed hands. Cf. Γ 270, *χερσὶ δ' ἀνίπτοιςιν Διὶ λείβειν αἶθονα ὀνον | ἄζομαι* (*dread*) Z 266. — *οὔλοχύντας*: unground barley corns (*οὔλαι κριθαί*) which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' *Levit.* ii. 13), were scattered between the horns of the victim (*προβάλλοντο* 458) as an initiatory sacrifice, whence they were proleptically called *οἰλόχυνται* poured out barley corns. — *ἀνέλοντο*: took up, sc. from the basket standing on the ground.
450. *τοῖσιν*: for them, as 68, 247. — *μεγάλα*: loudly, cf. *πολλά* 35. — *χεῖρας ἀνασχόν*: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, Γ 318. So also among the Hebrews. Cf. 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' *Exodus* xvii. 11. See Vocabulary s.v. *χείρ*.
- 451 f. = 37 f. With the same formula with which he began his prayer for vengeance, he now prays that the punishment may be averted.
453. *ἡμίν, ἡδέ*: paratactic construction, where the Eng. idiom uses "as . . . so," see § 21 d. — *δὴ ποτε*: once already, correl. with *ἔτι* 455 once more.
454. Explanatory 'appositive asyndeton.' — *τίμησας κτλ.*: sc. by sending the pestilence which avenged the slight offered to the priest.
455. *καὶ νῦν*: contrasted with *πάρως* above. — *τόδε κτλ.*: as 41.
456. *ἡδὲ νῦν*: now at once. — *Δαναοῖσιν κτλ.*: cf. 97.
- 457 = 43.
458. In the sacrifice described γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barley corns are scattered. — *αὐτὰρ ἔπει*: this is repeated in this narrative 464, 467, 469, 484.
459. *αἰέψσαν*: they drew up (back) the head of the victim, in order to tighten the muscles of the neck. For the form, see § 29 c. — *ἱσφαξαν*: i.e. opened the large artery of the neck, to let the blood.
460. *μηροὺς ἐξέταμον*: instead of the more definite *ἐκ μηρία τάμνον*, see on 40. — *κνίσση*: dative of means. Two layers of fat were placed over the

thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. Cf. 317.

461. δέπνυχα: sc. κνίστην, equiv. to δέπλακι δημῶ.

462. καί: sc. the μηγρία with the fat and bits of flesh. — σχίζης: cf. B 425.

463. νῆοι: i.e. the companions of Odysseus, in contrast with ὁ γέρον, the old priest. Cf. B 789. — παρ' αὐτόν: by the priest *himself*, who is thus marked as the principal, directing person at the sacrifice. — πειμνέβωλα: these bronze forks prob. had bent tines, like some antique Etruscan bronzes that have been found, not unlike a hand with fingers bent in readiness to grasp some object. See the Vocabulary s.v.

464. κατὰ κῆ: these pieces were intended for the gods and therefore were entirely (κατὰ) consumed by the fire, cf. ὁ δ' ἐν πυρὶ βάλλε θυηλάς I 220 *he threw the sacrificial pieces into the fire*. — πῶσαντο: sc. in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

465. μίστυλλον κτλ.: cf. pars in frusta secant, verubusque trementia figunt Verg. *Aen.* i. 212.

466. περιφραδύς: sc. to keep it from burning. — ἐρέσαντο: *drew it off* from the spits, after it was roasted.

467. πῶσαντο: the aorist ind. is often used in relative clauses (with ἐπεὶ) where the English uses the pluperfect. See H. 837.

468. ἴσσης: *equal*, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast, see § 12 h. Vergil imitates in postquam exempta fames et amor compressus edendi *Aen.* viii. 184. — ἔξ: const. with ἔντο. — ἔρον [ἔρωτα]: for the form, see § 37 b. — The previous pouring out of the wine is not mentioned, as might be expected.

470. κοῦροι μὲν κτλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before, 462. — ποτοίο: genitive after the idea of 'fulness' in the verb. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?), cf. crateras magnos statuunt et vina coronant *Aen.* i. 724, magnum cratera corona induit, implevitque mero *Aen.* iii. 525f.

471. νόμησαν: (sc. ποτόν), a frequentative of νέμω. The οἰνοχόος dipped (ἀφύσσων 598) the wine from the large bowl (κρητήρ) into a pitcher (πρόχοος). The κοῦροι proceeded from left to right (ἐνδείξια 597) through the company, distributing to the guests (πᾶσιν *to all*), i.e. filling

their cups for the libation and the banquet. — *ἐπαρχόμενοι*: thus *beginning* the religious ceremony, equiv. to *ἀρχάμενοι ἐπινέμοντες*. Const. with *δεπείσσειν*.

472. *πανημέριος*: *through the whole day* which remained, uninterruptedly till sunset. For the predicate adj. used where the English idiom uses an adv., see on 424. — *μολπή*: *song*.

473. *καλόν*: cognate acc. with *αἰδόντες*, instead of *καλῶς*, cf. 35, 78. — *παῖθονα* [*παῖθνα*]: here a song of praise to Apollo as their preserver. — The verse explains *μολπή* above.

474. *μάλποντες κτλ.*: cf. 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *ib.* iv. 684. — For the quantity of the ultima of *μάλποντες*, see §§ 32 α, 59 j. — *φρίνα*: see on κῆρ 44. — *τέρπει' ἀκούων*: *delighted in hearing*. The god hears the song (as he had heard the prayer), although he was far away, among the Ethiopians.

475. *ἐπὶ ἦλθεν*: *came on*.

476. *κοιμήσαντο*: observe the force of the aorist, *laid themselves to rest*. — *παρὰ πρυμνήσια*: *along by the stern hawsers* (see on 436), i.e. on the sea-shore. Their boat was not drawn up on land.

477. *ροδοδάκτυλος*: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. *Ἥως κροκόπεπλος* (*saffron-robed*) ① 1.

478. *καὶ τότε τῆμος* is expected after *ἦμος*, but the relative is not always followed by the corresponding demonstrative. For *καί* in the apodosis, see § 21 δ. — *ἀνάγοντο*: (*were putting out*), *put out* upon the high sea, cf. *κατάγοντο* *came to land*.

479. *ἔκμενον οὔρον κτλ.*: Aeolus was master of the winds, but each god could send a favorable breeze.

480. *στήσαντο*: for the middle, see on 433. — *ἰστία*: strictly an adj. which has become a substantive, *what pertains to the ιστός*. The Homeric boat seems to have had but one sail.

481. *ἀμφί*: adv.

482. *πορφύρεον*: *foaming*. — *μεγάλα*: const. with *ἵαχε*. — *νηός*: in the transitional stage from limiting gen. with *στεῖργη* to the gen. absolute; see § 19 δ β.

484. *ῥά*: refers to the preceding verse. — *κατὰ στρατόν*: *opposite (off) the camp*, i.e. to the landing-place. — The verse closes like 478.

485. *νῆα μὲν*: correl. with *αὐτοὶ δέ*. — *ἐπ' ἡπείροιο*: *up on land*.

486. *ὑψοῦ κτλ.*: i.e. so as to rest high on the sands, where it was before, cf. 308. — *ὑπὸ ῥά*: adv., *beneath*, i.e. under the ship. — *ἔρματα*: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

**488-530.** *Zeus grants to Thetis the fulfilment of her desire.*

**488.** αὐτὰρ ὁ μήνη: sc. as his mother had directed, 421 f.; cf. 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his apathy on seeing the rout of the Achaeans (A 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (II 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (T 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the 27th day of the action of the *Iliad*. See, further, § 9.

**489.** υἷος: for the short penult, where ι has been virtually lost between two vowels, see § 23 f. — πόδας ἀκὺς κτλ.: cf. 58, see § 12 b.

**490.** For the 'asyndeton,' cf. 117, 255, 288, 363. — πωλείσκειτο: for the 'iterative' formation, see § 54. — κυδιάνειραν: elsewhere epithet of μάχη. — The poet does not say whether assemblies were held, and battles fought during these days, but perhaps he implies it.

**491.** πόλεμον: for the long final syllable, see on 153. — κῆρ: object of φθινίθεσκε.

**492.** αὐθι: right there, in the same place, i.e. in his tent. — ποθέσκες δ: the partic. ποθέων might have been used in the same sense. See § 21 h. — ἀντήν: battle cry. Always a trisyllable, and thus never to be confounded with αὐτήν herself.

**493.** ἐκ τοῖο: the hearer easily recalled the words of Thetis (which form the starting-point of the μήνης), 421 f., and the definite statement of time, 425, and referred ἐκ τοῖο to that interview between mother and son.

**494.** ἔσαν [ῆσαν or ῆσαν]: the stem of εἶμι is here preserved, without augment.

**495.** ἤρχε: led the way, as the highest in rank. Cf. Γ 420.

**496.** ἦ γ: resumes the subject, see on 97. — ἀνεδύετο κύμα: i.e. as she sprang up she left the wave. Cf. 359.

**497.** ἥρπην: cf. 557, Γ 7. With emphasis in this position in the verse. "While it was yet early morning." — οὐρανὸν Οὐλυμπόν τε: see on 44, 195.

**498.** ἐρόσσα: far sounding, far thundering. For the form, perhaps a stereotyped nominative, see § 34 b.

**499.** ἀκροτάτῃ κορυφῇ: from which he looks out upon the world again, after his long absence. Cf. summo sedet altus Olympo Verg. Aen. xi. 726. — πολυδαίδαλος: epithets appropriate to men are often

applied to natural objects. *Cf.* καρήνων 44, 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

500. πάροιθε καθέζετο: *cf.* Γ 162. — γούνων: see on 407.

501. σκαίῃ, δεξιτέρῃ: for the adjectives used as substantives, see on 54. — ὑπ' ἀνθερίωνος: *under the chin*, as Γ 372.

502. Δία Κρονίωνα: closely connected, *cf.* B 375.

503. Ζεῦ πάτερ: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; *cf.* 534, 544, hominum sator atque decorum Verg. *Aen.* xi. 725, divum pater atque hominum rex *ib.* i. 65. — εἰ ποτε: *cf.* 394.

505. τίμησον: by its position is strongly contrasted with ἡτίμησεν, 507, *cf.* 353, 356. — ἀκνυορέτατος: into this is condensed the thought of 415 ff. — ἄλλων: *of all*, lit. *in comparison with the rest*. Ablatival gen., as with the comparative (where it marks the starting-point of the comparison). — This construction with ἄλλων is specifically Homeric. *Cf.* B 674, Z 295, hi ceterorum Britannorum fugacissimi Tac. *Agric.* 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. *Hist.* i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton *Par. Lost* iv. 323 f. — *Cf.* this construction with μετὰ πᾶσιν ἀτιμοστάτη 516.

506. ἔπλετο: see on 418. — ἀτὰρ κτλ.: for the transition from the relative to the demonstrative construction, see on 79.

507 = 356.

508. σέ περ: in contrast with Agamemnon. *Cf.* the force of πέρ in 353. — Ὀλέμπτει κτλ.: as she renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. ἐπὶ τίθει: *put upon, grant to*; *cf.* B 39.

510. ὀφάλλωσιν κτλ.: only here construed with a person. — Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. *Cf.* Ἐκτορι γάρ οἱ (Zeus) θυμὸς ἐβούλετο κῦδος δρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖες πῦρ | ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξάϊσιον ἀρήν | πᾶσαν ἐπικρήνυε O 596 ff., *the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis*.

511. τῇ δὲ κτλ.: the reason of this silence appears from 518 ff.

513. ὧς: dem. corresponding to the rel. ὥς above. — ἐμπεφνύια: lit. *grown into, closely clinging to*, *cf.* the formula ἐν τ' ἄρα οἱ φῦ χειρὶ Z 253. Construe with ἔχετο, as τῷ προσφῦς ἐχόμεν ὥς νυκτερίς μ 433, *clinging to this, I held on like a bat*. *Cf.* et genua amplexus, genibusque volutans | haerebat Verg. *Aen.* iii. 607 f. For the form of ἐμπεφνύια,

see § 49 a. — *ἔπειτο*: asked, as she demanded a 'yes' or 'no.' — *δεύτερον αὖτις*: again, a second time. Cf. *πάλιν αὖτις* B 276.

514. *νημαρτής*: adv. — *ὑπόσχεο καὶ κατένευσον*: set expression, only at the end of the verse, cf. B 112, *ὑπέστην καὶ κατένευσα* Δ 267. *κατανέω* is the contrary of *ἀνανέω* nod up (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left).

515. *ἀπόειπε*: speak out plainly; refuse is implied in the context. — *ἔπει*: i.e. *ἔπεισσι*, § 55 c. — "Thou hast nothing to fear." — *δὲρ' ἐν εἰδῶ*: cf. 185.

517. *ὀχθήσας*: inceptive, see on 33; but not so violent as "falling into a passion," or "bursting into a rage." Cf. *δακρύσας* 349.

518. *λοῖγια ἔργα*: sc. *ἔσται*, as 573. *There will be dreadful trouble.* — *ὅτε*: when, not *ei*, *if*, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

519. *Ἥρη*: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. *καὶ αὖτως*: even as it is, without special occasion. See § 42 e. — *αἰά*: exaggerated, cf. 541, 561.

521. *καὶ τί μέ φησι*: and says too that I. *καί* marks the agreement of this specification with the preceding general remark, cf. Γ 235. — *μάχη*: in battle.

522. *νόση*: sc. that Thetis had been with him.

523. *Ἥρη*: emphatic as 519; here so placed in contrast with *ἐμοί*. — *ἐμοὶ μελήσεται*: shall be my care. For the subjv. with *κέ*, cf. 139; see § 18 b. — *δῆρα*: cf. 82.

524. *εἰ δ' ἄγε*: see on 302. — *κατανέσομαι*: shall nod with my head. Only here in the middle, see on 433.

525. *τοῦτο κτλ.*: this answers *νημαρτὲς κτλ.* 514.

526. *τίκμωρ*: surety, pledge. — *ἐμόν*: neuter adj. as subst. (see on 539), lit. anything from me, i.e. a promise or purpose. This is explained by *ὅτι κτλ.* — *παλινάγρετον*: revocable, from *ἀγρέω* [αἰρέω] take.

527. *κατανέσω*: aorist subjunctive.

528. *ἦ*: he spoke, see on 219. — *ἐπὶ νεύσει*: nodded thereto, annuit. — *ὀφρύσει*: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows. — For the dative, cf. *κεφαλῇ* 524.

529. *ἀμβρόσιαι χεῖραι*: cf. ambrosiaequae comae Verg. *Aen.* i. 403. — *ἐπιρρόσαντο*: rolled down at the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

530. *κράτης*: distinguished from *κράτος* 509 by the accent and the length of the first syllable. — Cf. *adnuvit et totum nutu tremefecit*



Olympum Verg. *Aen.* ix. 106, x. 115. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia, the expression of exalted peace and power which lies in 528–530. — Zeus's dread of Hera's reproaches is in marked (and almost ludicrous) contrast to this majestic demeanor.

531–611. *Scene on Olympus. Quarrel between Zeus and Hera.*

531. διέτμαγεν [διετμάγησαν]: for the form, cf. ἤγεθρον 57, ἀνέσταν 533.

532. ἄλτο: for the hiatus, see on 333. — ἄλτο: 2d aorist without variable vowel, from ἄλλομαι, § 53. For *ā*, see § 23 *a*.

533. πρὸς δῶμα: sc. ἔβη, a general word of motion, implied in ἄλτο. Cf. Γ 327; see § 16 *e*. — The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis. — ἀνέσταν: ἀνέστησαν.

534. ἐξ ἰδίων: from their seats. Each god had his separate dwelling on Olympus, see 607 *f*., and his special seat in the hall in which they gathered. ἔδος is strictly not 'seat' (ἔδρη), but place where the seat stands. — σφοῦ κτλ.: proleptic, with ἀνέσταν, they rose and went to meet their father. Motion is implied in the connection, as below. — This mark of respect is noted both negatively and affirmatively.

535. ἀντίος: predicate nom. after ἔσταν, cf. B 185.

536. ἐπὶ θρόνου: makes ἔνθα more definite. Cf. ὑψὺ ἐπὶ ψαμύθοις 486, in apposition with ἐπ' ἡπείροιο. — οὐδὲ κτλ.: i.e. nor did she fail to see. — μιν: 'proleptic' object, cf. B 409. See H. 878. — The poet has to inform his hearers whether the gods were acquainted with the βουλὴ of Zeus, and what their feelings were concerning it.

537. ἰδοῦσα: on seeing him, when she saw him. See on ἰών 138.

538. ἀργυρόπεζα: standing epithet of Thetis. The compound adjective contains a comparison, "with feet white as silver." — ἄλλοιο γέροντος: see on 358.

539. αὐτίκα: straightway. Without δέ, as 386; see § 15 *d*. — κερτομίοισι: neuter adj. as subst., cf. ἐμόν 526, μελιχίοισι Δ 256. See on 54.

540. τίς δῃ αὖ θέων: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

541. αἰαί: contrasted with οὐδέ τί πω, cf. 106 *f*. — ἔντα: naturally would agree with τοί preceding, but is attracted to the usual case of the subject of the inf., the poet having the inf. construction already in mind.

542. κρυπτάδια . . . δικαζέμεν: consider and decide upon secret plans. Cf. the words of Hera, κείνος (Zeus) δὲ τὰ ἄ φρονέων ἐνὶ θυμῷ | Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές © 430 *f*. let him, considering these his own affairs in his mind, decide between the Trojans and the Danae, as is seemly.

543. πρόφρων: see on 77. — τέτληκας: hast had the heart,

544. πατήρ κτλ.: see on 508.\*

545. μή δῆ: see on 131. — μύθους: *i.e.* thoughts, plans, as the content of speech.

546. εἰδῆσιν: parallel form of εἴσεσθαι. — χαλεποὶ κτλ.: *sc.* εἰδέναι. The personal const. is used as 589, ῥηότεροι πολεμίζειν ἦσαν Ἀχαιοί Σ 258 *the Achaeans were easier to fight with.* See H. 944.

547. δν: *sc.* μῦθον. — ἐπεικός: *sc.* ᾗ. — ἀκούμεν: with indefinite subject, τινά. — ἔπειτα: *then*, since the relative protasis is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis. — ταῦτα: refers to Hera's question, 540. — ἕκαστα: *i.e.* the details, exaggerated in his anger. — διείρω κτλ.: for the use of two verbs, see § 12 d.

551. βοῶπις: *ox-eyed*; *i.e.* with deep, dark, majestically quiet eyes. This epithet, like λευκώλενος 55, is almost peculiar to Hera.

552. ποῖον: predicate. Equiv. to ποῖος ὁ μῦθος ἐστίν ὃν ζειπες. See H. 618, 1012 a. — This is a mere exclamation, and expects no answer.

553. πᾶρος: *else, at other times*; with the present tense. "I have not been wont." — οὔτε κτλ.: emphatic repetition. The idea is negated in every form, *cf.* 550.

554. ἄσσο' ἐθάρηθα: for the conditional rel. sent., *cf.* 218, 230, 543. — ἄσσα: ἃ τινα. — ἐθάρηθα: for the ending, see § 44 a.

555 ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

555. παρίστη: *should persuade, i.e.* lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aor. ind. might be used.

556 = 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster-child, ἦν ἐγὼ αὐτῇ | θρέψα τε καὶ ἀτίτληα καὶ ἀνδρὶ πόρον παράκωιν Ω 59 f. *whom I myself bred and cherished and gave as wife etc.* According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ἡμέτη: as 497. — σοί γε: emphasized in reference to σέ 555.

558. 'Asyndeton,' since the following is only a more distinct statement of the preceding, 555 f. — ἐτήτυμον: *cf.* 514, 526. — ὡς τιμήσεις: *that thou wilt honor.*

559. τιμήσεις, δόσεις: coincident actions, in chiastic position. For the 'chiasmus,' see § 16 a; for the 'parataxis,' see § 21 λ. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. — πολέας [πολλούς]: see § 38 c. — Ἀχαιῶν: construe with νηυσὶν (not πολέας), as is indicated by the order of words, and by the freq. repetition of the phrase ἐπὶ νῆας Ἀχαιῶν, 12, B 8, 17, 168.

561. αἰεὶ κτλ.: *always art thou thinking*. An echo of the δῶ of 558, showing vexation; cf. αἰεὶ 107. — οὐδέ σε λήθω: "thou art always watching me."

562. ἔμπης: *in spite of all, nevertheless*; like ὅμως, which is found but once in Homer. — ἀπὸ θυμοῦ: *far from my heart, affection*. For this use of ἀπὸ, cf. B 162, 292, φίλων ἀπο πῆματα πάσχει α 49 *suffers woes away from his friends*.

563. τὸ . . . ἔσται: as 325. — καὶ βίγιον: *sc. than what now causes her ill humor*.

564. εἰ δ' οὕτω κτλ.: the reply to 555 f. Sic volo, sic jubeo. — μᾶλα: impersonal, cf. B 116.

565. ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom κάθιστο πειθομένη, see § 21 λ. — ἀκίονα: ἀκίον is generally indeclinable.

566. μή: threatening, as 28. — οὐ: closely connected with the verb. — χραίσμωσιν: *ward off*.

567. ἄσπον ἰόντα: *him who comes near, implying injury or attack*. The acc. follows χραίσμωσιν on the analogy of χραίσμῳ τινί τι. — εἰτε . . . ἐφείω [ἐφῶ, cf. ἐρείομεν 62]: this explains ἄσπον ἰόντα. — For the thought, cf. 588 ff. — χείρας ἐφείω: cf. χείρας ἐποίησε 89.

568. Cf. 33.

569. ἐπιγνῶμψα: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.

570. ἀνὰ δῶμα: cf. ἀνὰ στρατόν 10, 53. — Οὐρανῶνες: like ἐπουράνιοι, *inhabitants of heaven*. See on B 491; § 39 a.

571-600. *Hephaestus reconciles his parents*.

571. τοῖσιν: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. ἐπὶ φέρον: generally with a notion of hostility, as 89; but here with ἦρα.

573. τάδε: *here*. See H. 695 a. — ἀνεκτά: predicate; from ἀνέχω, cf. ἀνάσχω 586.

574. εἰ δῆ: *if in truth now*, as 61. — ἔνεκα θνητῶν: contemptuously spoken.

575. *κολαφὸν ἱλαύνετον*: carry on a brawl, by wrangling. Cf. B 212. — *δαίτῃς*: here first do we learn that the gods were feasting at this time.

576. *τὰ χεῖρῶνα κτλ.*: in such contrasts, the demonstrative and adjective have the force of a relative clause, cf. 106. The article strengthens the contrast.

577. *καὶ αὐτῇ περ*: with Homeric refinement, the speaker intimates that his counsel is not needed.

578. *αὐτε*: i.e. as often before.

579. *σύν*: const. with *παράξῃ*. — *ἡμῖν*: dative of disadvantage.

580. *εἰ περ*: if only. — *ἰθὺς*: the verb for emphasis here precedes its subject, see § 11 k; or *Ἰόλυμπος κτλ.* can be taken as in apposition with the subject of *ἰθὺς*. — *Ἰόλυμπος κτλ.*: this indicates his exalted power, although in 609 this expression is used without special reference to the circumstances of the case. — *ἀστεροπητῆς*: for Zeus as god of the lightning and storm, see on B 146.

581. *ἐξ ἰδέων*: see on 534. — The conclusion of the sentence is omitted (*ἀποσιώπησις*). "It will be the worse for us," or "he can, for," etc. See on 136.

582. *καθάπτεσθαι*: always metaphorical, as here. Infinitive for the imperative, as 323.

583. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. Cf. 303. — *Ὀλλας*: cf. *Ὀλλασσόμενοι* 100, 147.

585. *ἐν χειρὶ τίθει*: placed in her hand; generally used of presenting a cup of wine. *ἐν χειρὶ τίθημι* is used of gifts or prizes, cf. 441.

586. *ἀνάσχει*: lit. hold thyself up, endure, be patient.

587. *μή*: see on 28. — *φίλην περ ἰούσαν*: very dear as thou art. *πέρ* strengthens, as 352 and freq. — *ἐν ὀφθαλμοῖσιν*: before my eyes, as Γ 306. Cf. Γ 169; see § 12 g.

589. *χραιοσμέν*: as 242. — *ἀργαλῆος κτλ.*: personal const. as 546, *ἀργαλῆος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι* δ 397 "it is hard for a god to be overcome by a mortal man."

591. *ποδός*: for the genitive, see on 323. — *τεταγόν*: reduplicated 2d aor., see § 43 e. — *ἀπὸ βηλοῦ κτλ.*: from the mighty threshold of Olympus.

592. *πάν δ' ἡμαρ*: cf. *πανημέριοι* 472, 601. — *φερόμην, κάππεσον* [*κατέππεσον*]: the impf. is used of the continuance of the motion, the aor. marks the conclusion of it, cf. B 94. — *φερόμην*: is freq. used of ships driven by the wind, and marks the motion as involuntary. — *καταδύντι*: the aor. partic. is here used (without reference to time as past, present, or future) of an act coincident with *κάππεσον*.

593. *ἐν Δήμῳ*: for the dative of rest after a verb of motion, cf. Γ 89; see H. 788; G. 1225, 2. — Hephaestus had his workshop on Olympus, — but Lemnos was considered his island — a belief to which the volcanic mountain Mosychlus gave rise. — *θυμός*: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — Cf. 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle.' Milton *Par. Lost* i. 738 ff.

594. *Σίντιες ἄνδρες*: the earliest population of the island. To judge from their name they were marauding (*σίνομαι*) Pelasgians who had emigrated from Thrace. — *ἄφαρ*: construe with *πεσόντα*, cf. 349. — *κομίσατο*: took me up and cared for me. Cf. B 183, Γ 378.

596. *μειδήσασα*: inceptive, *smiling*, repeats the preceding *μείδησεν*. — *παῖδος*: ablative gen., *from her son*, depending on *ἐδέξατο*. Cf. *κύπελλον ἐδέξατο ἧς ἀλόχοιο* Ω 305 *received the cup from his wife*. — *χειρὶ*: dat. of instrument with *ἐδέξατο*, cf. *λάζετο χερσὶν* E 365 *took in his hands*.

597. *ἐνδεξία*: *from left to right*, through the company, according to established custom. To pass to the left would be an act of ill omen. See on 471.

598. *οἶνοχόει νέκταρ*: cf. (Ἡβη) *νέκταρ ἐφνοχόει* Δ 3. The meaning of the first part of the compound was overlooked; cf. *ἵπποι βουκολέοντο* Υ 221, *οἰκοδομεῖν τεῖχος*, *aedificare naves*, 'tin box,' 'weekly journal.' — *κητήρης*: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — *ἐφύσσαν*: see on 471.

599. *ἄρβαστος*: hence the proverbial 'Homeric laughter.'

600. *δάματα*: *palace, hall*. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cup-bearer, and the graceful Hebe or Ganymed who usually performed the duties of that office.

601. *ἤμαρ*: acc. of duration of time.

602 = 468.

603. *οὐ μὲν [μῆν]*: as 154, 163. — *φόρμιγγος*: cf. *μολπή τ' ὀρχηστὺς τε*. τὰ γάρ τ' ἀναθήματα δαιτός α 152, *song and dance, for these are the accompaniments of the feast*.

604. *ἀμειβόμεναι*: The Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damoeta, tu deinde sequare, Menalca, | alternis dicetis; amant alterna Ca-

menae Verg. *Ecl.* iii. 59, 'Divinely warbled voice | *Answering* the stringed noise,' Milton *Christmas Hymn* 96 f.

605. αὐτάρ: correlative with μέν 601.

606. κακείοντες: for the form as fut. of κατάκειμαι, see § 48 g. — ἕκαστος: in partitive apposition with οἱ, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κοιμάτο: *was wont to lie*. — ὅτε κτλ.: *whenever etc.* The cond. rel. sentence expresses indefinite frequency of past action. This iterative opt. is more freq. after the rel. pron. than with the conjunction.

611. καθύδιν: *slept*. — ἀναβάς: of ascending a couch, only here and ὁμὸν λέχος εἰσαναβαῖνοι © 291. No special height of couch is to be inferred. — παρὰ ἑ: adv., *beside him*. — χρυσόθρονος: in Homer, Apollo has a golden sword, Hera has golden sandals, Iris has golden wings, Hermes has a golden wand. See on 37. The throne was covered with thin plates of gold.

'No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted sceptre and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseis; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

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## SECOND BOOK OF THE ILIAD.

Zeus prepares to fulfil his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the book (780, 809 f.). — The events narrated in B occupy the first part of the 22d day of the action of the *Iliad*. See §§ 7 b, 8.

1-86. *The dream of Agamemnon (1-41) and the council of the chiefs.*

1. **ῥά:** *so*, refers to A 606-611. — **θεοὶ κτλ:** appositive with ἄλλοι.

2. **παννύχιοι:** see on A 424. — **οὐχ ἔχε** [**εἶχε**] **κτλ:** *i.e.* he did not sleep; *cf.* οὐδὲ Ποσειδάων γέλωσ ἔχε θ 344 “but Poseidon did not laugh.”

3. **φρένα ᾧ:** hiatus allowed at the ‘bucolic diaeresis,’ see § 27 *b.* — **ᾧ:** *how, sc.* in accordance with his promise to Thetis.

4. **τιμήσῃ κτλ:** see on A 559. ‘Deliberative subjunctive’ after a secondary tense in the principal clause. The direct question would be πῶς τιμήσω. — For the ‘chiasmus,’ see § 16 *a.*

5. **ἦδε:** *this.* The subject is attracted to the gender of βουλή, the predicate, *cf.* 73, A 239.

6. **πέμψαι κτλ:** in apposition with ἦδε, *cf.* τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερύσαι δόρυ E 665 *f.* but he did not think of this — to draw the spear out of his thigh. — **οὔλον ὄνειρον:** a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. *Cf.* (Ζεὺς) ἔξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμψας, ὥς πολλοὶ τῶν Ἀχαιῶν ἀποθάνουσι Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, *cf.* Δ 64 *ff.*, where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus, and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; *cf.* A 63. Not all dreams were thought to be significant.

7 = A 201. — For the two accs., one of the person (direct object) and the other of the thing (cognate acc.), *cf.* 22, 59, 156, A 201.

8. **βάσκ' ἔθι:** *up and go*, a formula used by Zeus in addressing his messengers. *Cf.* *vade age, nate, voca* Zephyros Verg. *Aen.* iv. 223. For the asyndeton, *cf.* A 99, 363. — **οὔλα:** *sc.* for the Achaeans.

10. **μάλα:** construe with πάντα. — **ἀγορεύμεν:** as imperative, *cf.* A 582.

11. **κτελε:** note the lack of connectives. — **κάρη κομόωντας:** a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles's hair which he cuts off at the funeral pile of Patroclus is called *τρηλεθώσα* Ψ 142, *luxuriant*, and Athena attracts his attention by laying hold of his locks, A 197. Paris is proud of his hair, Γ 55. Apollo is *ἀκερσεκόμης* Υ 39 (Milton's ‘unshorn Apollo’). On archaic works of art the men are always represented with long hair. See on 872. The Euboean Abantes are *ὀπίθεν κομόωντες* 542; *i.e.* their back hair only was long, their front hair was ‘banged’ (of course, no Chinese ‘cue’ is to be thought of in their case). The Thracians are *ἀκρόκομοι* Δ 533, with their hair bound in a knot on top of the head; *cf.* apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38 Thucydides (i. 6) says it was not long since the ‘gentlemen of the old

school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτοῦ ἐστίν 1 Cor. xi. 14.

12. *νῦν* κτλ.: transition to the direct construction. See on A 401. — *πάλιν* *Τρώων*: not as A 164.

13. *ἀμφὶς* *φράσσονται*: *think two ways*, i.e. *are divided in mind*, sc. about the destruction of Troy. For the σ of *ἀμφίς*, see § 30 l. — *Ὀλύμπια* κτλ.: cf. 484, A 18.

14. *ἐπέγναμψεν*: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

15. *ἐφήπται*: *are fastened upon*; *impend*.

16. *ἄρα*: *so*, i.e. *as he had been directed*.

17. Cf. A 12.

19. *ἀμβρόσιος*: used like *ἀμβροτος*, *νεκτάρεος*, and *θεῖος*, of everything attractive and refreshing that comes from the gods. Only here, of sleep. — *κέχυτο*: *had poured itself out*, like an enveloping cloud, cf. 41.

20. *ὑπὲρ κεφαλῆς*: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) *devolat, et supra caput astitit* Verg. *Aen.* iv. 702. — *Νηληϊῆς υἱς*: *to the son of Neleus*. The adj. is equiv. to a genitive, cf. 54, 416, 465, 528, 604, Γ 180. — The Dream took this form in order not to terrify the king, and to persuade him most readily.

21. *τόν βα*: *whom, you know*. — *γερόντων*: the nobles without regard to age formed a *βουλή* (see 53). Cf. the Spartan *γερονσία*, *senatus*, *aldermen*. So 'the elders of Moab' (*Numbers* xxii. 7) are identical with 'the princes of Moab' (*Numbers* xxii. 8, 21). Cf. *δημογέροντες* Γ 149.

22. For the order of words, cf. Γ 386. — *μὲν*: const. with *προσεφώνεε*, cf. 795, Γ 389.

23. *εὔδεις* κτλ.: a reproach, for which the reason is given by a commonplace remark, 24. Cf. *nate dea, potes hoc sub casu ducere somnos?* Verg. *Aen.* iv. 560. — *δαίφρονος*: *fiery-hearted*. — *ἵπποδάμω*: lit. *master of horses*, i.e. *knight*. *Horse-tamer* gives a false tone in English.

26. *ξύνες*: *give ear*, from *ξυνίημι*. The change from the character of Nestor to that of a messenger from Zeus, is suited to the nature of a



dream. — Διός 84: 'paratactic,' instead of a causal clause, *cf.* A 200. — τοι: *for thee*, "you may know." Ethical dative.

27. σέ: depends on *ἀνευθεν*, while the object of the verbs is easily supplied. *Cf.* A 196. — The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28–32 = 11–15, with slight change.

33. ἐκ Διός: with the passive, in the sense of *ὑπὸ Διός*, indicating Zeus as the source of the woe. *Cf.* *φίληθεν ἐκ Διός* 668 f. *they were loved by Zeus*. — ἔχε: *hold it fast*, followed by a negative form of the same command, *cf.* A 363.

34. ἀνήη: *cf.* 2, and Moore's 'When slumber's chain hath bound me.' — For the form, see § 52 c.

35. *Cf.* A 428.

36. ἀνὰ θυμόν: *through his heart*. κατὰ θυμόν is more freq., as A 136, 193; *cf.* ἀνὰ στρατόν and κατὰ στρατόν. See on A 10. — ῥά: "as you know." — οὐ ἔμμελλον: *were not about to be, were not fated to be*. The plural verb is often used in Homer with a neuter subject, *cf.* 135, 465; see § 19 h.

37. φῆ: *i.e. thought, imagined*, *cf.* Γ 28. For the accent, *cf.* βῆ A 34. — εἴ γε: emphasized in contrast with Ζεύς 38. — ἤματι κείνῳ: *emphatic, on that very day*.

38. νήπιος: *blind fool, infatuated*, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. *Cf.* 873. It is explained by the following clause, *cf.* 112; see § 11 j. *Cf.* Vergil's *demens! qui nimbos et non imitabile fulmen . . . simularet Aen. vi. 590 f.* — ἔργα: attracted into the relative clause.

39. θέσειν ἔτι: see on A 509. — γάρ: for the quantity, see on A 342. — ἔτι: *i.e. before the capture of Troy*.

40. Τρωσὶ τε κτλ.: emphasizes the consequences of the *βουλὴ Διός*, disastrous alike to both armies. — διὰ ὁσμίνων: *through the conflicts*, "in the course of the battles."

41. ἀμφέχυτο: *surrounded him*, "rang in his ears," *i.e. he remembered it well*. *Cf.* 19. ἀμφί seems to be used with reference to both ears. — ἀμφή: *the voice of the Dream*.

42. ἔκειτο: the heroes seem to have put on their tunics while sitting on the couch. — ἔνδυε κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see § 11 c.

43. καλόν κτλ.: where a noun is accompanied by three or more epithets, often two stand at the beginning of the verse, as here. — φᾶρος:

this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead, *cf.* Γ 17. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword since he could not carry conveniently both lance and *σκήπτρον*. The sword was little used in combat, but often worn. — For this description of Agamemnon's dress, see § 11 *d*.

44. *πρὸς*: for the form, see § 30 *a, f*.

45. *ἀμφὶ βάλετο*: the sword hung not from a belt, but from a strap which passed over one shoulder. — *ἄρα*: *further*, *cf.* 546, 615. — *ἀργυρόηλον*: the hilt is *studded with silver nails*, as a decoration, *cf.* A 219, 246.

46. *ἄφθιτον αἰεὶ*: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family, *cf.* 101 ff. It was a symbol of their unending rule.

47. *κατὰ νῆας*: *cf.* *κατὰ λαόν* 179, *κατὰ στρατόν* A 318, *παρὰ νῆας* A 347. *I.e.* to the *ἀγορὴ* which was at the middle of the camp, see on A 54. — *Ἀχαιῶν χαλκοχιτώνων*: used as genitive of *ἐυκνήμιδες Ἀχαιοί* 331.

48. *προσεβήσεται κτλ.*: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell. *Cf.* *Ἡὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο | ὤρνυθ', ἐν' ἀθανάτοισι φῶς φέροι ἥδ' ἐβροτοῖσιν* A 1 f. *Dawn arose from her couch, from the side of the illustrious Tithonus, in order to bring light to immortals and to mortals.*

49. *φῶς* [*φάος, φῶς*]: for the form, *cf.* *φώσσε* 309. — *ἐρέουσα*: *to herald*; *cf.* *ἀστὴρ . . . ὅς τε μάλιστα ἔρχεται ἀγγέλλον φάος ἡοῦς* v 93 f. *the star which comes as the herald of the morning light.*

50. *ὁ*: *i.e.* Agamemnon.

53-86. *The Council.*

53. *βουλὴν γιρόντων*: *council of the chiefs* ('elders,' see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae, *cf.* 404 ff. — *μεγαθύμων*: in pl. elsewhere only as an epithet of peoples, as A 123. — *ἔτε*: *caused to hold a session, called a council.*

54. *βασιλῆος*: in appos. with *Νέστορος*, which is implied in *Νεστορείῃ*. See on 20.

55. *πυκνὴν κτλ.*: *prepared (formed) the prudent plan*, which he afterwards unfolds.

56. *ἐνύπνιον*: cognate acc., adverbial. It is equiv. to *ἐν ὕπνῳ*. *Cf.* *ἐφάσται* 125, *ἐναρίθμος* 202, *ἐπιχθόνιοι* A 272. See H. 588.

57. *ἀμβροσίην*: see on 19. A standing epithet of night as a gift of the gods for the refreshment of man's nature, with special reference to

sleep. Cf. καὶ ὕπνου δῶρον ἔλοντο H 482 *took the gift of sleep*. — μάλιστα: strengthens ἀγχιστα, cf. 220.

58. εἶδος κτλ.: see on A 115. — ἀγχιστα: nearest, i.e. most exactly, marks the degree of resemblance. — ἐφ' αὖ: for the final ν, see on A 221.

59. Cf. 20. — μέ, μῦθον: for the two accusatives, see on 7.

60–70 = 23–33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse,' see § 11 e.

71. ἔφ' αὖ ἀποπτάμενος: *flew away*. See on A 391. — ἀνήκεν: as 34. Cf. nox Aeneam somnusque reliquit Verg. *Aen.* viii. 67.

72. ἀλλ' ἄγετε: see on A 62. — αἶ κεν κτλ.: see on A 66.

73. πειρήσομαι: *will put them to the test*. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἡ θέμις ἐστίν: i.e. as the general has the right. θέμις is properly *what has been laid down, right sanctioned* by custom and the law of nature. It is often used in Homer like δίκη, κατὰ μοῖραν. The relative is attracted to the gender of the predicate, as 5.

74. καί: introduces a more definite statement of πειρήσομαι, cf. 114, 132, 251. — φέγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. νῆας Ἀχαιῶν is supplied from 72 as the subject of φεγγειν and the object of the following ἐρηγύνειν — σὺν νηυσί: cf. A 170, 179.

75. ἄλλοθεν ἄλλος: aliunde alius, *from different sides, each from his own place*. — ἐρηγύνειν: *seek to restrain* from flight.

76 = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

77. ἡμαθόντος: here as an adj. of two endings, cf. 503 and note, 570, 695, 742; see § 38 a. This use of adjs. in -εις, as of two endings, is confined to geographical names; and the gender may have been different in the poet's age and dialect.

78. See on A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄργεος 110. — μέδοντες: rulers, cf. Ἰδηθεν μεδέων Γ 320 and the proper name Μέδουσα (Medusa), equiv. to Κρεῖονσα (Creusa).

81. ψεύδης κεν φαίμεν: sc. εἶναι, *we might say* (potential) *that it* (i.e. what the Dream promised) *was a deceit*, cf. 349. — καὶ νοσφίζοιμεθα: *and might turn away*, i.e. be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans

held aloof from the fight. — *μᾶλλον*: *all the more*, *sc.* since they could put no real confidence in the Dream's message.

82. *νῦν δέ*: see on A 354. — *ἄριστος κτλ.*: as A 91; *cf.* 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

85. *ἐπ' αὐτῷ*: *thereupon* (*i.e.* likewise) *rose*. — *πίθοντο*: *i.e.* they made no objection, but prepared to go to the popular assembly. — *ποιμνίλαων*: Agamemnon, as 243.

86. *σκηπτούχοι*: see on A 15.

87-154. *Assembly of the people. Agamemnon's speech and its effect.*

87. *ἤτοι*: introduces a detailed comparison, as 455, Γ 3. See § 14. — *ἔθνη*: *swarms*. The following hiatus is prob. 'weak,' § 27 *d.* — *αἶσι*: retains its force as a present, esp. in comparisons, *cf.* Γ 61. See § 48 *g.* — *μέλισσάνων*: *i.e.* wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees *cf.* *ac veluti in pratis ubi apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus* Verg. *Aen.* vi. 707 ff.; 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm'd,' Milton *Par. Lost* i. 768 ff.

88. *αἰεὶ νέον*: *ever anew*. *Cf.* *illae* (bees) *continuo saltus silvasque peragrant* Verg. *Georg.* iv. 53.

89. *βοτρυδόν*: *in clusters*, like bunches of grapes. *Cf.* *lentis uvam demittere ramis* Verg. *Georg.* iv. 558. — *ἐπ' ἀνθεσιν*: *to the flowers*.

90. *ἔνθα δ' αἶσι*: for the hiatus, see §§ 27 *f.*, 32 *a.* — *πεποτήγμαι*: from *πέτομαι*, *have taken to flight, are in flight*.

91. *ἔς*: the point of comparison lies in the coming forth and approach in separate crowds (swarms). *βοτρυδόν* 89 and *διαδόν* 93 have the same position in the verse.

92. *προπάρουθε*: *before, i.e. along*. — *βαθείης*: *deep bayed, extended*. For the form, see § 38 *b.*

93. *δοσα*: *rumor*, whose source is unknown, and which is therefore ascribed to the gods (*Διὸς ἄγγελος*). — *δεδήειν*: *had blazed forth as a fire*.

94. *ἐπ' ὅρ' ἔνουν' ἔλκει*: they conjectured that Agamemnon would propose some important measure. — *ἀγέροντο*: *they came together*. The aorist after the descriptive imperfects marks the conclusion of the movement. *Cf.* 99, A 592, Γ 78.

95. *τετρήχαι*: *moved in confusion, was in commotion*. — *ὑπὸ*: *adv., beneath*.

96. λαὼν ἱζόντων: gen. abs., although it may be affected by ὑπό. See § 19 d β.

97. ἐρήτουν: impf. of 'attempted action.' "They were trying to restrain them."—εἰ πότε κτλ.: a wish, on the part of the heralds. "If ever they would stop their clamor."—ἀντῆς: ablative genitive with σχοιάτο, cf. 275.

98. σχολιάτο: *might cease from*, as Γ 84, cf. 275.—διωτρεφέν: as A 176.

99. σπουδῇ: *with difficulty, scarcely*.—ἐρήτυνεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278.—καθ' ἕδρας: *along the rows of seats, on the seats*, as 211. For the use of κατά, cf. 47, Γ 326.

100. ἀνά: adverbial with ἕστη. Cf. ἀνέστη 76.

101. τὸ μὲν: *this*, as A 234.—κάμα τέχων: *wrought with toil*. The principal idea is in the participle, as A 168 and freq. See § 21 i.

102 ff. ἔθηκε: for the repetition, see on A 436.

104. Ἑρμείας κτλ.: Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the sceptre.

105. ὁ αὐτῆ: for the hiatus, see on A 333.—Πάρος: in apposition with ὁ, see § 42 h.

106. θνήσκων ἔλιπεν: cf. moriens dat habere nepoti Verg. *Aen.* ix. 362.

107. Θυέστα: Θυέστης, for the form, see § 34 b. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivalled horrors.—λείπει φορῆναι: for the inf., cf. ἀνάσσειν below.—φορῆναι: for the form, see § 47 h.

108. πολλῆσι, παντί: according to the poet's view of the situation at the time of the Trojan war, cf. A 78 f., the Pelopidae seem to have had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis, see 569 ff.—Ἀργεῖ: local, cf. ἐν Ἀργεῖ A 30.—ἀνάσσειν: *to rule over them*. For the inf., cf. μάχεσθαι A 8, ἄγειν A 338.

109. τῷ: local, cf. ὤμοισιν A 45.—ἐπεισάμενος: not an attributive partic. with ὃ γε, but a predicate partic. of manner. Cf. κοιρανέων 207.

110. See on 79.—θερέποντες Ἄργος: see on A 176. Cf. ὄζος Ἄργος 540.

For this feigned exhortation, cf. the speeches of Clearchus and his ἐγκέλευστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλέα who returns to Argos with

his end unattained, esp. since they had already remained so long before Ilios; he exaggerates the disparity of numbers of Achæans and Trojans.

111. *μέγα ἐνέδησι*: *fast entangled*. Agamemnon in testing the temper of his army complains of his infatuation only as a pretence; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. *σχήλιος*: *terrible, cruel god*. See on 38. — *ὑπέσχετο κτλ.*: see on A 514.

113. *ἐκπύσαντα*: for the acc., cf. A 541. The participle here contains the leading thought; they were to sack Troy before their return. Cf. 101. — *ἀπονέσθαι*: always stands at the close of the verse, with lengthened initial syllable (§ 59 *e*).

114. *νῦν κτλ.*: “but now I see that he planned” etc. — *ἀπάτην*: the poet’s hearer thought esp. of the deceitful Dream, but this was not in Agamemnon’s mind here. — *καί*: introduces a specification of the general statement, as 74. — *καλεῖται*: the speaker infers this direction from their lack of success.

115. *δυσκλέα*: emphatic position. The hiatus may be explained as ‘weak’ (§ 27 *d*), *ā* losing half its quantity. — *πολὺν κτλ.*: *sc.* in battle and in the plague.

116. *μᾶλλον*: *is about to be, doubtless is*, cf. A 564.

117. *δὴ ἤδη*, as 134 *f*. — *κατέλυσε κάρηνα*: *overthrew the heads, i.e. the citadels*. Cf. *καρήνων* A 44.

118. *ἴτι καί*: *hereafter also*, cf. A 96. — *τοῦ κτλ.*: cf. *rerum cui prima potestas* Verg. *Aen.* x. 100.

119. *γάρ*: refers to *δυσκλέα* 115. — *τόδε γε*: “if anything is a disgrace, this is.” — *καί κτλ.*: *even for future generations to learn*.

120. *τοιόνδε τοσόνδε*: *so brave and so many as we here*, cf. 799, *qualis quantusque* Verg. *Aen.* iii. 641.

121. *ἄπρηκτον*: predicate. Lit. *unaccomplished, without result, fruitless*, cf. 452. — *πόλεμον*: cognate accusative.

122. *πανυρότεροι*: cf. *Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζοντο | πανυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι | χρεοὶ ἀναγκαίῃ, πρό τε παῖδων καὶ πρό γυναικῶν* © 55 ff., *but the Trojans armed themselves throughout the city; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives*. — *τέλος κτλ.*: *no end has yet appeared*. A fuller expression for *ἄπρηκτον*, instead of “without attaining our end,” “without gaining decisive victory.”

123. *εἰ περ γάρ κτλ.*: *in case we should wish*. A concessive clause with potential optative and *κέ*, of what is conditionally conceivable. — The

thought is completed in 127, "if we should take only one Trojan as cup-bearer for a squad of Achaeans." — γάρ: refers to πανροστέροισι.

124. ὄρκια ταμόντες: ὄρκιον is strictly *what belongs to the ὄρκος* (cf. ἰστία A 480), thus *the victim slain to confirm a solemn oath*. The victim's throat was cut (Γ 292), hence ὄρκια ταμεῖν was *to make a solemn treaty*, like foedus icere, ferire foedus. Cf. Γ 73, 94, 105, Δ 155. — ἀμφω: dual with reference to the two nations.

125. Τρῶες μὲν: sc. κ' ἐθέλουεν. — λῆξασθαι: *collect themselves*. — ἐφέσται κτλ.: equiv. to οἱ ναίουσι κατὰ πτόλιν 130. — δσσοι: the relative pronoun follows the emphatic word, as A 32.

126. διακοσμηθεῖμεν: *should be divided and arranged*, cf. disponere. For the transition to the finite construction, see on A 401. For κοσμέω of marshalling troops, instead of the Attic τάσσω (§ 17), cf. 476, 554, Γ 1.

127. ἄνδρα: cf. 198. — ἑκαστοι: i.e. each squad of ten; in apposition with Ἀχαιοί. The plural is used because of the number in each company, cf. Γ 1.

128. δουλῶτο: Attic δέουτο (δέουεν), see § 44 l.

129. τόσσον πῆλας: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

130. ἐπικούροι: pred., as *allies*. Observe the strong contrast with Τρώων.

131. πολλῶν ἐκ πολλῶν: construe with ἄνδρες. For the similarity of sound of the two words ('parechesis'), see § 13 a. — ἐνιςιν: *are therein*, cf. 803.

132. μέγα πλέξουσι: *drive me far away*, i.e. hinder my attaining my end. Cf. A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἴωσι: *do not allow*, i.e. *prevent*. — ἐθέλοντα: concessive, *in spite of my desire*.

134. δὴ βεβᾶσσι: *already have past*. — Διὸς ἐνιαυτοί: see on Διὸς 146.

135. δοῦρα: *timbers*. For the form, see § 23 d. — σπάρα: *ropes, cables*, of reeds or rushes. The ship's ropes were of oxhide; a ship's cable at the home of Odysseus, was made of papyrus. — λελονται: plural verb with neuter subject, as 36, although δοῦρα σίσσητε has preceded.

136. αἱ ἐδ': *but those others*, explained by ἄλοχοι κτλ. — τί: correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἶται [ῆνται] ποτιδύμεναι: see on A 134. For the form εἶται, see § 44 l. — ποτιδύμεναι: fem. to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὔτως: Attic ὡσαύτως, *in the same way as before*, i.e. *simply, wholly* (with ἀκράαντον). See § 42 c. — ἀκράαντον: verbal adjective. Cf. κρήνην A 41, ἐπεκραίαινε 419.

139. εἴπω: for the subjunctive, see A 137.

140. φεύγωμεν: cf. 74.

141. οὐ ἔτι: belongs to the idea of expectation implied in the future. "We can no longer hope," "to capture Troy is no longer a possibility." — εἰρηάγων: nine times an epithet of Troy.

142. τοῖσι: dative of interest, see § 19 e. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

143. πᾶσι μετὰ πλεθύν: in apposition with τοῖσι, in contrast with the γέροντες who had been present at the council. The dative with μετά would be regular. — πλεθύν: "the rank and file of the army," cf. 278, 488.

144. κινήθη: cf. 95. — φή: as, an obsolescent particle, distinguished by its accent from φῆ [ἔφη]. — κύματα μακρά: long-stretching billows, cf. longi fluctus Verg. Georg. iii. 200.

145. πόντου Ἰκαρίου: in apposition with θαλάσσης, as the part with the whole, cf. σκοπέλω 396; see § 12 f. The πόντος is a particular tract of the θάλασσα (see on A 350). The Icarian high sea received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μὲν: cf. 101, A 234. — Εὐρὸς τε Νότος τε: thought of as united, as is shown by ἐπαίξας. "A southeast wind." A single wind never raises a storm in Homer. Cf. ὡς δ' ἀνεμοὶ δύο πόντον ὀρίετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον I 4 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.

146. ἄρορι: gnomic aorist, freq. in comparisons, § 14 f. For the form, see § 43 f; distinguished from ὄρωρεν 797 (§ 49 f). — ἐπαίξας: rushing upon it. Cf. (venti) incubuere mari... una Eurisque Notusque ruunt Verg. Aen. i. 84. — Διὸς: he is νεφεληγερέτα A 511. Zeus sends rain, thunder and lightning, wind and storm, snow, hail, meteors, and the rainbow. Cf. Διὸς ἐναντοί 134.

147. Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called δοναῖς fierce-blowing, and κελαδαινός loud-roaring. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairy-land Phaeacia and in Elysium. — βαθύ: lit. deep, i.e. high. — ὀθάν: see on ἰών A 138.

148. λάβρος ἐπαιγίζων: violently dashing upon it. λάβρος is pred., see § 56 a. — ἐπὶ τε: and thereupon, i.e. as Zephyrus descends. — ἡμίαι: sc. λήμον, an independent addition to the picture, without direct relation to the comparison, cf. 210; see § 14 a. The construction of the dependent sentence is abandoned. — Cf. 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them.' Milton Par. Lost iv. 980 ff.



149. πῶς ἀγορῇ κινήθη: a return to 144. — Both comparisons are meant to depict the whole scene. The first (144–146) describes the sudden confusion with which the assembly dispersed; the second (147–149), the uninterrupted rush in one direction, toward the ships. — ἀλαλητῶ: dative of manner, in which sense a participle is often used.

150. νῆας ἔπ': i.c. ἐπὶ νῆας, § 55 c β. — ἑσσεύοντο, ἵστατο, κέλευον κτλ.: descriptive imperfects, much like the historical present (which is not Homeric). — ποδῶν δ' ὑπὲρθε: *from under their feet*.

151. ἵστατ' ἀειρομένη: lit. *was placing itself as it arose*.

152. ἰλκίμεν κτλ.: cf. ἐρύσσομεν κτλ. A 141.

153. σόροις: the trenches, the later ὀλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea, cf. A 308. — ἐκείθαιρον: some had not been used for a long time and had become filled with sand.

154. ἱεμένων: subjective genitive with ἀντή, not genitive absolute. See § 19 d. — ὑπὸ δ' ἦσαν: *they took out from under*. This is the opposite of A 486.

155–210. *Interference of Athena. Odysseus brings the people back to the agora.*

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to follow the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty.

156 f. Cf. A 195.

158. οὔτω δὲ κτλ.: *thus as it seems, etc.* An expression of vexation or surprise, in interrogative form.

159. Ἀργεῖοι: emphatic. — ἐπ' εὐρέα νῶτα κτλ.: *over the broad back of the sea*. When the waves are at rest the monstrous mass seems to be the top of an arch. — εὐρέα: εὐρύν.

160. καὶ δὲ δὲ κτλ.: virtually a conclusion to the cond. implied in 158 f. "If they should thus flee, then they would" etc. — καὶ δὲ: for the 'apocope,' see § 29 a, b. — εὐχολήν: predicate with Ἑλένην, *as a triumph, a boast*. For the construction, cf. Γ 50.

161. Ἀργεῖην: standing epithet of Helen. The word here has considerable emphasis, placed at the head of the verse like Ἀργεῖοι above.

162. Τροίη (sc. γῆ): *the Troad*, as 237, Γ 74. — ἀπό: *far from*, cf. A 562.

164. σοὶς ἀγανοῖς κτλ.: *with thy winning words*. For the short form of the dative, see § 35 d. — For the asyndeton, cf. 10. — ἐρήτῃ: cf. 75.

165. ἔα: sc. Ἀχαιούς, from the preceding verses.

166. οὐδ' ἀπύθησι: cf. A 220.

167. Cf. A 44. — ἀΐσσα: *starting up*, "with a rush."

168 = 17.

169. ἔπειτα: *thereupon*. — Ὀδυσῆα: Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἱστῶτα [ἱστῶτα]: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — μελαίνης: cf. A 300. The ships of Odysseus are called *μυτοπάρηοι* (*vermilion-cheeked*) 637.

171. Odysseus with this feeling was the right man for Athena's work. — μὲν: 'limit of motion,' with ἵκανεν. — κραδίνην: accusative of the part, in apposition with μὲν, cf. A 362.

172. προσέφη: *sc. μὲν*.

173. This verse is found 7 times in the *Iliad*, 15 times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the 3d foot (§ 58 c). — Διογενῆς: Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, acc. to a later myth. But this epithet is applied in a general way to princes. See on A 176.

174-181. Cf. 158-165.

175. ἐν νήεσσι πεσόντες: marking the disorderly flight. This is a standing combination of expressions for motion and rest, cf. ἐμβάλλω, ἐντίθημι. Cf. 244, A 245, 593, Γ 89.

179. μηδὲ τ' ἐπεί: *and draw not back, do not rest*.

181. νῆας: for the length of the last syllable, see § 59 l.

182. δῖα: object of ξυνέηκε, while θεῶς is a limiting genitive.

183. βῆ δὲ θέειν: *he set out to run*, cf. A 34. — ἀπὸ κτλ.: *sc. in his haste*, since it hindered him in running.

184. Εὐρυβάτης: described (τ 244-248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. Agamemnon has a herald of the same name, A 320. — The herald here, as usual, serves as the prince's personal attendant.

185. ἀντίος: for the construction, cf. A 535.

186 f. Cf. 45 f. — δέξασθαι οἱ: *lit. took for him, received from him*, as a sign that he acted in the name and with the authority of Agamemnon. — πατρίων: see 103 ff.

188. ὅν τινα μὲν: correlative with ὃν δ' αὖ 198. — βασιλῆα κτλ.: *prince or noble* who had not been present at the council of the 'Gerontes.' — κίχλη: iterative optative, with ὃν τινα, see on 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ὃν τινα. For δέ in apodosis, cf. 322; see § 21 a. — ἀγανοῖς: cf. 164, 180.

190. δαιμόνι: the connection decides whether this is used in a respectful, a pitying, or a reproving tone, *cf.* 200. — κακόν ὤς: for the length of the ultima of κακόν, *cf.* ὀρνιθῶς ὤς 764, Γ 2, 60, 230. See § 14 *e.* When this ὤς follows the word to which it belongs, it is accented. *Cf.* 209, 289, 326. — κακόν: coward. κακός and ἀγαθός have no moral quality in Homer. They are *useless* and *useful*, according to the circumstances of the case; here, κακόν is *useless* in war.

191. ἄλλους λαούς: λαούς is virtually in appos. with ἄλλους, see § 12 *f.* *The others, namely the soldiers.*

192. For the 'sigmatism,' *cf.* A 179 *f.* — σάφα: Attic σαφῶς which is not found in Homer. Similarly the adv. of ὥκως is always ὤκα, τάχα is freq., τάχως only Ψ 385. See § 56 *b, c.* — νόος: *mind, purpose.*

193. πειράται: *cf.* 73. — ἵψεται: *cf.* A 454.

194. ἐν βουλῇ: construe with ὅλον ζειπεν. — οὐ πάντες ἀκούσαμεν: the speaker politely includes himself with the persons addressed, as 342. The 1st person is used in a different tone in 203.

195. μή τι: beware *lest perchance*, *cf.* A 26. — χολωσάμενος: see on A 387, Γ 413. — κακόν νίαι: for the two accusatives after ῥέζῃ, *cf.* Γ 351, 354.

196. θυμός δὲ μέγας: *terrible is the anger.*

197. τιμὴ κτλ.: "he is king *dei gratia*; the rest must obey." *Cf.* 205; see on A 176.

198. δήμου ἄνδρα: the common people are contrasted with the nobles of 188. The ultima of δήμου remains long, see § 59 *k.*

199. σκῆπτρον: Odysseus uses the staff in a similar way 265 *f.* — δάσασκε: iterative aor. from ἐλαύνω, ἐλάω.

200. ἀκου: *give ear.* Present as a general injunction, "be obedient."

201. σέο: not enclitic since there is a contrast in the comparison. — φέρτεροι: *cf.* A 281. — σὺ δε: closely connected with the rel. clause since σύ repeats σέο. The English idiom prefers the subordinate construction, "while thou art." ἔσσι is to be supplied.

202. ἐναριθμός: *counted*, not a mere cipher. *Cf.* in numero nullo Cic. *de Or.* iii. 56. 213. — βουλῇ: as A 258; not in its technical meaning of *council*. Here again appears the freq. contrast of strength of body and of mind. See on A 258.

203. οὐ μὲν πῶς κτλ.: a drastic form of expression, suited to the common soldiery. "Agamemnon alone commands here, the rest of us must obey."

204. For the asyndeton, *cf.* A 117. — οὐκ ἀγαθόν: as a predicate substantive (*not a good thing*). *Cf.* triste lupus stabulis Verg. *Ecl.* iii. 80. — εἰς κτλ.: asyndeton of contrast. See § 15 *c.*

205. *ἔδωκε*: granted, *sc.* βασιλεύειν, implied in βασιλεύς (unless 206 is read).

206. *σφίσι*: for them. Ἀχαιοί from 203 is before the mind.

207. *δῖεπε*: strode through.

208. *Cf.* 86, 91.

209. *ἦχῃ δέ*: for the hiatus justified by the caesura, *cf.* 211; see § 27 *b*; for the hiatus allowed after the first foot, see on A 333. *Cf.* θάλασσα ἡχέεσσα A 157. — The second ‘hemistich’ as A 34.

210. αἰγιαλῷ βρέμεται: roars on the shore. — *συναρραγὲς κτλ.*: ‘chiastic’ with the previous clause (§ 16 *a*); ‘paratactically’ (§ 21 *a*) expressing result. “So that the high sea resounds from the noise of the breakers.”

211–277. *The insolent Thersites and his chastisement.*

211. *ἔχοντο ἐρήτυθεν*: for the hiatus, *cf.* 216, 315; see § 27 *b*. — *καθ’ ἴδρας*: as 99.

212. *Θερσίτης*: from *θέρσος*, the Aeolic form of *θάρσος* *daring, rashness*. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — *μοῦθος*: made emphatic by its position before the caesura. For the form, see § 23 *d*. — *ἀμετροεπής*: predicate. — *ἐκολάφα*: equiv. to *κολῶν ἤλαννε*, *cf.* A 575.

213. *ὅς βα κτλ.*: a more explicit statement of *ἀμετροεπής*. — *ἄκοσμα ἦδη*: lit. *knew disorderly things, had a disorderly mind*.

214. *ἐριζόμεναι*: the result of *ἄκοσμα κτλ.*, *cf.* μάχεσθαι A 8.

215. *ἄλλ’ ὅτι κτλ.*: contrasted with *κατὰ κόσμον*, while *ἐριζόμεναι* supplies the idea of *saying*. He was an insolent clown. — *ἔσταιτο*: equiv. to *δόξαε*. For the opt. in a cond. relative sentence, *cf.* 188, 198, A 610. See H. 914 B; G. 1431.

216. *αἰσχίστος*: predicate. “He was the ugliest man who came” *etc.*, *cf.* 673, A 266. — *ὑπὸ Ἴλιον*: *up under Ilios, i.e. under the walls of Ilios*. *cf.* 249, 492, 673.

217. *φολκός*: *bandy-legged*, *cf.* *falx, falcones*. — *τὰ δὲ οἱ ὦμοι*: “those two shoulders of his.”

218. *κυρτά, συνοχικότε*: in contrast with a broad-shouldered, heroic form. — *συνοχικότε* *αὐτάρ*: the hiatus is justified by the bucolic diaeresis, §§ 27 *b*, 58 *h*. — *ὑπερβεν*: as contrasted with *φολκός κτλ.*

219. *ψεδνῇ κτλ.*: *i.e.* his misshapen, sugarloaf head was not concealed by the thick locks of the *κάρη κομόωντες* Ἀχαιοί, but was covered only by sparse hair.

**220.** ἔχθιστος: *cf.* A 176. — Ἀχιλλῆι Ὀδυσῆι: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μάλιστα: potissimum. Const. with ἔχθιστος, *cf.* 57.

**221.** νεκείσκει: *was wont to upbraid*, contrasted with τότ' αὐτε. For the form (from νεκείω the old form of νεκίω), *cf.* νεκείων 243, πνείοντες 536, ἐτελείετο A 5, νεκείησι A 579; see § 47 *g.* — Ἀγαμέμνονι: *against Agamemnon.* Dative of interest.

**222.** ὅξα κεκληγώς: *with discordant cry.* — λέγ' ὀνειδέα: *rehearsed (enumerated) reproaches.* λέγειν in Homer is never strictly equiv. to εἰπείν. Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ: *i.e.* Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

**223.** κοτόντο: imperfect to express a continued state of feeling, while νεμέσσηθεν refers to the occasion which caused their anger. *Cf.* A 331.

**225–242.** *Speech of Thersites.* This assumes a knowledge of Agamemnon's real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

**225.** Ἀτρεΐδῃ: Thersites gives him no title of honor, but this was not necessary, see 284, A 17. — τίς [τίνος]: *for what.* For the genitive, see on A 65. — δὴ αὐτε: *cf.* A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — “What dost thou lack? Hast thou not enough?”

**227.** ἐν κλισίῃς: *in your quarters.* — ἐξαιρετοί: explained by the following relative clause. *Cf.* οὐλομένην A 2, κακῇν A 10.

**228.** πρωτίστῳ: superlative formed regularly from πρῶτος, which is already superlative in meaning. *Cf.* Eng. *chiefest.* — δίδωμεν: *are wont to give*, with a cond. rel. sentence, *cf.* A 554. For the thought, see on A 124, 163. — Thersites reckons himself among the brave warriors. — πολλοίθρον: as A 164.

**229.** ἦ ἔτι κτλ.: *surely etc.* He answers ironically the question which he himself had put. *Cf.* A 203. — ἔτι καὶ χρυσὸς: *gold also as well as copper and slaves.* Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found treasures of gold ornaments not only at Hissarlik (which many think to be the site of the ancient Ilios) but also at Mycenae. — κε οἶσαι: for κέ with the fut. ind., *cf.* A 139, 175.

**230.** δόποινα: *as ransom*, in apposition with ὄν.

231. ὃν κτλ.: *whom I shall take captive and lead etc.* Empty boasting, as 238.

232. γυναῖκα νήν: i.e. such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or ποθείεις may be in the speaker's mind, a thought carried on from ἐπιδεύεαι.

233. ἣν τε κατίσχεται: relative clause with the subjunctive in final sense, cf. Γ 287. — αὐτὸς ἀπὸ νοσφί: *for thyself alone.*

234. ἀρχὸν ἰόντα κτλ.: *that one who is a leader etc., i.e. that thou who art their leader.* — κακὸν ἐπιβασκόμεν: *bring into misfortune.* Thersites here refers to the pestilence and the alienation of Achilles.

235. πέποιες: "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone, or (seldom) in a tone of contemptuous superiority as here. — κάκ' ἐλέγχια: in concrete personal sense, *coward cautiſs.* — Ἀχαιῖδες κτλ.: cf. οὐν Phrygiae, neque enim Phryges Verg. *Aen.* ix. 617. For the 'patronymic,' see § 39 g.

236. οἰκαδὶ περ: *homeward, at all events.* — σὺν νηυσί: as A 179. — τόνδε: cf. ὅδ' ἀνὴρ A 287.

237. αὐτοῦ: *right here*, explained as usual by the following words. It often stands as here at the beginning of a verse, cf. 332. — γέρα πισσόμεν: *digest (enjoy) his gifts of honor, i.e. learn and suffer the consequences of his greed.*

238. ἥ καὶ ἡμεῖς κτλ.: *whether we too* (the rank and file of the Achaeans) *are of use to him or not.* As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, bereft of whose help he can do nothing. — For the 'crasis,' see § 26. — ἦ καὶ οὐκί: cf. 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. ὅς: exclamatory, *he who.* — καὶ νῦν: see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — ἔο [οῦ]: cf. σέο for σοῦ, 248. For the length of the last syllable before μ, see § 59 h.

240 = A 356, 507. — Thersites who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

241. μὲλ' οὐχ χόλος: sc. ἐστί, *no anger at all.* — μεθέμεν: predicate with Achilles as subject. Cf. μεθέμεν χόλον A 283.

242 = A 232.

244. Θερσίτης: strongly contrasted with Ὀδυσσεύς by its position. — τῷ: for the dative of rest with παρίστατο, see on 175.

245. ὑπέρδρα: as A 148. — χαλεπὸν μῦθον: the opposite of ἀγανοῖς ἐπέ-  
ουσιν 164. — ἥνιπαπε: for the form, see § 43 f.

246-264. *Odysseus rebukes Thersites.*

246. ἀκριτόμυθε: *thou endless babbler*, cf. 212, 796. For the opposite,  
cf. Γ 214. — λιγύς περ ἴάν: cf. A 248. Recognition of his ability, but sar-  
castic.

247. ἴσχω: as A 214. — μηδ' ἔθελε: cf. A 277.

248. οὐ: construe with φημί. — χειρότερον: for another form of this  
comparative, cf. A 114.

249. ὅσσοι: i.e. *of all who*. The relative clause represents a genitive.

250. τῷ οὐκ ἂν κτλ.: *therefore* (since thou art the basest of all) *shalt*  
(*shouldst*) *thou not*. See on A 301. The speaker returns to the admoni-  
tion of 247. — βασιλῆας: for the plural, cf. Γ 49. — ἀνὰ στόμα: i.e. *on your*  
*lips*.

251. καί: see on 74. — σφίν: for the dative, cf. Ἀγαμέμνωνι 221. —  
νόστον φυλάσσοις: *guard the return*, which now threatened (as it were) to  
escape them.

252. οὐδὲ τί πω κτλ.: *but not at all clearly yet*. — ὅπως κτλ.: *how these*  
*matters here* (of which they are speaking) *shall end*. This verse is ex-  
plained by the following. — ἔργα: cf. A 518.

253. νοστήσομεν: *we shall return*. A brief expression for “shall enter  
upon our return, with good or evil fortune.”

254. τῷ: as 250.

255. ἦσαι: ἦσθαι with a participle often has no thought of contrast  
of position (as *sitting* to *standing*), but denotes self-satisfied continuance  
in the action of the participle, cf. A 134. The verb is the more note-  
worthy here since Thersites is not sitting (cf. 268). — διδοῦσιν: as if from  
διδόω, cf. ἀφίει A 25, τίθει A 441.

256. ἦραες: observe the contrast with σί. — κερτομέων: cf. A 539.

257. Cf. A 204, 212. Formula to introduce a sharp threat.

258. ἔτι: *again*. — ὡς νῦν περ ἄρ' εἰ: *as I did just now*. — Construe πέρ  
with ὡς.

259. μηκέτι κτλ.: apodosis in the form of an imprecation. “May  
destruction come upon me and my house.” — Ὀδυσσῆι: more impressive  
than the personal pronoun ἐμοί. Cf. A 240.

260. Τηλεμάχιοι: the only child of Odysseus and Penelope. He was  
an infant when his father embarked for Troy. In the *Iliad* he is men-  
tioned only here and Δ 354. — κακλημένος εἶην: *being* is included in *being*  
*called*, see on A 293. Thus this prayer includes the ruin of Telemachus.

261. εἰ μὴ κτλ.: this sentence contains two clauses, connected by μὲν  
. . . δέ, preceded by *σε λαβών*, which is common to both clauses and which

gives to αὐτόν 263 its personal reference. — λαβόν: see on ἰών A 138. — ἀπό δύσω: strip off, followed by two accusatives.

262. τά τε: combines the objects. *Whatsoever covers thy nakedness.* — This would be the most bitter disgrace.

263. αὐτόν: *thyself*; the man in contrast with his clothing, cf. A 47. See § 11 j.

264. πεπληγώς κτλ.: *flogging thee away from the place of assembly.* πεπληγώς like κεκληγώς 222, τετραγῶτας 314, does not imply past time. See H. 849. — δεικίσει: a standing epithet of blows.

265. σκήπτρῳ . . . πλήξεν: i.e. he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

266. ἔκπτε: *escaped him*, against his will.

267. σμᾶδι κτλ.: *a weal rose (ἀνέστη) out of the back (ἐξ), under (ὑπό) the blow of the staff.*

268. σκήπτρου ἔπο: repeats ὑπό of ἐξυπανέστη. — ἔξετο: evidently he was not seated at 255, cf. 211 f.

269. ἀλγήσας: *seized by pain*, cf. τάρβησεν 268, γέλασσαν 270; see on ἔδουσεν A 33. — ἄχρῳ: cognate acc. with ἰδών, *casting a silly look, looking foolish.*

270. καὶ ἀχνύμενοί περ: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — ἦδ' ἔγλασσαν: *burst into a merry laugh.* This laughter quiets their excitement, cf. A 599.

271. τίς: represents public opinion. — ἰδόν: not of an action prior to that of the principal verb, but coincident with it. *Casting a glance.* — πλησίον: as substantive. — ἄλλον: as 191.

272. ὦ πόποι: the interjection which expressed sorrow A 254, here expresses pleased surprise. — ἦ δῆ: *verily before now*, contrasted with νῦν δέ 274. For the 'paratactic' form of expression, cf. 798; see § 21 d. — ἔοργεν: the perfect marks the character of Odysseus as shown in the past, while ἔρεξεν 274 refers to the single act; just as in English, "he has done etc., but he never did a better thing."

273. ἐξέρχων: *first suggesting, proposing.*

274. μὲν ἄριστον: predicate to τῶδε the object. "This is far the best thing that" etc., cf. 216. The difference between this and ὅχ' ἄριστον, cf. A 69, is simply metrical; see § 22 b. — ἔρεξεν: for the single ρ after the augment, see § 43 c.

275. ὅς κτλ.: relative clause with causal force, *since he.* — τὸν λωβητήρα ἐπισβόλον: for the order of words, see on A 340. — ἴσχε: *checked*, equiv. to ἔπαιυσεν. Coincident with ἔρεξεν 274; cf. the explanation of τάδε ἔργα



252 by the following verse. — ἀγοράων: *speeches before the people*, cf. 788. For the genitive, cf. ἀντὶς 97.

276. If a conjunction had been used here, it would have had the force of *so, therefore*. — οὐ θῆν: *hardly, I think*. θῆν is ironical here, like Attic δῆπου. — πάλιν αὐτῖς: lit. *back again, again, anew*. πάλιν marks a return to the same point, cf. A 116. Cf. δεύτερον αὐτῖς A 513.

278–335. *Speech of Odysseus before the assembly of the people. He urges the continuance of the war in accordance with the omens sent by Zeus.*

278. ἡ πλῆθὺς: *the crowd there*; with plural as collective. See on 99. — ἀνὰ ἴσση: shows that Odysseus resumed his seat after chastising Thersites. See on 76. — πτολίποδος: a general title of honor. The same epithet is applied to Achilles. In the *Odyssey*, it is given only to Odysseus.

279. παρά: adv., *by his side*.

280. ἀνάγειν: Attic ἡνάγει, plpf. as imperfect. See § 30 k for the final ν.

281. ἅμα τε: the position of τέ is free, cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καὶ follows. — οἱ πρῶτοι κτλ.: i.e. *the most remote as well as the nearest*.

283. See on A 73.

284. Ἀτρεΐδῃ: Odysseus turns first to the king whose authority has been challenged. He now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. πᾶσιν βροτοῖσιν: lit. *for all mortals, in the eyes of all men*. — ἀλόχευστον: *most disgraced*. For its formation from ἔλεγχος, cf. ἔχθιστος A 176. — ἔμμεναι: *make*. Cf. 319; see on ἔθηκεν A 2.

286. οὐδὲ τοι κτλ.: “since they do not.” — ἦν περ ὑπέσταν: *which they surely promised*, see 339; or *the very promise that they made*, see on 318.

287. ἐνθάδε κτλ.: *as they were still coming*, “as they were on their way to Troy.” — Ἀργεῖος: i.e. Peloponnesus, see on A 30. For the epithet, cf. aptum dicet equis Argos ditiesque Mycenae Hor. *Carm.* i. 7. 9.

288 = 113. — ἐκπέρσαντα: σέ is subject, supplied from τοί above. — ἀπονέεσθαι: in apposition with ὑπόσχεσιν.

289. ἦ: *in truth*, as 229, 242, 272.

290. ἀλλήλοισιν: *with each other, to each other*. — ὀδύρονται: with pregnant force, followed by the infinitive, *mournfully they long*. See on A 22.

291. ἦ μὴν καὶ κτλ.: concessive and excusing. “Our trouble has been enough to make a man return to his home.” The other side of the picture is introduced 297 by ἀλλὰ καὶ ἔμπης. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is home-

sick after a single month away from his family), but he emphasizes the motives for continuing the struggle. — ἀνιηθέντα: agrees with τινά implied as the subject of the infinitive. — νέεσθαι: inf. of result, see on μάχεσθαι A 8.

292. καὶ ἓνα: *even a single*. This introduces an inference a minori ad maius. — τίς τε: *many a one*. — ἀπό: cf. 162, A 562.

293. ὃν περ: refers to τίς τε.

294. εὐλάωσιν: for the mode, see on A 554. — ὀρνομένη: *when it is excited*.

295. ἡμῖν μῦνοντες [μύμνουσι]: *for us remaining here*. "We have been here nearly nine years." For the dative, cf. A 250. — περιτροπίων: *rolling*, cf. 551, volventibus annis Verg. *Aen.* i. 234, volvendis mensibus ib. 269.

297. ἀσχαλάαν [ἀσχαλᾶν]: for the form, see § 47 c. — ἔμπη: as A 562. — *But even in spite of all that, it is a shame to remain long and yet return unsuccessful*.

298. δηρὸν κτλ.: equiv. to δηρὸν μείναντα κενὸν νέεσθαι. — κενόν: *empty*, i.e. *empty-handed*, without the booty gained from sacked Troy. Cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say καὶ δὴ ἔβη οἰκόνδε φιλῆν ἐς πατρίδα γαῖαν | σὺν κενῇσιν (*empty*) νηυσί Δ 180 f.

299. For the 'asyndeton,' cf. 276. — ἐπὶ χρόνον: *for a time*.

300. ἢ ἑτέρον: *whether in truth*. For ἢ . . . ἦτε, see § 20 b.

301. τόδε: refers to 303 ff., and thus to 308 ff.

302. μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. Cf. 143. — ἔβαν φέρονσαι: see on A 391.

303. χθιζά τε καὶ προῖζά: proverbial of an event still well remembered. For τε καί, see § 21 g. — Ἀύλιδα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 6 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. ἤγρεθοντο: descriptive imperfect. Cf. A 25.

305. ἡμεῖς δέ: independent sentence, explaining ὅτε κτλ. 303. — ἀμφὶ περὶ: *on both sides around, round about*. Such a spring is still shown at Aulis. — κατὰ βωμούς: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples.

306. τελέσσας: as A 315.

307. *πλατανίστη*: *plane tree*, highly valued by the orientals, which often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

308. *ἰνθα*: *then*, repeats the idea of *χθιζά τε κτλ.* 303. — *δράκων*: 'appositive asyndeton.' — *δαφνοῖς*: *all blood red*.

309. *Ὀλύμπιος*: see on A 353, *cf.* 324.

310. *βωμοῦ ὑπαΐτας*: *darting from under the altar*. — *ῥά*: points back to *εὖ γὰρ δὴ τότε ἴδμεν*.

311. *νήπια τέκνα*: *tender children (fledglings)*, *cf.* *μήτηρ* 313 of the *mother-bird*. The words of human relationship are used of birds and beasts.

312. *ὑποπεπτηῶτες*: *crouched under*.

313. *οἰκτί*: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence since the interpretation of the omen rests only on the equal number of sparrows and years of war. *Cf.* Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen.* xli. — *μήτηρ, ἣ τέκε*: for the 'epexegetis,' see § 12 *e*.

314. *Δαιμόνι*: cognate accusative, adverbial with *τετραγῶτας*. — *τετραγῶτας*: for the tense, see on 264.

315. *ἀμφεποσῶτο ὀδυρομένη*: for the hiatus, see on 211. — *τέκνα*: object of the finite verb.

316. *ἀλιεζόμενος*: *coiling itself*, in order thus to strike the bird with greater force. — *πτέρυγος*: for the gen., *cf.* *γούνων* A 407. — *ἀμφιχυῖαν*: repeats concisely the verb and participle of 315.

317. *κατὰ ἴφαγ*: *κατά* is used as in *κατήσθι* 314, *κατακαίω*.

318. *ἄρῳ*: neuter adj. as substantive. *Cf.* 204. Pred. after *θῆκεν*. *Made this to be something very clear*, i.e. a sign from the gods. — *ὅς περ*: *the same god who*. — *ἴφηνεν*: equiv. to *ἦκε φώσδε* 309.

319. *λάαν γάρ μιν ἴθηκε*: *made it a stone, turned it to stone*. *Cf.* *fit lapis et superat serpentis imagine saxum* Ovid *Met.* xii. 23.

320. *οἷον ἐτύχθη*: *what had happened*. Exclamation giving the contents and reason of *θανυμάζομεν*.

321. *δεινὰ πύλαρα*: *dire portents*, i.e. the serpent with its deeds and its petrification. — *εἰσηλθε*: here followed by an accusative.

322. *Cf.* A 109.

323. *ἄνεψ ἐγένεσθε*: *became mute*.

324. *ἦμιν*: emphatic. — *μὲν μῆν*. — *τόδε*: object, with *τέρας μέγα* as predicate.

325. *δψιμον ὀψιπλοστον*: for the repetition of *ὀψέ*, see § 12 *d*; for the asyndeton, *cf.* A 99, § 15. — *δου κλῆος*: because of the fulfilment of the prophecy. For the form *δου*, see on 518, § 35 *b*.

327 = 313. — This verse is repeated since the numeral adjectives are most important for the interpretation of the omen.

328. πολεμίζομεν [πολεμοῦμεν]: as from a γ-stem; see § 48 j. — αὐτοῖ: i.e. before Πίος, like αὐτοῦ 237.

329. τῇ δεκάτῃ: the article calls attention to this as the decisive year. *On that tenth*, "then, in the tenth year." Cf. ἔνθα μὲν εἰνάετες πολεμίζομεν υἱες Ἀχαιῶν, | τῇ δεκάτῃ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν | οἴκαδε σὺν νήεσσι ξ 240 f. *there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.*

330. τῷ: thus, as Γ 415. It is related to the more usual ὡς, as the Homeric τοῖ to the article οἱ.

331. ἄγε: as interjection, with the plural, see on A 62.

332. ὅσῃ: i.e. the πόλιν of 329. The poet's choice between the two words is often determined by the convenience of his verse, § 22 b, c.

333. ἀμφὶ δὲ κτλ.: 'paratactic' clause to express result, see § 21. *So that the ships resounded etc.* Parenthetical as A 10, Γ 134, 410. ἐπαινήσαντες 335 refers not to Ἀχαιῶν 334 but to Ἀργεῖοι 333.

334. ἀνσάντων κτλ.: *from the shout etc.* For the genitive see § 19 d γ.

335. ἐπαινήσαντες: adds the reason for the shout. — Ὀδυσσῆος θέλω: standing verse-close, see § 12 b.

336-393. *Nestor's speech and Agamemnon's reply.*

336. καί: also, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos. — ἱππότης: ἱππότης, ἱππεύς, knight. But he was not mounted on horseback like the later ἱππεύς.

337. ἀγοράσθαι: with lengthened initial vowel, see § 59 e. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 d.

338. πολεμῆια ἔργα: 'periphrasis' for πόλεμος, see § 16 d.

339. πῇ δὴ βήσεται: a rhetorical question. "What will become of compacts if no one thinks of keeping them?" — συνθεσθαι τι καὶ ὅρκια: i.e. compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says non ego cum Danaïs Troianam ex-scindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an ὑπόσχεσις, 286. — ἡμῖν: ethical dative. "Our agreements."

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — ἐν πυρὶ: cf. E 215, where the

archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.

341. σπονδαὶ ἄκρητοι: libations to the gods with unmixed wine, see on Γ 270; although no wine was drunk unmixed with water. — δεξιά: see on δεκάτη A 54. *i.e.* pledges given by the right hand. — ἐπέπαιθμεν: pluperfect without variable vowel, for ἐπεποίθαμεν, see § 49 c.

342. αὐτως: without change, vainly, *cf.* 138. It is explained by what follows. — μήχος: way of relief, *sc.* from this contest of words to come to deeds and the conquest of Troy.

344. Ἀτρεΐδῃ, σὺ δέ: as A 282. — ἔτι: construe with ἄρχευσ. "In the future as in the past." — ἔχων κτλ.: holding firmly to thy determination, *sc.* to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἴα φθινέσθαι: let them perish! — ἵνα καὶ δύο: for the idiomatic use of καί, *cf.* 303, A 128, Γ 363. He intentionally depreciates the number of the renegades, and mentions no names. — Ἀχαιῶν: partitive genitive with τοί.

347. νόσφιν βουλευώσι: "plan apart from us, separating their cause from ours, like Thersites." — ἄνους . . . αὐτῶν: parenthetical, connected with the preceding by the contrast between βουλευώσι and ἄνους. — αἰτῶν: neuter, of the plans (βουλευήματα) implied in βουλευώσι.

348. πρὶν ἵνα: depends on βουλευώσι. For πρὶν, πρὶν, see on A 98. — Διός: by 'prolepsis' (*cf.* ἀδελφεόν 409) connected with γινώμεναι, and supplied in thought for ὑπόσχεσις.

349. εἴ τε, εἴ τε: indirect questions, as A 65. — καὶ οὐκ: *cf.* 238.

350. φημί: maintain, assert. — οὖν: at all events. This particle is not frequent in Homer. It occurs about 60 times in *Iliad* and *Odyssey*. — κατανεύσαι: intransitive, gave a promise. See on A 514.

351. ἤματι τῷ δτε: closely connected, as a standing formula, as 743. — νηυσὶν ἐν ἔβαινον: *cf.* 510, 619, ἐς Τροίην ἀναβήμεναι α 210 embark and set sail for Troy.

352. Ἀργεῖοι: for the position, see § 11 j. — φέροντες: *cf.* 304.

353. ἀσπράττων: as if δτι κατένευσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent 'anacoluthon' is Γ 211. — ἐπιδέξια: on our right, *i.e.* on the propitious side. — φαίνων: interpretation of ἀσπράττων. For the 'chiastic' order of words, *cf.* A 443, 558 f.

355. πρὶν κτλ.: *i.e.* before the capture of Troy. The women and children of a captured city were treated as slaves, the men were killed. See § 6 b. — τινὰ: in a collective sense, referring to each individual, as is also Τρώων ἀλόφω.

356. *τίσασθαι*: 'chiastic' with *κατακοιμηθῆναι*, with which it is coincident. The Trojans shall be repaid, like for like. — *Ἑλένης ὀρμήματα* *κτλ.*: *the longings and sighs of Helen, i.e. those which she felt and uttered.* The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly. She is always attractive in Homer. Vergil (*Aen.* vi. 511 ff.) represents her in a much more unpleasant light.

357. *ἐκπάγλως*: as 223.

358. *ἀππίσθω ἤς νηός*: cf. 171. In a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imperative, cf. A 302. — *ἑυσσέλιμοιο* *κτλ.*: as 170.

359. *ὅφρα*: in order that. This was the natural consequence to be expected. — *θάνατον*: i.e. the punishment of death. — *πότημον*: cf. *μεθ' Ἑκτορα πότμος ἐτοῖμος* Σ 96 *after thou hast killed Hector, death is ready for thee.*

360. *ἀναξ*: Nestor turns to Agamemnon. — *πείθεε τ' ἄλλω*: this is the leading thought, as is shown by what follows, while *εν μύθεο* recapitulates 344 f. "As thou must plan wisely thyself, so also follow another's advice."

361. *ἀπὸ βλητον*: for the final syllable, long by position before a lost consonant, see § 59 j.

362. *κρίνει*: *separate, i.e. place in position separately, as 446.* — *κατὰ φύλα*: distributive, *by tribes*, the principal division of each Greek people, cf. 668. — *κατὰ φρήτρας*: *by clans*, to which the separate families belonged. — Cf. 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households.' *Joshua* vii. 14. — This verse suggests such a catalogue as follows, 484 ff. — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. *ὡς φρήτρη* *κτλ.*: equiv. to *ἀλλήλους*.

365. *ὅς τε λαὸν*: *sc. ἔστι.* The clause is relative, not interrogative.

366. *κατὰ σφείας*: *by themselves separately.* Cf. A 271.

367. *ἢ καὶ θεσπέσι*: *whether thou hast failed not simply because of the inefficiency of the army, but also by decree of the gods.* This refers to 111 ff. — *ἀλαπείης*: future since the success of this measure will not appear until in the future.

368. *ἢ*: *or only*, as the English idiom requires, to correspond to *καὶ* above.

369–393. *Agamemnon's speech. He calls them to battle.*

370. ἢ μὲν: strong asseveration, *in very truth*. — αὖτε: *again*, "as often before." Agamemnon's praise is bestowed upon Nestor's whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfilment of the wish is not expected.

372. συμφράδμονες: equivalent to σύμβουλοι. Cf. φράσαι A 83.

374. χερσιν ὑπο: for ὑπό with the dative, in its transition from local to instrumental sense, see § 19 f. — ἀλοῦσα: aorist, to mark the capture of the city as the decisive moment, while περθομένη refers to the duration of the work of destruction, cf. A 331.

375. Κρονίδης Ζεὺς: closely connected, cf. A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed 412 ff. — For the complaint, cf. 111.

376. ὅς: as 275. — μετά: *into the midst of*, cf. A 222, 423. — ἀπρήκτους: cf. 121. — βάλλαι: *casts, is wont to entangle in*.

377. μαχησάμεθα: cf. ἔριδι ξυνέηκε μάχεσθαι A 8. — εἵνεκα κούρης: here marks the insignificant occasion of the quarrel.

378. ἦρχον: construe with the participle. — χαλεπαίνων: i.e. the quarrel.

379. ἔς γε μίαν κτλ.: sc. βουλήν, cf. δεξιάι 341. *Agree in counsel*, the opposite of ἀμφίς φράζεσθαι, cf. 14.

380. οὐδ' ἡβαίων: *not in the least*.

381. δεῖπνον: the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — ξυνάγωμεν Ἄρματα: i.e. begin the sharp contest, see on 426. Cf. 440, A 8, Γ 70, committere proelium.

382. τίς: collective. — εἶ: the repetition is rhetorical, cf. ἐκ A 436 ff. — Cf. 'Arm, warriors, arm for fight! . . . let each | His adamantine coat gird *well*, and each | Fit *well* his helm, gripe fast his orb'd shield,' Milton *Par. Lost* vi. 537 ff.

384. ὄμματος ἀμφίς: construe with ἰδών, *looking carefully about his chariot*, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

385. πανημέριοι: as A 472. — ὡς κρινόμεθα: *that we may measure our strength*. — στυγερῇ Ἄρῃ: dative of interest, i.e. in dread battle.

386. μετέσονται: *shall be between*, sc. the conflicts.

387. μένος ἀνδρῶν: for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. τίθ [τινός]: *many a one's*. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. ἀμφιβρότης: *man-protecting*. ἀμφί is connected with ἀμφω *on both sides*. — χεῖρα: *arm*. Acc. of specification. — καμῖται: *sc. τὸς* from τεύ.

391. Cf. A 549. — ἐθέλοντα: *inclined, ready*. — νοήσω: *perceive*. See § 17.

392. μιμνάειν: object of ἐθέλοντα. A collateral form of μένω, μίμνω, see § 37 a. — οὐ: *by no means*, emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — εἰ: personal pronoun instead of a demonstrative after the cond. rel. sentence, cf. A 218.

393. ἄρκιον: *appointed, fated*. — ἑσσεύεται [ἔσται]: for the form, see H. 426; G. 777, 6. — κῆνας κτλ.: see on A 4. — “Nothing shall save him from death.”

394–440. *Breaking up of the assembly. The sacrifice.*

394. ὥς δτε: introduces a comparison, see § 14 e. Sc. ἰάχῃ. — Cf. ‘He scarce had finished when such murmur filled | Th’ assembly, as when hollow rocks retain | The sound of blust’ring winds, which all night long | Had roused the sea,’ etc. *Milton Par. Lost* ii. 284 ff. ‘He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,’ *ib.* x. 641 f., ‘He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,’ *ib.* v. 872 f.

395. κινήσῃ: for the subjunctive, cf. A 80. Sc. κύμα as object.

396. σκοπεῖν: locative, in partitive apposition with ἀκτῇ. See on 145. — κύματα ἀνέμωιν: *i.e. waves roused by the winds*. Cf. ἔλκει ὕδρου 723, φόβον Ἄργος 767, νοῦσον Διὸς ι 411 *disease sent by Zeus*.

397. δτ’ ἂν γίνωνται: *sc. ἀνεμοί*. This explains παντοίων, but the whole sentence is a picturesque decoration of the comparison. See § 14 a. — ἐνθ’ ἢ ἐνθα: *in this direction or in that*, cf. 90, 462, 476, 812.

398. ὀρέοντο: *they hastened away*. — κατὰ νῆας: cf. 47.

400. ἔρεε: for the imperfect, see on ἀφίει A 25. — θεῶν κτλ.: cf. A 290. Each of the tribes offered sacrifices to its national god.

402. ἔρυσεν: *sc. as he prepared a feast for the ‘Gerontes’*. Kings generally sacrificed to Zeus, as their patron. See on A 176. — Ἀγαμέμνων: in appos. with ὁ, see § 42 h.

403. πενταέτηρον: *i.e. full grown*. This age was thought to be the best for beef and pork. — Κρονίωνι: dative of interest, *in his honor*, with ἔρυσεν.

404. γέροντας: see on γερόντων 21. The following seem to be the members of the βουλῇ of 53.

405. πρότιστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place, cf. A 145. Idomeneus is also a great friend of Menelaus, cf. T 232.



406. *Αἶαντι*: see on A 138. — *Τυδίδος υἱόν*: i.e. Diomed, king of Argos. See on 567.

408. *αὐτόματος*: of his own accord. He needed no invitation. He holds a special relation. — *βοῆν ἀγαθός*: an important element of influence in battle when trumpets were not used. This epithet is applied to Menelaus 25 times. See § 12 b.

409. *ἀδελφεόν*: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause, cf. 348, 'I know thee who thou art,' St. Luke iv. 34. — The form *ἀδελφός* is not Homeric; *κασίγνητος* is found in Homer about twice as freq. as *ἀδελφεός*. — *ὡς ἐπονείκετο*: how busy he was in preparing for the feast and the battle.

410. *περίστησαν*: 2d aorist, cf. A 448. — *οὐλοχέτας κτλ.*: as A 449.

412. *Ζεῷ κτλ.*: equiv. to Jupiter Optimus Maximus. — The different attributes are given without conjunctions, see 15 a. — The elated tone of the prayer results from the king's infatuation by the dream, cf. 37 ff. — *καλαινέφες*: since the god appears in the dark thunder-cloud. — *αἰθέρι*: cf. A 44, 195.

413. *ἐπὶ*: const. with *δύναι*, sc. upon the battle. — *ἐπὶ κνέφας ἔλθειν*: cf. A 475. — The infinitives depend on *δός* implied in the invocation. The optative follows in 418. — The wish reminds of Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,' *Joshua* x. 12 f.

414. *πρηνές*: proleptic predicate after *κατὰ βαλέειν*, cf. *ῥωγαλέον* 417, *δλίσσων* 420.

415. *αἰθαλόεν*: the ceiling-timbers were blackened by the smoke from the fires and torches for which no adequate outlet was provided. — *πρήσαι*: const. with the genitive. — *θύρετρα*: i.e. the double door which with its decorations formed a principal ornament of the palace.

416. *Ἐκτόρεον*: equivalent to *Ἐκτορος*. See on 20.

417. *χαλκῆ*: bronze, i.e. sword; see on A 236. So *χαλκός* is sometimes used for armor, as 578. — *πολλές*: *πολλά*, see § 38 c. — *ἑμφ' αὐτόν*: about himself, as the chief personage.

418. *ὀδᾶξ κτλ.*: bite the dust, in the last convulsive agony of death, cf. humum aemul ore momordit Verg. *Aen.* xi. 418. — *ὀδᾶξ*: equiv. to *τοῖς ὀδοῦσιν*, cf. *πύξ* Γ 237 with the fist, *λάξ* Z 65 with the foot.

419. *ἐπιεπαίνει*: cf. A 455. Coincident in time with *ἔφατο*.

420. *δίκετο*: 2d aor., cf. *δέχθαι* A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — *ἐφέλλεν*: i.e. he gave them greater labor of war instead of giving them peace, cf. 39 f.

421-424 = A 458-461.

425. Cf. A 462.

426. Ἡφαίστειο: *i.e.* blazing fire. The god is put for his element. *Cf.* Ἄρης for πόλεμος 381; Ἀμφιτρίτη for θάλασσα μ 97; Ἀφροδίτη for ἔρωσ χ 444; Vulcanum spargere tectis Verg. *Aen.* vii. 77.

427-432 = A 464-469.

433. τοῖς: see on A 58.

435. μηκέτι κτλ.: *no longer now let us talk here for a long time.* Nestor wished to prevent the conversation that generally followed a feast. He agrees with Agamemnon, 381 ff., in calling for action.

436. ἀμβαλλόμεθα: *cf.* ἀνάβλησις 380. — δῆ: *now.* — θεός: *i.e.* Zeus. — ἔγχεα: *gives into our hands, sc.* in so far as the Dream directed the immediate preparation for battle.

437. ἄγε: here only in Homer with 3d pers. imperative, but this is equiv. to "bid the heralds" *etc.* — κήρυκες: *i.e.* Agamemnon's, as 50, 442. — Ἀχαιῶν: construe with λαόν, as 163.

439. ἡμεῖς: *i.e.* the princes who are named 405 ff. — ἄνθρωποι ὧδε: *assembled as we are.*

440. θῶσον: *the quicker.* — ἐγείρομεν κτλ.: *cf.* 381.

441-483. *The army goes forth to fight.*

442-444. *Cf.* 50-52.

442. αὐτίκα: 'asyndetic,' see § 15 c.

445. οἱ δ' ἄμφ' Ἀτρεΐδων: "The son of Atreus and the other princes." See H. 791, 3; G. 1202, 3.

446. κρινόντες: following Nestor's advice, 362. — μετὰ ἑ: *but among them,* as 477. — She is unseen. So Apollo leads the Trojans forward, εἰμένος ὤμουιν νεφέλῃν O 308 *with a cloud wrapped about his shoulders.* See on A 198. — Ἀθήνη: *sc.* θῖνε, which is taken up by διέσσοντο 450.

447. αἰγίδα: as goddess of war (on A 206), Athena wears the Aegis of Zeus to inspire terror. The Aegis was a symbol of the thunder cloud, just as the Gorgon's head upon it represented the thunder storm. This is worn by Athena regularly in works of art. — ἀγήραον κτλ.: explanatory of ἐρίτιμον. ἀγήραος is always associated by Homer with ἀθάνατος, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

448. τῆς: *from which.* Construe with ἡγρέθονται. — The present is used of a divine and unchanging quality.

449. ἐνπλεκέες: evidently the art of drawing gold into thin threads was known in the Homeric period. — ἑκατόμβοις: *worth a hundred oxen.* *Cf.* 649 for the round number. Cattle formed the standard of value in those times. Coined money was unknown. See § 5 c.

451. ἐν: const. with ὥρσεν.

452. καρδίη: in partitive apposition with ἐκάστω. See § 12 g. καρδίη is found in Homer only in this verse, elsewhere κραδίη, as 171; see § 31.

**455-483.** *Six splendid comparisons, each of which progressively gives prominence to a new point; (1) the gleam of their armor, 455-458; (2) their noisy tumult, 459-466; (3) their multitude, 467 f.; (4) their eagerness for the fray, 469-473; (5) their marshalling leaders, 474-479; (6) Agamemnon as commander-in-chief, 480-483. See § 14 c.*

**455.** ἤτε: as 87. — δειηλον: *destructive*. — ἄσπερον: *sc. in extent*. This is essential for the comparison since the extent of the fire is a condition of its brightness as seen at a distance.

**456.** Ἰκαθεν: *from afar*, where the poet chooses his station with the men who are looking on.

**457.** τῶν: *of these*, limits χαλκοῦ. — ἐρχομένων: *as they were going forth*. — θεωπερίοιο: *sc. because of the throng*.

**458.** δ' αἰθέρος: *i.e. reaches through the aether to the home of the gods*. See on A 195.

**459.** τῶν: *prepares the way for the leading clause*. It is taken up by τῶν 464, as τοῖς 474 is taken up by τοῖς 476. — ἔθνεα: *cf. 87*.

**460.** χηνῶν: the specializing of ὀρνίθων forms a concrete picture, of which the definite local designation forms a part. — κύκνων: *cf. ceu quondam nivei liquida inter nubila cyeni Verg. Aen. vii. 699*.

**461.** Ἀσίῃ: for the use of the adjective, *cf. ἐν λειμῶνι Σκαμανδρίῃ 467, Asia prata Verg. Georg. i. 883, quales sub nubibus atris | Strymoniae dant signa grues id. Aen. x. 264 f.* — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; just as 'Europe' at first was only the Boeotian plain.

**462.** ἔνθα κτλ.: *to this side or to that, cf. 397*. — ἀγαλλόμενα κτλ.: *lit. delighting with their wings, i.e. with joyous play of their wings*.

**463.** κλαγγῆδ' προκαθίζοντων: *settling (forward) with loud cries, referring to ὀρνίθων 459*. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — σμαραγεί δ': for the 'parataxis,' see on 210.

464 = 91.

**465.** πεδίον: *i.e. the plain between the camp and the city*. — προχέοντο: *cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops' etc. Milton Par. Regained iii. 310 f.* — ἑπεί: *adv., explained by the following ablative genitive ποδῶν*.

**466.** αὐτῶν κτλ.: *of both themselves and their horses, cf. 762*. This limits ποδῶν.

**467 f.** The third comparison is closely connected with the preceding. — ἴσαν: *halted, stopped, as they came to the field of battle*. For the aorist, see on 94.

468. ἄρη: in the season, i.e. in spring.

469. ἦτέ κτλ.: protasis to τόσσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μυῖαν: the fly has elsewhere also the character of an impudent, eager insect. — δίδιναν ἔθνα: cf. 87.

470. ἡλάσκουσιν: always hover about.

471. ὅτε κτλ.: explains ὥρη ἐν εἰρινῇ. — τί: marks the close connection of the clauses. See § 21 b.

472. ἐπὶ Τρώεσσι: to battle against the Trojans. ἐπὶ is here used with the dative, implying hostility, see on A 382.

473. ἴσταντο: were taking their positions. — διαρραῖσαι: sc. Τρώας.

474. πλατῖα: standing epithet, broad, wide-feeding, i.e. scattered as they feed; in contrast with 'huddling' sheep. — αἰπόλοι ἄνδρες: cf. βασιλῆι ἀνδρὶ Γ 170, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί Acts xxiii. 1.

475. διακρίνωσιν: separate. Subjunctive of a general supposition, cf. A 554. — νομῇ: dative of place. — μύθουσιν: sc. αἰπόλια αἰγῶν as subject.

476. διακόσμεον: cf. διακοσμηθεῖμεν 126, διὰ τρίχα κοσμηθέντες 655.

477. ἵνα: for the infinitive, cf. μάχεσθαι A 8. — μετά: adverb, as 446.

478. Διὶ κτλ.: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. Cf. Γ 167 ff. Homeric comparisons of men with gods are generally indefinite, not specifying a particular feature. — Cf. 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal,' Shakspeare *Hamlet* iii. 4. 55 ff.

479. For the 'chiasmus,' cf. A 443, 558 f. See § 16 a. — ἰώνην: waist.

480. βοῶς: made more definite by its appositive ταῦρος. See § 12 f. — ἀγέληφι: in the herd. For the ending, see § 33 a. — μέγα: far, see on A 78. — ἔπλετο: gnomic aorist, freq. in comparisons; cf. A 418.

481. γάρ τε: always connected, like *namque*.

482. τοῖον: such a one, sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (on A 176).

483. ἐκπεπεία: in appos. with τοῖον. — ἔξοχον: elsewhere followed by the genitive.

#### THE CATALOGUE OF THE SHIPS.

484-785. The forces of the Achaeans.

484-493. Prooemium: Invocation of the Muses.

484. Solemn invocation of the muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. *Cf.* *ἀεὶδε θεά* A 1, *ἄνδρα μοι ἔννεπε μούσα* α 1, *pandite nunc Heliconae, deae, cantusque movete*, | . . . *et meministis enim, divae, et memorare potestis*; | *ad nos vix tenuis famae perlabitur aura*, Verg. *Aen.* vii. 641, 645 f. — For the repetition of the invocation, *cf.* 'Descend from Heaven, Urania,' Milton *Par. Lost* vii. 1. — *νῦν*: *now*, closely connecting what follows with the advance of the Achaeans that has been described, 455–483. — *μοῦσαι*: pl. as 594. Homer does not know the name of any muse, and has their number as nine only ω 60. The earlier number seems to have been three, — the same as of the Fates, Graces, Hours, etc. The muses could not be assigned to different arts and sciences before the arts and sciences existed. — For the rhyme between the words before the caesura and the close of the verse, see § 13 a. — For this Catalogue of forces, *cf.* *Joshua* xv.–xix., *Numbers* xxvi., Hesiod's *Theogony*, Vergil's *Aeneid* vii. 641–817, and Milton's list of fallen angels (*Paradise Lost* i. 392–521).

485. *πάροισι*: *sc.* *πᾶσιν* from *πάντα*. — This verse and the next following are parenthetical. — *Cf.* 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell' etc. Milton *Par. Lost* i. 27.

486. *ῥήματα*: *we singers*. — *κλέος*: *report*, "what people say," in contrast with *ἴδμεν*. — *ἀκούομεν*: *we hear*. Equiv. to *we have heard*, as in the English idiom.

487. *Cf.* 760.

488. *πληθύν*: as 143. — *ἄν μυνθήσομαι*: for the subjunctive with *ἄν*, *cf.* A 137, 139; see § 18 b.

489. *οὐδ' εἰ*: *not even if*. — *Cf.* *non ego cuncta meis amplecti versibus opto*, | *non, mihi si linguae centum sint, oraque centum*, | *ferrea vox* Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, *si vox in fragilis, pectus mihi firmitus aere*, | *pluraque cum linguis pluribus ora forent* Ovid *Trist.* i. 5. 53 f.

490. *χάλασεν*: epithet of strength and firmness. — *ἥτορ*: i.e. lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — *Ὀλυμπιάδες*: not a patronymic here, but a mere adjective of connection, *cf.* *Οὐρανόωνες* A 570. The muses are *Ὀλύμπια δώματ' ἔχουσαι* 484. See § 39 a. — *Διὸς κτλ.*: *cf.* 598, *θεὰ [μούσα] θύγατερ Διὸς* α 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

492. *ἰσὺς Διον*: see on 216.

493. This verse promises something different from 487. — *ἀρχοὺς αὖ*: in contrast with *πληθύν* 488. — *προπάσας*: *all together*; as the poet adds

a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (*cf.* 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The main land of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. 16 contingents. (494-644.) II. Insular Greece, from Crete to Calydnæ. 4 contingents. (645-680.) III. Thessalian Greece, from Mts. Oeta and Othrys on the south, to Olympus on the north. 9 contingents. (681-759.) See p. vii. of the Vocabulary.

The Achæan ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achæans before Troy as about 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and thus estimated the whole number of Achæans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (603-614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Ἑλλὰς and the Ἑλλήνες in this Catalogue are restricted to a part of Thessaly, 683 f. The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi,

Olympia, and Pisa, do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

494-644. I. *Greece south of Thermopylae, with the adjoining islands.*

494-558. *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds from Boeotia in a northerly direction, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships. See p. viii. of the Vocabulary.

The poet begins with Boeotia, prob. because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name *Βοιωτία* or *Βοιωτεία* to the Catalogue of the ships.

494-510. *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan war. Acc. to Thuc. i. 12, the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere. This last fact may indicate not a Boeotian poet, but the extent of the culture and history of the country. The Thebans are not prominent in the action of the *Iliad*. Thebes is not mentioned; see on 505.

494 f. *μὲν*: correl. with *δε* 511. — The five leaders are all mentioned elsewhere.

496. *οἱ τε*: refers to *Βοιωτῶν*, resumed in *τῶν* 509. — *Υἱὸν*: not far from Tanagra and Aulis. — *Αἰὼλῶν*: where the Achaean forces gathered before setting sail for Troy; see on 339.

498. *Θεσπῖαν* [*Θεσπιδῆς*]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. — For the sing., see § 37 d. — Thespieae and Platea were the only Boeotian cities to refuse 'earth and water' to Xerxes. — *εὐρύχωρον*: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances. — Freq. in Homer are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. Cf. 497, 502, 532, 551, 582, 606, 647, 739, etc. — *Μυκαλησσόν*: on the road from Thebes to Chalcis.

499. *ἀμφὶ ἐπέμοντο*: *dwelt about, inhabited*. Cf. 521, 574, 585, 634, etc. — *Ἄρμα*: here Amphiaras (the chief hero of the expedition against Seven-gated Thebes) and his *chariot* sank into the earth.

502. *Κάρως*: this town gave its name to the lake on which it lay. — *Θεσβην*: Shakspeare's 'Thisbe' was named for the nymph of this place.

503. *ποιήεντα*: here feminine, an adjective of two endings. Cf. *ἡμαθόεντος* 77 and note, *ἀμπελόεντα* 561.

504. *Γίσσαντα*: at the foot of Mt. Hypatus. The decisive battle between the Epigoni and Thebans was said to have been fought there.

505. *Ὑποθήβας*: *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.

506. *ἄλσος*: *sacred grove*. In appos. with *Ὀρχηστὸν*, cf. 592, 696. The name was often applied to a sacred precinct even when no grove of trees existed.

507. *Ἄρην*: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

508. *ἐσχατόεσσαν*: *at the extremity of the land*, cf. 616.

509. *νῆες κίον*: cf. *νηὸς Ἰούσης* A 482. — *ἐν ἑῇ ἐκάστη βαῖνον*: *in each were sailing*, sc. from Aulis. See on 494 ff., p. 84.

510. *βαῖνον*: cf. 351, 611, 619. — *ἕκαστον* κτλ.: prob. an unusually large number.

511–516. *Orchomenus*.

511. *Ὀρχομενόν*: the rich capital of the famous empire of the Minyae; called *Μινυεῖον* in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshipped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copais, on the left bank of the Boeotian Cephissus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

512. *ἥρχε*: singular, although two personal subjects follow. Cf. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

513. *δῶμ*: local, *in the house*. — *Ἄκτορος*: i.e. Astyoche's father.

514. *ὑπνέειον*: this served as the sleeping-chamber for the women.

515. *Ἄρη*: she bore to *Ares*. For the dative, cf. 658. *Ares* was the national god of the warlike Minyae. For the long first syllable of *Ἄρη*, cf. 767, *Ἀπόλλωνος* A 14.

516. *τοῖς*: const. with the verb. *τῶν* might have been used with *νῆες*, see § 19 c.

517–526. *The Phocians*. These also may be supposed to have fitted out their fleet on the Euripus.

518. *Ἰφίτου*: for this traditional form, the metre indicates the truer form to be *Ἰφίτοο*, with the last syllable lengthened before the *μ* (§ 59 h). Cf. *δοῦ* (δο) 325, *Ἀσκληπιοῦ* (*Ἀσκληπιό*) 731. See § 35 b.



519. Πυθῶνα: 'metaplastic' acc. of Πυθώ. — This was the later Delphi (Δελφοί), seat of the Pythian oracle. The epithet *πετρήεσσαν* is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumultu excelsa sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπία: burnt by the Persians under Xerxes, as was also Daulis.

522. ἄρα: further; uniting the following to form a series with the preceding. — Κηφισόν: the Cephissus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copais.

524. ἄμα ἵποντο: accompanied.

525. οἱ μὲν: the two leaders mentioned 517. — ἀμφιέροντες: busily. For the use of the participle, see on ἰών A 138.

526. Βοιωτῶν δ' ἱμῶν: next the Boeotians. — ἐπ' ἄριστερά: to the left of the Boeotians, in the line of the ships and in the line of battle. Cf. ἐπιδέξια 353.

527-535. The Locrians.

527. Ὀυλῆος: gen. of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνιος Αἴας, where the adj. is equiv. to a genitive. — ταχέ: cf. celerem sequi Aiace[m] Hor. Carm. i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip. — He was shipwrecked and drowned on the voyage home from Troy. See § 9 c.

528. Τελαμώνιος Αἴας: cf. 557, 768, A 138. Throughout the battles of the *Iliad* the two Αἴαντες stand near each other and are often mentioned together.

529. ὀλίγος: small, like Attic μικρός which is rare in Homer. — λινωθήρη: with linen doublet, i.e. in a closely woven, thick linen jacket which came down only to the hips; while the χιτῶν in the common epithet χαλκοχίτωνες was cuirass and apron in one piece. The linen armor became more common in later times (see Xen. An. iv. 7. 16 of the Chalybes, τὸν λινωτὴν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς id. Cyr. vi. 4. 2). Such a cuirass of cocoanut fibre was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a sabre.

530. Πανῶν: the Pan-Hellenes (cf. Παναχαιῶν 404), only here. This unites under one name the peoples of Northern Greece, as Ἀχαιοὺς is used of the peoples of Peloponnesus and the adjacent islands. Cf. καθ' Ἑλλάδα καὶ μέσον Ἄργος a 344 through Hellas and the midst of Argos, as

including all Greece. Cf. 'from Dan to Beersheba' *Judges* xx. 1, 'from John O'Groats to Land's End.'

531. *ol*: refers to *Δοκρῶν* 527.

535. *Δοκρῶν*: for its position at the beginning of the verse, see on *οὐλομένην* A 2. — *πύρην*: *opposite*. — *ἱερῆς*: as A 366. The cult of Apollo and Artemis was especially prominent there.

536-545. *The Euboeans*.

536. *μῆνα πνέοντες*: *breathing courage*, i.e. inspired with courage and fury. — *μῆνα*: pl. because of the number of men; cf. Shakspeare's 'Wherein hath Caesar thus deserved your loves,' *Caesar* iii. 2. 241. — *πνέοντες* [*πνέοντες*]: cf. *ἐτελείετο* A 5. — *Ἀβαντες*: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea, and gave to the island its earlier name.

537. *Χαλκίδα*: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that plans are making to blast away the rocks, in order to open the way for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — *Ἐλπερίαν*: the later Eretria. The short quantity of *ε* before *τρ* is unusual in Homer; see § 59 *g*. — *Ἰστρίαν*: trisyllabic by synizesis; see § 25 *a*.

540. *ἔξος Ἄρης*: only metaphorical in Homer. *Scion of Ares*, denoting bravery. Cf. *θεράποντες Ἄρης* 110.

542. *δπιθεν κομῶντες*: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees. — *δηίων*: const. with *στήθεσσιν*. *i* is here pronounced as *y*. See on 566.

546-558. *The Athenians and Salaminians*.

546. *Ἀθήνας*: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the *Odyssey*. — In the line of battle, the Athenians had the Pylions on their left and the Cephallenians on their right. They were not prominent in the conflicts. — *ἐκκρίμενον*: cf. 'Where on the Aegean shore a city stands | *Built nobly*, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts and eloquence,' Milton *Par. Regained* iv. 238 ff.

547. *δῆμον*: *the country*. — *Ἐρεχθίδης*: originally identical with Erichthonius. An old hero of Athens, of whose cult Athena herself is here made to be the founder.

548. τίκε δὲ κτλ.: parenthetical clause. Erechtheus is called γηγενής by Herodotus and others. The Athenians boasted that they were *children of the soil* (αὐτόχθονες).

549. κᾶδ [κατὰ]: const. with εἶσεν, cf. ἀνὰ εἶσεν A 310 f. — πλοῖα: *fat*, i.e. *rich*; with reference to the votive offerings and other treasures stored there. — νηῖ: recent excavations indicate that before the Persian invasion, the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian Parthenon are found built into the wall of the Acropolis.

550. μιν: i.e. Erechtheus, who was worshipped with Athena, since the two were considered the founders of the civilization of the country.

551. πεπιτελλομένων: see on 295. — This then was an annual festival.

552. Πετεώ: for Πετεόω, see § 35 b. The family of Peteos claimed descent from Erechtheus.

553 f. τῷ δ' οὐ πο κτλ.: acc. to Herodotus, an ambassador of the Athenians in the time of the second Persian war referred to these verses with pride before Gelo, tyrant of Syracuse. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

554. κοσμήσαι: equiv. to the Attic τάξει; see § 17. Cf. κοσμήτορε λαῶν A 16, as an epithet of the generals. The inf. is used here as an acc. of specification. — ἵππους: i.e. men on chariots, horses and all that went with them.

555. Νίστωρ: see on A 247.

557. Ἄτας: son of Telamon. See on A 138. — Σαλαμῖνος: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from Central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because of the murder of his brother.

558. δῶν: for the use of the participle, cf. ἀμφιέποντες 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φυλαί) of Attica was named Αἰαντίς, after him.

559–644. *Peloponnesus, Western Islands, Aetolia.*

559–624. *Peloponnesus.* 559–568. *Argos.*

559. Ἄργος: the city, not the country. See on A 30. — τεχιδέσσαν: *well walled*, lit. *rich in walls*, since Tiryns was famous for its walls, — the best known and oldest example of the so-called Cyclopean architecture.

These walls are thought to have been 50 or 60 feet in height, and in places are 20 or 25 feet thick. In the time of Antoninus Pius, they were declared to be as great a wonder as the Aegyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884-85, laying bare the plan of an extensive and elaborate structure.

560. *κατὰ ἔχουσας*: *which occupy*.

561. *Τροίηνα*: famous for the worship of Poseidon, and as the early home of Theseus. — *ἀμπελόεντα*: for the form, see on *ποιήεντα* 503. — *Ἐπίδauρον*: famed for its temple of Asclepius. The theatre (built under the direction of the famous sculptor Polyclethus, with seats and orchestra still well preserved), and other ruins there, were excavated during 1881 and the following years.

562. *Αἴγιον*: this island in very early times was conquered by Epidaurus. — In the eighth century B.C., it was ruled by Pheidon of Argos. — *κοῦροι Ἀχαιῶν*: does not differ materially from *νῆες Ἀχαιῶν* 281.

563. *βοῆν ἀγαθός*: see on 408. — *Διομήδης*: son of Tydeus. Tydeus was son of Oeneus of Calydon, and brother of Meleager (642); having slain some relative, he fled to Argos, where he married a daughter of King Adrastus (see on 572). He fell in the first Argive expedition against Thebes. Diomed took part in the second expedition (that of the *Ἐπὶ-γονοι*) against Thebes. He was one of the bravest and mightiest of the Achaeans before Troy. The Fifth Book is devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp in company with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He reached Argos in safety at the close of the war. Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.

564. *Σθένελος*: often mentioned in Homer as *θεράπων* and charioteer of Diomed. The name is a short form of *Σθενέλαος*, and thus corresponds to *Δημοσθένης*. — *Καπανεύς*: the most insolent of the 'Seven against Thebes.' He boasted that he would capture the city of Thebes, even though opposed by the thunderbolt of Zeus.

566. *Μηκιστός*: brother of Adrastus, and thus great-uncle of Diomed. — *νῆες*: the first syllable is here short, the *ν* being pronounced much like a *y*, rather than forming part of a diphthong. Cf. 544, A 489 and note. — *Ταλαίωνιδας*: this seems to be formed by a cumulation of suffixes from *Τάλαος*. Cf. § 39 j.

568. *ὀγδῶκοντα*: Ionic for *ὀγδοήκοντα*.

569-580. *The realm of Agamemnon.*

**569. Μυκήνας:** the residence of Agamemnon, whose realm lay in Northern Peloponnesus (the latter Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycenae (the sing. form also is used, see § 37 *d*) is called by Homer *εὐρύγυνια* and *πολύχρονος*. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876-77. See § 4*b*.

**570. ἑφύειδὸν Κόρινθον:** Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name *Corinth* into the mouth of his characters.

**572. Ἀδρηστος:** king of Argos, grandfather of Diomed (see on 563). He was driven out of Argos by Amphiaras, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes,' and the only one of the seven who returned home alive. — *πρῶτα:* at first, with reference to his return to Argos.

**574. Παλλήνην:** in Achaea, about six miles from the sea. — **Ἀίγιον:** later the capital of the 12 Achaean cities. Near it was a sanctuary of Zeus Ὀμαγύριος where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

**575. ἀνά:** cf. ἀνὰ δῶμα A 570, ἀνὰ στρατόν A 10. — *εὐρεταν:* a freq. epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

**576. τῶν [τούτων]:** i.e. the inhabitants of the cities mentioned just before. The gen. depends upon *νηῶν*, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, *νεῶν* is in apposition with *τῶν*.

**577. πολλὸ πλείστοι:** since his kingdom was most extensive. Thus he had the largest force of ships himself, and could beside these lend 60 ships to the Arcadians (610-614). The rule of Agamemnon 'over many islands,' implying naval power, is mentioned 108.

**578. ἐν ἑῷ:** but among them, cf. 588. See on A 142. — *χαλκόν:* see on 417.

**580. οὕνεκα:** because, referring to *κυνδίων*. — *ἄριστος:* sc. in kingly dignity and power, as is shown by the next verse. See A 91 and note.

**581-590. The realm of Menelaus.**

**581. κητέσσαν:** the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

**584. Ἀμύκλας:** this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by

the side of Sparta. — Έλος: a city on the coast from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Δάαν: for the name, *cf.* 'Stoneham,' 'Stonington.'

586. οί: for *him, his*.

587. νείων: in appos. with τῶν, see on 576. — ἀπατερθε: *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν δέ: as 578. — προθυμίῃσι πεποιθός: for the long penult of προθυμίῃσι, see § 59 *b*. The pl. is used because of the many occasions on which his zeal had prompted him to act.

589. πολεμόνδε: to the battle. πόλεμος is often used in Homer as synonymous with μάχη. — θυμῷ: local, as A 24.

590 = 356.

591–602. *The forces of Nestor.*

591. Πύλον: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian war (425 B.C.) the Athenians established themselves here and held the position for 15 years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* 715).

592. πόρον: *ford*. In apposition with Θρύον, *cf.* δλος 506.

594. μούσαι: for the plural, see on 484.

595. τὸν Θρήικα: *that Thracian*. For the use of the article, *cf.* A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in Southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyras is here thought of as wandering after the manner of the later bards (δοῖδοι) and visiting the courts of the princes.

597. στήθεο κτλ.: *he asserted boastfully that he would be the victor*. — ἐνχόμενος: for the partic. of manner, see on ἰών A 138. — εἰ περ ἄν: *even granted that, supposing that*. Here alone is ἄν found, instead of κέν, with εἰ and the opt., *cf.* A 60; see § 18 *d* β. The form in direct discourse would be νικήσαιμι ἄν, εἰ περ ἄν αὐταὶ μούσαι δαΐδουεν.

598. κοῦραι κτλ.: *cf.* 491 *f*.

599. πηρόν: *maimed*, here prob. *mute* (*cf.* 595), though a later tradition represented him as blind. — αὐτὰρ κτλ.: this states the result of their action, although elsewhere αὐτὰρ is used to introduce something new.

600. *ἐκλάθεον*: *sc. μίν*. Reduplicated aorist, used transitively. Only here construed like a verb of depriving, with two accusatives.

603-614. *The Arcadians*. The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. *ἔχον*: *cf. 'Ολύμπια δώματ' ἔχοντες* A 18. — *ὑπὸ ὄρος*: *up under the mountain*.

604. *Αἰπύτιον*: *of Aepytus*. For the use of the adj., see on *Νηληϊήν* 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — *τα*: *sc. εἰσίν*. For the omission of the copula in a rel. clause, *cf. A 547*.

605. *Ὀρχομένον*: to be distinguished from Minyan Orchomenus 511.

608. *Στρέμφηλον*: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos), and for the labor of Heracles in killing the birds here.

610 *f. ἐν νηὶ κτλ.*: *cf. 509*.

614. *θαλάσσια ἔργα*: *cf. πολεμῆμα ἔργα* 338. — Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. *Cf. praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo, Livy xxxv. 26*.

615-624. *The Eleans*.

615. *Βουτράσιον*: the 'whole and part' are often thus united, *cf. 632*, 'Peter and the Apostles,' *Acts v. 29*.

616. *ὅσον ἐφ'*: *i.e. ἐφ' ὅσον*. Const. with *ἐντὸς ἐέργει* *encloses, bounds*. Lit. *to as far, i.e. as far as*. *Cf. Γ 12*.

620. *ἡγησάσθην*: *took the lead*. Aor. as 678, 864, 867, 870. *Cf. ἡρχε* *was leader*.

621. *ὁ μίν*: *i.e. Amphimachus*. — *Εὐρύτιον*: not to be confounded with Eurytus of 596. — *Ἀκτοπῶναι*: here of the grandsons of Actor. See § 39 *m*.

624. *Ἀυγηάδαι*: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625-644. *The Western Islands and Aetolia*. 625-630. *Dulichium*.

625. *οὗ ἔστι*: *sc. ἦσαν*. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis. — *ἱεράων*: the position of the adj. indicates that it is to be construed with *Ἐχινάων*, with which *νήσων* is in apposition.

626. *ναύουσι*: *lie, lit. dwell*. — *πέραν Ἀλός*: *i.e. separated from Elis by the sea*.

629. *δς*: i.e. Phyleus. — *παρτί*: i.e. King Augeas.

631–637. *The forces of Odysseus.*

631. *Κεφαλλήνας*: the common name for the subjects of Odysseus.

632. *ῥά*: namely, to wit. The relative sentences are virtually in apposition with *Κεφαλλήνας*. — *Ἰθάκην καὶ Νήριον*: see on *Βουπράσιον* 615. — *εἰς ὅσους φύλλον*: lit. *leaf-shaking*, as if the mountain caused what it suffered.

635. *ἤπειρον*: refers to Leucadia and Acarnania, which were conquered by Laertes. — *ἀντιπέρα*: neut. adj. as substantive. *The opposite coast* in Elis where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

636. *Ὀδυσσεύς*: see on A 138. — *Διὰ κτλ.*: Odysseus is freq. called *πολύμητις* and *πολυμήχανος*.

637. *δωδέκα*: a small number in comparison with the 40 ships of Dulichium, 630, or the 80 ships of Diomed, 568. The same number of Odysseus's ships is mentioned in the *Odyssey*. See § 9 d. — *μυτοπέρηροι*: *red-cheeked*. Their bows (*cheeks*) were painted with vermilion. On the other hand, cf. 170 and 482, where the ship of Odysseus is called *κυανόπρῳρος* *dark-prowed*. — The forces of Odysseus are the fifteenth in the enumeration of the 29 contingents. Corresponding to this position, these ships are said to be at the middle of the line.

638–644. *The Aetolians.*

640. *Καλυδῶνα*: on a shoulder of Mt. Aracynthus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. *γάρ*: introduces the explanation why Thoas was in command, and not Oeneus or one of his distinguished sons, Tydeus (see on 563) or Meleager. — *ἦσαν*: *were living*.

642. *αὐτός*: i.e. Oeneus. — *ξανθός*: see on Γ 284. — *Μελέαγρος*: the most distinguished of the sons of Oeneus.

643. *τῷ*: i.e. Thoas. — *ἐπὶ*: construe with *ἐτέταλτο*. — *πάντα*: *everything*, explained by *ἀνασσεύμεν* in apposition with it; i.e. the whole command. — *Αἰτωλοῖσιν*: dative of interest, cf. A 180, 231.

645–680. II. *The islands in the southern part of the Aegean sea.*

645–652. *The Cretans.*

645. *Κρητῶν*: this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida. — *Ἰδομενέες*: see on 405.

646. *Κνωσόν*: the principal city of the island. — *Γόρτυνα*: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing a code of laws. — *τεχνώσσαν*: cf. 559.



647. Μίλητον: this city gave colonists and name to the Ionian Milesians. — ἀργυρόεντα: cretosum, *chalky*, as 656. The town was situated on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.

649. ὄλλοι: made prominent before the rel. clause. — ἑκατόμπολιν: a round number, *cf.* 449. *Cf.* centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

650. ἔρα: recurs to 645.

653-670. *The Rhodians.*

653. ἥς τε μέγας τε: two essential qualities of a hero; see on μέγας 816.

655. δῖα: const. with κοσμηθέντες, *divided* in three parts. The Rhodians dwelt acc. to tribes (καταφυλαδόν, 668), in their three cities. Pindar tells in greater detail the story of the settlement of the island, and calls it τρέπολις νῆσος.

656. Λίνδον: famed for its worship of Athena and Heracles. From this name came that of Lincoln (Lindum colonia).

658. This episode is intended for the glorification of the Rhodians. — βίη Ἡρακλεΐη: periphrasis for all cases of Ἡρακλῆς, which was not suited to the verse. For the periphrasis, *cf.* 851, Γ 105; see § 16 d.

659. Ἐφέρης: the seat of King Augeas (see on 624).

660. πύρρος: *sc.* when he made his expedition against Augeas to avenge the wrong done him in withholding the reward for cleansing the stables.

661. τρέφε: intransitive, *grew up*. Construe with ἐπεὶ, *when he had grown up*. — ἐν μεγάρῃ: *i.e.* in his father's house at Tiryns. — ἐνί: for the length of the final ι before the following μ, see § 59 h.

662. ἀντίκα: refers to the preceding ἐπεὶ κτλ. — φίλον: evidently only as a standing epithet here. — μήτρῳα: brother of Alcmena, son of Alec-tryon. — κατόκτα: 'in a burst of anger,' says Pindar; by accident, acc. to another tradition.

663. ὄϊον Ἄρης: see on 540.

664. δ γε: for its position in the second member of the sentence, see on Γ 409.

665. βῆ φεύγων: *set out in flight*, *cf.* 71; see on A 391. The participle indicates the manner of his going; — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life,' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus (see on 563), and of Patroclus (see on A 807).

667. ἐς Πέδον ἔειν: this is an anachronism. Even the Dorian migration into Peloponnesus followed the fall of Troy by 80 years. — ὀλέσων: *with sorrow*. Const. with δλώμενος.

668. τριχθαί: cf. τρίχα 665; see § 30 i. — καταφυλαδόν: equiv. to κατὰ φύλα 362. See on 655.

669. ἐκ Διός: see on 33.

670. καὶ σφιν κτλ.: an independent sentence illustrating φάληθεν. — κατέχευε: *poured down* upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

671-675. *The forces of Nireus.* The smallest contingent of all.

671. Νιρέης: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), cf. 838, 850, 871; see § 16 b. Such repetitions served to chain the attention of the hearer. — Σόμεθεν: a small island, off the Carian coast, north of Rhodes. A Dorian colony like the islands of 676 ff.

672. The names of Nireus's parents are significant.

673. κάλλιστος: predicate. See on 216.

674. ὄλων: see on A 505.

675. ἀπαθενός: the opposite of κρατερός.

676-680. *The Sporades.*

676. Κράπαθον: Κάρπαθον, cf. καρδίη and καρδίη. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian sea.

677. Κών: elsewhere Κόως in Homer. An island off Cnidus and Halicarnassus. — Εἰρυπύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciopie bore to Heracles a son Thessalus, 679. — Καλύδνας: small islands near Cos.

678. Φεβίππος, Ἀντιφος: not mentioned elsewhere in the *Iliad*.

680 = 516.

681-759. III. *Northern Greece.* See on 494 ff., p. 84.

681-694. *The forces of Achilles.*

681. νῦν αὖ: *but now*; a transition to the forces of Northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοῖς: ἔρῳ hovers before the mind, cf. 493. — τό: dem., *that*. — Πελασγικὸν Ἄργος: i.e. Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.

683. Φθίην: home of Peleus and Achilles, cf. A 169. In the valley of the Spercheüs. — καλλιγόναικα: this epithet appears only in the accusa-

tive. The inflection of the adjective seems to be attracted to that of the noun *γυνή*.

684. *Μυρμιδόνες*: cf. A 180, 328.

685. *τῶν*: see on 576. — *πεντήκοντα*: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by 50 men, who (like all the rest) on their arrival at Troy served as soldiers.

686. *πολέμοιο δυσσυχέος*: cf. *fremituque sequuntur* | *horrisson* Verg. *Aen.* ix. 54 f.

687. *οὐ γὰρ κτλ.*: for there was no one, etc. — *ἐπὶ στίχας*: into ranks, so as to form ranks. — *ἡγήσαστο*: potential opt. without *ἄν*, after *οὐ γὰρ κτλ.*

688. *ἐν τῇσσι*: i.e. in the camp. See on A 12.

689. *κοίτης*: causal genitive, cf. 694; see on A 65. — *Βρισηίδος*: see on A 184, 348.

690. *ἔξιλετο*: i.e. received as his *γέρας* *ἐξάιρετον*. See on A 124.

691. *Δυρησσόν*: Briseis tells of its capture and destruction, T 290 ff. See on A 125. — *Θήβης*: see on A 366.

692. *καὶ δ' ἔβαλεν*: a change to the finite const., after the participle *διαπορθήσας*. Cf. I 80; see § 11 f. — *Μύνητα*: king of Lyrnessus, and (acc. to the later story) husband of Briseis.

694. *τάχα*: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the 27th day of the action of the *Iliad*, five days after the events narrated in this Second Book. See § 7 q.

695–710. *The forces of Protesilaus.*

695. *Πύρασσον*: named from the wheat (*πυρός*) which abounded in the region. — *ἀνθεμόεντα*: see on 503.

696. *Δήμητρος τίμενος*: consecrated field of Demeter. In apposition with *Πύρασσον*, cf. 506, 592. This afterwards gave to Pyrasus the name *Δημήτριον*. — *μητέρα μήλων*: Mt. Ida is called *μητὴρ θηρῶν*, Θ 47.

697. *ἄγχιστον*: this epithet would fit the other cities also. — *λεχέοισιν*: grass-bedded, grassy.

698. *Πρωτοσθλαος*: he was the first to fall in the war. The name is significant, cf. 702. High honors were paid to him at Elaeus in the Thracian Chersonese, down to the time of the Persian wars. His ship was the centre of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons, and repulsed the Trojans. See § 7 m, n.

699. *ἔχεν κάτω κτλ.*: held down, covered. He was in the realm and power of the dark earth.

700. *ἀμφιδρυφής*: women tore their faces in mourning. — *Φυλάκη*: dat. of place.

701. *ἡμιτελής*: *half-finished*. He left home for the war before he could complete his house. He had hardly begun life for himself when he was killed. — *Δάρδανος ἄνθρωπος*: a *Dardanian warrior*. Acc. to the later amplified form of the story, this was Hector; but Homer does not call any Trojan *Δάρδανος*, though the Dardanians were included among the *Τρῶες*.

703. *οὐδέ μιν οὐδέ κτλ.*: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with *οἱ*, — *neque vero ne hi quidem*. — *πρόθεν γε μίν [μῆν]*: lit. *they missed him indeed*, equiv. to *καὶ ποθοῦντές περ ἄρχόν*. The word before *γε μίν* is made prominent and always forms an 'adversative asyndeton' (see § 15 c). The English idiom introduces such a clause by *yet, but*. — *ἄρχόν*: i.e. their former leader.

704. *σφίνας*: monosyllabic, see § 25. — *Ποδάρκης*: leader of the Phthians.

705. *Φῦλακ(ι)σας*: with *ῦ*, but *Φῦλάκη* 700; cf. *Πριάμῃδης* 817 with *Πρίαμον* Γ 146; see § 59 e.

707. *πρότερος*: cf. *προγενέστερος* 555.

708 f. Only another form of 703. — *οὐδέ τι*: *but in nothing*.

711-715. *The kingdom of Eumelus*.

711 f. *Φεραί, Βοίβην κτλ.*: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis. — *παρὰ*: for the locative ending, cf. *ὑπαί* 824.

712. *Ἰαωλόν*: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic expedition.

714. *ἦν Ἀδμήτῃ*: const. with *τέκε*, cf. 728, 742, 820. — For the repetition of the name, cf. 636, 655, 691.

715. *Ἀλκίοντις*: her devotion to her husband, which led her to die for him, became proverbial. This death is the theme of the *Alcestis* of Euripides.

716-728. *The forces of Philoctetes*.

718. *τῶν δέ*: antecedent of *οἱ δέ* 716. When the relative clause precedes, the apodosis often has *δέ*, as here. — *τόξων ἐν εἰσέῃ*: as 720 and freq., *οἷδα ἀμ σκευὴν* is followed by the genitive.

719. *ἑρπύες*: the warriors were the oarsmen.

720. *ἐμβάσαν*: *had embarked*; see on 351, 509. The preposition is repeated in *ἐν ἐκάστῃ*. — *ἵψι μάχεσθαι*: infinitive of result, *so as to (so that they could) fight, etc.* See on A 8.

722. *Δήμνῃ*: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs. They sent slaves thither

for sale, and received wine thence.—The repetition of the preposition gives to *ἐν Δήμῳ* some independence from *ἐν νήσῳ*.

723. *ἄλοφρονος ὕδρου*: construe with *ἔλκεϊ*, ablative genitive, *from the cruel water-snake*. See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. *τάχα δὲ κτλ.*: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad*, cf. 690 ff., 699 ff.—A prophet declared that Troy could be taken only with the help of the arrows of Heracles that Philoctetes had in his possession. Acc. to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war. See § 9 a.

725. *Ἄργεῖοι παρὰ νηυσί*: parenthetical, in a kind of apposition with the subject of *ἔμμελλον*.—*Φιλοκτήτας*: construe with *μνήσεσθαι*.

726 = 703.

727. *Ὀυλῆος*: father of the lesser Ajax, 527.

728. *μή*: points back to the preceding verse, cf. 650, 742.

729–733. *Forces of the Asclepiads*.

729. *Τρίκην κτλ.*: cities in Western Thessaly, in Hestiasotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king.—*κλισμακώεσσαν*: it lay on the steep slopes of Mt. Pindus.

731. *Ἀσκληπιοῦ*: better written as *Ἀσκληπιόα*. See on 518.

734–737. *Forces of Eurypylus*.

735. *λευκὰ κάρηνα*: *gleaming heights*, lit. *white heads*; cf. 739. See on 117.

738–747. *The forces of Polypoetes*.

738 f. *Ἄργισσαν κτλ.*: cities of the Lapithæ (see on A 263), in the western part of what was Perrhaebia in later times.

739. *Ὀλοσσόνα*: the most important city in Perrhaebia.—*πάλιν λευκῇ*: sc. because of its chalk cliffs.

741. *Παιρθόω*: see on A 263.

742. *κλυτός*: as feminine. See on 77.

743. *ἡματι τῷ δε*: see on 351.—*φῆρας*: see on A 263.

744. *Πηλίου*: Mt. Pelion, south of Mt. Ossa, was celebrated in mythology as the home of the centaurs, esp. of Cheiron (*δικαϊότατος Κενταύρων*) who trained the youthful Achilles.

745. *οἶκ' οἶος*: construe with *ἡγεμόνευε* 740.—*ἅμα τῷ γε κτλ.*: no conj. connects this with *οἶκ' οἶος*, since it is in a kind of apposition with it (see § 15 b), expressing more fully the thought of the first words of the verse (see on *οἰλομένην* A 2).

746. *ὑπερθέμους*: in a laudatory sense. — *Καινεῖσαι*: cf. A 264.

748-755. *Aenianians and Perrhaebians*.

750. *οἰκὶ ἴθοντο*: *built their homes*.

751. *ἀμφί*: *on the banks of*. — *ἔργα*: *tilled fields*.

753. *ἀργυροδίη*: *silver-eddy*, because of the white waves and eddies of the turbid Penēus, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. *ἀλλὰ τε*: see on A 82. — *ἡδὲ γαίαν*: refers to the water of the one stream flowing above the other.

755. *ὄρκου δαιμόν*: explained by its appos. *Στυγός*. — This introduces a mythical explanation that gives a miraculous quality to the water. — *Στυγός*: limits *ὑδατος*. — *ἀπορροή*: *branch* of the water of the Styx, as the Cocytus also is said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined prob. because of its violent current.

756-759. *The Magnesians*.

757. *Πηνειόν*: the most important river of Thessaly. It flows into the sea through the beautiful vale of Tempe, between Mts. Olympus and Ossa.

758. *Πρόθοος θεός*: the poet puns upon the name, see § 13 c.

760-785. *Conclusion of the Catalogue of the Achaean forces*.

760. Cf. 487.

761. *τίς τ' ἄρα*: cf. A 8. — *ὄχ' ἄριστος*: see on A 69. — *ἔννεπε*: see on 484.

762. *αὐτῶν κτλ.*: cf. 466. — *ἅμα ἔποντο*: cf. A 158.

763. *μία*: adv., see on A 78. — *Φηρητιάδαι*: Admetus. Cf. 713 ff. Or this name may be given to Pheres's grandson Eumelus, see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, *ὅφρ' Ἀχιλεὺς μῆνεν* 769, 764-767 being parenthetical.

764. *Ἑμίηλος*: see 714. — *ποδάκιαι*: this and the following epithets are attracted to the construction of the relative clause. — *δρῆθαι*: for the length of the last syllable, see on *κακὸν ὥς* 190.

765. *σταφύλῃ ἕως*: *like to a plumb line*, "straight as an arrow." — *ἐπὶ νῶτον*: *along, over the back*, cf. 308.

766. *ἐν Πηλείῃ*: prob. the region of Pherae where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus, and as a punishment was sent to serve a mortal. See Euripides's *Alceste*, *ad init.* Apollo retained his interest in these mares.

767. φόβον κτλ.: *the flight of Ares* attends them. For the ablative genitive, see on 396. φόβος in Homer does not mean mere *fright*, see § 17.

768. αὔ: marking the contrast with ἵπποι μὲν 763; cf. αὔτε A 237, αὐτάρ A 51, 127, 333.

770. ἵπποι: these were immortal steeds, sired by Zephyrus, and given by Poseidon to Pelus. — φορέσκον: *drew*; the Homeric heroes did not ride on horseback. Thus ἵπποι often stands for *horses and chariots*. Cf. 554.

771. ἐν νῆεσσι: cf. 688 f. This noun receives the epithets of ships, although it means *camp* here.

772. ἀπομνηστῆς: *giving vent to his wrath away* (ἀπό) from the battle-field. Equiv. to ἀπὸν μνηστῆς.

773. λαοί: in contrast with ὁ μὲν 771, *their leader*.

774. δίσκοισιν: this contest was not unlike the modern 'putting the shot.' The prize was given to him who hurled the discus furthest. — αἰγανέησιν: dat. of means with ἰέντες.

775. παρ' ἄρμασιν: i.e. where they had been tied when released from the yoke; in contrast with ὑφ' ἄρμασι, where the horses are *under* the yoke before the *chariot*. — ἑκαστος: appositive, as A 606.

776. ἑλιδόρεπτον: *grown on moist meadows*. — The Homeric horses were fed on λωτόν (*clover*), σέλιον (a kind of *parsley*), κύπερον (a fragrant marsh plant), and on κρι λευκόν (*white barley*), πυρός (*wheat*), and ἄλυσαι or ζυαί (*spelt*).

777. εὖ πεπυκασμένα: *well covered*, away from the dust. — κέτρο: *lay*. When chariots were out of use, their wheels were sometimes removed. But κείμε is often perf. pass. of τίθημι. — ἀνάκτων: *of the masters* (const. with ἄρματα). — I.e. Achilles and his lieutenants (see on 685). The λαοί did not fight ἀφ' ἵππων.

778. οἱ δέ: i.e. the λαοί and ἀνακτες. — ποθέοντες: cf. 703.

779. φοίτων [ἐφοίταον, ἐφοίτων] κτλ.: *wandered to and fro*.

780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — οἱ δέ: i.e. the Achaeans. — ὥς εἰ τε κτλ.: *as if the earth were devoured* (lit. *pastured off*) *by fire*. The opt. is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons, cf. 455 ff.

781. "The earth trembled as from an earthquake." — Διὶ θεῖ: sc. στεναχίζα, *groaned as it groans under Zeus, under the power of Zeus*. ὑπὸ ποσσὶ 784 corresponds to this. — Δι: for the length of the ultima, see on ὀρνίθας 764, and cf. Διφ 636.

782. *χωμένη*: "in his wrath." An instance of the exhibition of this anger follows. — *εἴτε* τε: with hypothetical subjunctive. — *ἀμφὶ Τυφώϊ*: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus*, i.e. the earth, that which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. — Cf. 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [A 408] or Typhon, whom the den | By ancient Tarsus held,' Milton *Par. Lost* i. 196 ff.

783. *ἐν Ἀρίμοις*: in the land of the Arimi, in Cilicia. This belongs to the so-called 'earthquake belt.' Cf. *durumque cubile | In arime Iovis imperiis imposta Typhoeo* Verg. *Aen.* ix. 715 f. — *εὐνῆς*: couch.

784. Cf. *scuta sonant pulsuque pedum conterrita tellus* Verg. *Aen.* vii. 722.

785. *διέπρησεν*: intrans., *advanced*. — *πέδιλοι*: local gen., *on the plain*; cf. 801. The acc. is used with no essential difference of meaning, A 483.

786-877. *The forces of the Trojans.*

786. *ποδὴνμος*: Iris is *δελλόπος storm-footed*. — *ἄκτα* [*ἄκεια*]: for the inflection, see § 38 b.

787. *πᾶρ Διῶς*: const. with *ἦλθε*.

788. *ἀγορὰς ἀγόρευον*: *were holding an assembly*, cf. *πόλεμον πολέμιζεν* Γ 435. — *ἐπὶ Πριάμοιο θύρῃσιν*: *at the gates of Priam*; i.e. before the palace, where acc. to oriental custom the king sat in judgment. Cf. 'Judges and officers shalt thou make thee in all thy gates,' *Deut.* xvi. 18.

789. *πάντες*: i.e. *all the nobles*. It is limited by the circumstances of the case. — No special *βουλή* (cf. 53) of the Trojans is mentioned.

790. *προσέφη*: *sc. μὲν* (referring to Priam), as 172. Cf. 795.

791. *φθογγήν*: at first only the similarity of voice receives prominence, in close connection of thought with *προσέφη*. But here, as in the other cases, a transformation of the whole person is to be assumed; hence *ἔισαμένη* 795 without the addition of *φθογγήν*. The contents of the speech, however, cause Hector to recognize the goddess, 807.

792. *πυδοκείῃσι κτλ.*: equiv. to *ποσὶ κραιπνοῖσι πεποιθῶς*. For the plural, cf. *προθυμῇσι* 588.

793. *τόμβῃ κτλ.*: *on the top of the mound*. This mound of Aesyetes was at the extremity of the ridge south of Ilium Novum.



794. δέγμενος ὀππότε: *expectans dum*, generally followed by the aorist optative. — ναῦφιν: ablative genitive with *ἀφορμηθεῖεν*. For the form, see § 33 a.

795. τῷ μιν ἐιστάμεν: *cf.* 22. — μιν: *i.e.* Priam. Construe with *προσέφη*. — This verse repeats the sum of 790 f., because of the interposed clauses.

796. αἰεὶ τοι: *cf.* A 107, 177, 541. — φῶλοι: predicate. — ἀκριτον: *cf.* 246. — Iris blames Priam's untimely unconcern.

797. πόλεμος δὲ κτλ.: contrast (*paratactic*, § 21 d) with ἐπ' εἰρήνης *in time of peace*. — ἄλλαστος: *cf.* 420.

798. ὅς: equiv. to ἥδη. — πολλά: cognate accusative with *εἰσιγλυθόν*. It does not differ greatly from *πολλάκις*.

799. *Cf.* 120.

800. τοικότες: *sc.* in number. *Cf.* 468. — *Cf.* 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore,' *Genesis* xxii. 17. — ἦ: in a comparison where the poet leaves the choice open.

801. προτὶ ἔστυ: const. with ἔρχονται.

802. Ἑκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δέ: for the order of words, see on A 282. — δὲ γέ: const. with βέξαι. It refers to what follows.

803. πολλοὶ κτλ.: explanatory preparation for 805. For the thought, *cf.* 130 f.

805. τοῖσιν: *to these*. Antec. of the following relative. No conj. is used to connect this with what has preceded, since this is in a kind of appos. with *ὃδὲ γέ βέξαι*. For the dative, *cf.* Τρωσὶ 810. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished 815) corresponding to that of the Greeks, 362 f.

806. τὸν δ' ἐξηγείσθω: *and let him lead these forth*, *sc.* from the city to the field of battle. — πολῖτας: *his fellow-citizens*; equiv. to οἱσὶ περ ἄρχαι. This measure is intended esp. for the great number of Trojan allies.

807. οὐ τι κτλ.: *by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess*, he recognized the goddess herself. For the 'litotes,' see on A 220, § 16 c.

808. ἐλὲ τεύχεα: *to fetch their arms*; like Attic *μετὰ τεύχεα*.

809. πᾶσαι πύλαι: *the whole gate*, — the Scaean or Dardanian gates, leading from the city to the plain. Homer does not mention any other gates of the city. — πύλαι is always plural in Homer, of one gate with two wings or doors.

811. *Ἰσσι δὲ τῆς*: a favorite Epic beginning of a description, *cf.* *urbs antiqua fuit* Verg. *Aen.* i. 12. — *πόλις*: disyllabic by synizesis; see § 25. The ultima is long before the caesural pause; see § 59 l.

812. *ἀπένευθε*: *aside*, *sc.* from the principal road. — *περίδρομος*: *i.e.* free-lying, lying in an open place. — *ἔνθα κτλ.*: see on 397.

814. *ἀθάνατοι κτλ.*: for the language of the gods, see on A 403. — *σῆμα*: such a tomb as that of 604. — *πολυκάρμοιο*: *agile*, *sc.* in battle. — *Μυρίνης*: perhaps one of the Amazons mentioned Γ 189.

815. *δακρύειν*: see on 805; *cf.* 475 f.

816-877. *The Trojans and their Allies.* The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (*ἐπικούροι*, 840-877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, (c) Zelea, (d) Adrastea, (e) Percote *etc.*; II. Allies (from Europe), (a) Thracians, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lydians.

The catalogue of the Trojans is far less exact and detailed than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, acc. to Θ 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 12,000 were Trojans, if 123-130 are to be interpreted literally.

816-839. *The Trojans.*

816. *Ἰπαστῖ*: in the narrower sense, the inhabitants of the city *Ἴλιος*. — *μέγας*: of stature. The Greeks were prone to believe that no man could be physically small, while mentally great. *Cf.* 653. — *κορυθαίολος*: *helmet-waving*, a mark of martial activity, *cf.* *et cristam adverso curru quatit aura volentem* Verg. *Aen.* xii. 370.

817. *πλεῖστοι κτλ.*: *i.e.* as the flower of the whole army.

818. *μυῖαδες*: *striving forward* with the lance, *i.e.* eager for the fray.

819. *Δαρδανίων*: *adj.* as *subst.*; "inhabitants of the district Dardania." Dardanus was grandfather of Tros, who gave his name to the district *Τροίη* (162, Γ 74); while Tros in turn was the father of Ilios, who gave his name to the city *Ἴλιος* and was father of Laomedon and grandfather of Priam. See p. x. of the Vocabulary. The Dardanians are second in rank to the Trojans. Elsewhere they are called *Δάρδανοι*. They are also called *Δαρδανῖνες*, and the women are called *Δαρδανίδες*. The name is preserved in the modern 'Dardanelles.' — *αἶψα*: *correl.* with

μὲν 816, see on 768.—'Αγχίσεω: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Αἰνείας: the hero of the *Aeneid*. He is a third cousin of Hector. He was severely wounded by Diomed, but was rescued by his mother Aphrodite, and healed by Apollo in his temple; he led one of the battalions against the wall of the Achaeans; he met Achilles, and would have been slain by him, but for the intervention of Poseidon, who saved him that the race of Dardanus might not be entirely destroyed. See p. x. of the Vocabulary.—'Αφροδίτη: for the short first syllable, see § 59 g a.

821. ἐν κημητοῖσι: i.e. where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains.—ὅσα βροτῶ: note the 'antithesis.'

822. ἅμα τῷ γι: cf. 745.

823. μάχης πάσης: every kind of battle,—on foot or in the chariot, with lance or sword. For the gen., see on 718.

824. Ἢ: for the short vowel before following ζ, cf. ο before Σκαμάνδριον in 465.—Ζόλειαν: on the frontier of Mysia.—ἵππαι: cf. παρὰ 711.—τόσσα νεύον: i.e. the northern slope. For the acc., cf. 603.

825. ἄφνειοί: sc. because of the well-tilled farms.—πίνοντες κτλ.: this expression was often imitated. Cf. exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. *Ecl.* i. 62 f.—μῦλον: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. Τρῶες: in the broader sense,—the inhabitants of the country.

827. Πάνδαρος: he broke the truce of the Third Book, by shooting an arrow at Menelaus, Δ 89 ff.; he was slain by Diomed, E 290 ff.—καί: see on A 249.—τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described Δ 105–111.

828. Ἀδρήστειαν: received its name from Adrestus, 830. Like the following cities, it lay in what was Mysia in later times.—ἑήμον: the country, as 547.

829. Πιρρῆειαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυοῦσα.—Τηπέης: a mountainous region near Cyzicus.

830. λυοθέρηξ: perhaps as an archer. See on 529.

**831.** *νῆδ' ὅδε*: see on A 16. — *Περκεσίου*: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — *περὶ πάντων*: see on A 258.

**832.** *ἦδε κτλ.*: Homer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — *οἶδ'*: for the lengthened ultima before the possessive pron., see § 32 c, λ. — *οἶδ' ἔασκεν*: 'resistance to pressure' is implied in the imperfect. He continually refused his consent.

**833.** *φθισήνορα*: a standing epithet of the battle.

**835.** *ἄρα*: as 522. — *Περκώτην*: Percote, Abydus, and Arisbe were cities on the south side of the Hellespont.

**836.** *Σηστόν*: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

**838.** *Ἄσιος*: for the repetition of the name, see on 671.

**840-877.** *The Allies of the Trojans.*

**840.** *Πηλεσγῶν*: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa (*rock-citadel*). Ten towns of this name are enumerated, beside the citadel Larissa of Argos.

**844 ff.** The following enumeration of allies has a radial arrangement, proceeding from Troy as the centre and starting-point. Each radius ends with a *τηλόθεν* (849, 857, 877) or *τῇλε* (863) for the most distant point from Troy. I. European line (844-850). II. Northeast of Troy, on the southern shore of the Euxine sea (851-857). III. Southeast of Troy (858-863). IV. South of Troy (864-877).

**844.** *Θρηῆκας*: European Thracians, dwelling between the Hebrus and the Hellespont. — *ἦγε*: for the sing., see on 512.

**845.** *Ἑλλήσποντος*: the Hellespont in Homer includes also the neighboring waters. — *ἀγάρροος*: *with strong stream*. It is called a *ποταμός*. No current of the Mediterranean compares with that of the Hellespont. — *ἐντὸς ἔργει*: as 617.

**846.** *Κικόνων*: Odysseus destroyed their city, after leaving Troy. They are mentioned among the Thracian nations through whose country Xerxes passed.

**850.** *Ἄξιός*: for the repetition, see on 671. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets *εὐρυρέεθρος*, *βαθυδίνης*. — *κάλλιστον*: pred. "Whose water is the most beautiful that" etc. The water of the Axios is now muddy.

**851.** Here the poet returns to Asia. See on 816-877. — *Πυλαμῆνιός κτλ.*: equiv. to "the shaggy-breasted Pylæmenes." For the periphrasis,

*cf.* 387, Γ 105. — *λάσιον κῆρ*: see on A 189. Here the epithet is transferred to the heart itself.

852. *ἐξ Ἑνετῶν*: out of the midst of the Enetians, where he dwelt. Equiv. to *Ἑνετῆος*. In later times these *Ἑνετοί* were called *Veneti*; they were said to have wandered to the coast of the Adriatic sea. — *ἀγροτεράων*: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast.

854. *κλυτά*: magnificent; a standing epithet.

856. *Cf.* 517.

858. *Μυσῶν*: south of the Propontis, east of the Aesepus, towards Bithynia.

859. *οὐκ*: placed emphatically before *ὀωνοῦσιν*, with reference to the preceding *ὀωνιστής*. *Cf.* *gratissimus augur*; | sed non augurio potuit depellere pestem Verg. *Aen.* ix. 327 f. — *ὀωνοῦσιν*: by omens, from the flight of birds. See on A 69.

860. *ὑπὸ χειρὶ*: ὑπό with the dat. is freq. used by Homer where the Attic used ὑπό with the genitive. See § 19 f. — *Ἀλακίδαο*: for the use of the patronymic, see on 621.

861. *ἐν ποταμῷ*: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff. — *δοῦ περ*: just where.

862. *Φρύγας*: *sc.* on the river Sangarius. They were famed for their chariots and their vineyards, Γ 184 ff. They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric, *cf.* *alma Venus Phrygii Simoentis ad undam* Verg. *Aen.* i. 618. — *Ἀσκάnios*: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion-piece to Hector's son Astyanax.

863. *Ἀσκανίης*: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — *μέμασαν δέ*: instead of a partic. or rel. clause, see 21 d. — *ἰσμενι*: local dative. Synonymous with *μάχη, πόλεμος, δημοτής*.

864. *Μήοσιν*: later called Lydians. They inhabited an attractive land, and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — *ἡγησάσθην*: see on 620.

865. *Γυναιὶ λίμνῃ*: i.e. the nymph of that lake, *cf.* *νύμφῃ ηἰς* Z 21. All of these nymphs belong to Western Asia Minor, which was thought to be their favorite abode.

866. *καί*: also, marks the agreement with 864. See on 74.

867. *βαρβαροφώνων*: rough-voiced, refers to the harshness of their dialect. The word *βάρβαρος* for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer

has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

**868.** Μολιτρον: this old Carian city became the largest Ionian city and the mother of 80 colonies, but lost much of its importance in the insurrection against the Persians, 494 B.C.

**869.** Μυκάλης: at the foot of this mountain the Persians were defeated, 479 B.C.

**870.** ἔρα: so, as I said, refers back to 867.

**871.** Νάσσης κτλ.: repeated from the preceding verse, in the reverse order. See on 671.

**872.** ὅς: refers to the principal person, Νάσσης 867. — καί: marks the agreement with ἀγλαὰ τέκνα 871, cf. 866. — χρυσὸν ἔχων: with gold ornaments, prob. the gold spirals used in fastening his long hair. χρυσόν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἥϊ τε κόρη: like a vain girl.

**873.** νήπιος: see on 38.

**874** = 860.

**876.** Σαρπηδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρμα πόλης II 549 *prop of the city*. He was son of Zeus and Laodamia, Bellerophon's daughter, Z 198 f. See p. x. of the Vocabulary. He led in the attack on the Achaean camp, M 101, 292 ff., 397 ff. He was slain by Patroclus, II 480 ff. At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia, II 667 ff. — Γλαυκος: Glaucus tells of his race, Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed, Z 119 ff. He was wounded by Teucer, M 387 ff. The honors received by the two Lycian heroes at home, are enumerated by Sarpedon, M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (827) comes, cf. E 105. From those Trojan Lycians, the Southern Lycians of Sarpedon are to be distinguished.

**877.** Ξάνθου: mentioned also E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλέονσι θεοί, ἄνδρες δὲ Σκάμανδρον Y 74.

## THIRD BOOK OF THE ILIAD.

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book, the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men.

1-75. *The advance of both armies. Paris and Menelaus meet. Hector's rebuke and the answer of Paris.*

1-14. *A transition to the scene of the approaching conflict.*

1. This verse refers to B 476, 815. — *ἑκαστοι*: i.e. the separate divisions of each army. The singular would have been used of individuals. See on A 606.

2. *Τρῶες*: i.e. Trojans and their allies. — As B 826, not as B 816. — *κλαγγὴ κτλ.*: with clamor and outcry. One idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339. See § 12 d. — *δρῶντες ὡς* cf. B 764, and see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed, Δ 429 ff., the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

3. *ἤτε*: see on B 87. — *οὐρανὸν πρό*: the adv. *πρό* makes *οὐρανὸν* more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. See on B 456. — Cf. *quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. Aen. x. 264 ff.*, 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley *Hellas*.

4. *ἐπὶ οὖν*: as A 57. — *χειμῶνα*: cf. *γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην (winter quarters) ἐς τοὺς τόπους τούτους (i.e. of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans portum fugat, et terris immittit apricis Verg. Aen. vi. 811 f.* — *φύγον*: for the gnomic aor. in comparisons, cf. 10, 23, 33; see § 14 f.

5. *κλαγγὴ*: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — *ταί γε*: repeats the subject,

αἶ τε 4. See on A 97. — ἐπὶ κτλ.: *toward the currents etc., i.e. toward the South.* See on A 423.

6. ἀνδράσι: made prominent in contrast with the cranes. ἀνὴρ often stands in attributive connection with nouns, cf. ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί, κτλ. See on B 474. — Πυγμαλίοις: these Lilliputians (lit. *Fistlings*) on the southern shore of the Mediterranean, were attacked yearly by the cranes, acc. to the common story. — Cf. 'that small infantry | Warr'd on by cranes,' Milton *Par. Lost* i. 575. — φόνον κτλ.: cf. B 352.

7. ἡμέραι: see on A 497. *I.e. on the day after their arrival in the land.* — κακὴν: *destructive*, as A 10. — Sc. to the Pygmies. — ἔριδα κτλ.: *offer* (lit. *bring forward*) *strife*.

8. οἱ δ' ἄρα: correlative with Τρῶες μὲν 2. — ἔσαν σιγῇ: cf. οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . . προσῆσαν Xen. *An.* i. 8. 11. — μένιν πνέοντες: see on B 536. — Cf. 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton *Par. Lost* i. 559 ff.

9. ἐν θυμῷ: emphatic. *In heart*, though they did not shout. Cf. B 223.

10. εὔτε: generally a temporal particle; here a comparative conj., as, like ἥντε 3. — "As the South wind veils the mountain tops with mist."

11. οὐ π. φάλην κτλ.: sc. since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτὸς ἀμείνω: perhaps because the sheep were usually shut up in their fold at night.

12. τόσσον, ὅσον: acc. of extent, with ἐπὶ, cf. B 616. — τέ, τέ: these mark the correlation of the clauses; see on A 82. — Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd's crook, or a bow-shot, or a furrow's length, or the reach of the voice.

13. ὡς ἄρα κτλ.: as B 784.

14 = B 785.

15. A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — σχεδὸν ἦσαν: *were near* each other. For the use of the adverb, see on A 416. — ἐπ' ἀλλήλοισιν: const. with ἰόντες. For ἐπὶ in hostile sense, cf. 132; see on A 382.

16. Τρῶσιν: *for the Trojans*. — Ἀλέξανδρος: the Greek name of Paris, and used four times as freq. as the other. — θεοειδής: this epithet is given him because of his personal beauty. Cf. 39, 44 ff., 55, 64.

17. παρδαλῆν: adj. as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus has a panther's skin on his shoulders. See on B 43.

18. αὐτάρ: *on the other hand*. This gives prominence to δοῦρε, since the spears do not belong properly to the archer's equipment, which has just been described. — δοῦρε δέω: *i.e. one in either hand*. Cf. 333, For



δύω with the dual, see on A 16. — *κεκορυθμένα κτλ.*: *helmeted with bronze, i.e. bronze pointed*. For the pl. in agreement with the dual, cf. A 200. — Cf. *bina manu lato crispans hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.*

19 ff. For the single combat, cf. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together,"' 1 Sam. xvii. 4-10; *cum trigeminis (sc. Horatii and Curatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit, Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless men, | Alas! it were great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' Chevy Chase.*

19. *πάλλων*: parallel with *ἔχων* 17. — *προκαλιζέτο*: *challenged*; by his mien rather than by words, cf. 21. *προκαλιζόμενος* would make a smoother const. here, but the finite verb is used in order to give the thought more prominence; cf. *ἔβαλλον* 80. Thus *ἔχων* and *πάλλων* seem to be related to both imperfects. — *πάντας ἀρίστους*: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to 16, since this verse explains *προμάχεν*. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. *ἀντίβιον*: cf. *ἀντιβίην* A 278; used only of the hand to hand conflict. — *μαχέσασθαι*: inceptive aorist.

21. *ἔδ*: correl. with *μέν* 16. — *ᾧ*: for its position, see on A 32. — *ἀρηίφλος*: this epithet is generally applied as here to Menelaus. The

epithet and the name form a convenient close to the verse. See on A 7, § 58 d.

22. *προπάροιθεν ὁμίλου*: *sc.* as *πρόμαχος*. — *μακρὰ βιβάντα*: with long strides. This gives the manner of *ἐρχόμενον*. It is here a sign of courage, for Paris was no coward. *Cf.* *longe gradientem Verg. Aen. x. 572*, 'Satan with vast and haughty strides advanced,' *Milton Par. Lost*, vi. 109.

23. *ὡς τε λέων κτλ.*: a comparison instead of the apod., which (with *ὀφθαλμοῖσιν ἰδὼν* as a repetition of *ὡς ἐνόησεν*) follows at 27. The gnomic aor. *ἐχάρη* contains the point of comparison; but *πενάων* also receives emphasis from its position and corresponds to *φάτο γὰρ τίσασθαι* 28, i.e. joy at the promised satisfaction of a passionate desire. — *ἐπὶ σέματι κύρσας*: as he happened upon the carcass of a beast just slain in the chase (*cf.* 26). *σῶμα* is used in Homer only of a dead body, see § 17. — *Cf.* *impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. Aen. x. 723 ff.* The aor. is gnomic, like *εὕρων* below.

24. *εὕρων*: as he found. This explains *κύρσας*, and is in appos. with it.

25. *μᾶλα κατεσθίει*: eagerly devours. — *γάρ τε κτλ.*: explains *πενάων*. — *εἰ περ ἄν*: see on B 597. — *αὐτόν*: himself, in contrast with the goat or deer.

26. *κύνες κτλ.*: "hounds and hunters."

27. *θειοιδία*: with synizesis of the last two vowels of the verse, as 237, 450; see § 25.

28. *τίσασθαι*: for the aor. inf. after a verb of expecting, *cf.* 112, 366; see G. 203 N. 2.

29. Paris was on foot, see 22. — *ἐξ ὀχέων*: equiv. to *ἐξ ἵππων* 265.

31. *κατεπλήγη*: "was filled with dismay"; not from natural cowardice, but his guilty conscience robbed him of courage, at sight of Menelaus. 'Conscience does make cowards of us all.' — *ἥτορ*: see on A 44.

33. *ὡς δ' ὅτε*: introduces a comparison, with the gnomic aorist. See § 14 c. — *τί, τί*: as 12. For the ε remaining short before δρ, see § 59 g. — *παλινπορεύσας ἀπίστη*: stepped back again, *sc.* in terror; in this lies the point of the comparison. For the pred. adj. used as an adverb, *cf.* *ἡέριαι* 7, *ἀντίοι* A 535. — *Cf.* *improvisum aspris veluti qui sentibus anguem pressit | humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. Aen. ii. 379 ff.*, 'False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Of that fell speckled snake, | So

turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

34. ὑπό: *below*, referring to the weakness of his knees. Const. with ἔλλαβε.

35. παρῆς: in appos. with μίν, as a 'part' with the 'whole'; cf. 438, 442.

36. καθ' ὄμιλον: *into the throng*. — ἀγρώων: also B 654.

37. Ἀλέξανδρος: in apposition with the subject of ἔδν, expressed here for the sake of the contrast with Ἀτρείος νιόν.

38. αἰσχροῖς: i.e. *reproachful*, cf. *δνειδείους* B 277.

39. Δύσπαρι: 'a determinative compound' (H. 590; G. 886), stronger than "Unhappy Paris." — εἶδος ἄριστε: as 124; in contrast with Δύσπαρι, cf. 45. Thus the excellence that is granted is made a reproach. — ἡπεροπυτά: cf. 399.

40. αἰὲ' ὄφελος κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμος: *childless, unmarried*; two ideas that are proverbially connected in this passionate wish, although Paris is not known to have had children. Elsewhere, also, Hector uses strong language to Paris and about him. See on 454.

41. καὶ τό: *even this*, referring to the preceding verse. — κε βουλομένη: potential. *I should prefer*, cf. A 112. — κεν ἦεν: as contrary to fact in present time. — πολύ: cf. A 91, 112, and notes.

42. ἦ: follows the comparative idea in βουλομένη, as A 117, καὶ κεν πολὺ κτλ. being parenthetical.

43. κέρη κομώντες: see on B 11.

44. φάντες: imperfect participle, *they who believed*. Of an incorrect view, as B 37 and frequently. — καλόν: seldom is an adj. at the close of one verse in close connection with a noun at the beginning of the next, § 11 j. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος. Perhaps καλόν and εἶδος should change places, having been transposed to avoid an 'apparent hiatus.'

45. ἔπει: for ἔπεισι, as A 515; *attends thee*. — ἀλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — βίη: *might*, for attack. — φρεσίν: local, see on A 24. — ἀλκή: *strength*, for defence.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοιούδε: with deictic -δε, cf. 157, B 120.

47. ἑρίρας: for the (metaplastic) form, see § 37 b. — ἀγείρας: subordinate to ἐπιπλεύσας [Attic ἐπιπλεύσας].

48. ἄλλοδαποῖσι: masc. adj. as substantive, cf. Δαρδανίων B 819. See on A 54, 539. — ἀνήγες: *didst lead (bring) home to Troy*.

49. ἀπείης: cf. A 270. — νύν: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητῶν: cf. A 290. Important for the thought here. For the plural, cf. 106, B 250.

50. πήμα: *as a bane*. This acc. and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. Cf. B 160; see H. 626; Good. 915. — δῆμα: *country*, as B 547. — For the (prob. accidental) alliteration of π, see § 13 a.

51. δυσμνήσιν κτλ.: for the 'chiastic' order of words, cf. 103 f., 179, A 443, 558 f.; see § 18 a. — κατηφέην: *humiliation, shame*. Cf. ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, αἰσχος δὲ τοῖς οἰκείois παρέχοντα Dio Cass. xxxviii. 23. 1.

52. οὐκ ἂν δῆ κτλ.: a question in the sense of an energetic but sarcastic exhortation. *Couldst thou not then withstand etc.? Stand to meet etc.* The way for this question has been prepared by 50 f. "If thou hadst the courage to bring Helen to Troy, if thou didst bring war upon thy native land, then have the courage" etc.

53. γοίης κε: *then wouldst thou be made aware*. The cond. εἰ μείνεις, is easily supplied, cf. A 232, B 242. — ἔχεις: *hast to wife*, as 123.

54. οὐκ ἂν τοι χραίσμῃ: "will not help thee (A 28)." This is more definite than the opt. with ἂν, to be expected after γοίης κε. See § 18 b. ὅτε μυχίης is stated as a mere conception of the mind. — κίθαρις: without the article, although the other nouns here have it. Achilles, also, had a cithara. He sang, however, not love-songs but κλέα ἀνδρῶν. — τά: *these*, *thy*; deictic like the following ἡ and τό.

55. ἥ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition. — μυγέης ἐν: cf. 209; generally the simple dative is used with μέγνυμι.

56. μάλα: *altogether*, cf. B 241. — διδόμενες: *sc.* since Paris belonged to the royal family. — ἥ τί κεν ἔσσο: the cond. idea (English *else*) is implied as in 53.

57. λάινον κτλ.: *put on a stone tunic*. A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). — ἔσσο: from ἐσνυμι (ἐσνυμι).

59. Ἐκτορ: construe with 64, where the principal thought begins. — ἐπεὶ: follows the voc. as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἰεὶ τοι: this thought is resumed in 63 with an accented σὺ because of the contrast. — ἀπειρής: *unwearied*. Predicate of κραδίη.

61. εἶσιν: *goes*. It is always used as pres. in Homeric comparisons, cf. B 87. — διὰ δουρός: *through the trunk of a tree*. — ἐπ' ἀνέρος: *driven by a man*. For the passive sense in εἶσιν, see H. 820. — ἐς βά τε κτλ.: hypothetical, "when he hews out" of the felled tree etc. — τέχνη: *with skill*. For the dative, cf. κλαγγῇ 2, σιγῇ 8.

62. ὀφέλλαι κτλ.: the axe by its weight *increases the force of the man's blow*. ὀφέλλαι has the same subject as εἶσιν, which shows the intervening clause to be parenthetical.

63. ἀτάρβητος: attributive adjective with νόος.

64. μή μοι: 'adversative asyndeton,' see § 15 c. — πρόφερε: cf. B 251. — χρυσῆς: equiv. to χρυσοφόρου, *adorned with gold*. Cf. B 872, Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χάλκεος, because of his bronze armor. — "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite."

65. 'Causal asyndeton,' i.e. if a particle were used here, it would be causal. — ἀπόβλητα: *abiecta, to be cast off*, as B 361. Cf. πᾶν κτίσμα (creature) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον 1 Tim. iv. 4.

66. δῶσα . . . δῶσιν: for the cond. rel. sentence, see on A 554. Explanatory of δῶρα, adding the essential mark of the gods' gifts, i.e. that they are of free choice. — αὐτοί: i.e. without act and thus without responsibility of the receiver. — ἑκὼν ἔλοιτο: this forms an independent contrast to the preceding relative clause. — ἑκὼν: *at pleasure, by his own powers*.

67. νῦν αὖτε: transition from the preceding general considerations to the work before them.

68. ἄλλους: *the others*. — κάθισον: *bid to sit down*.

69. αὐτάρ: see on B 768. — ἐν μέσσοις: *between the two armies*, cf. 77, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στήθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adj. as a substantive (not very freq. in Homer), see on A 539.

70. συμβάλετε: *bring together*, cf. ξυνέηκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πάσι: i.e. those which Paris carried away with Helen from the house of Menelaus; cf. 282. 'Helen and her treasures' are often united in thought. — μάχεσθαι: as A 8.

71. νικήσῃ: *shall gain the victory*. As future perfect, *shall be victorious*.

72. ἔ: seems to strengthen πάντα. — ἐγείσθω: *middle, take as his own*.

73. οἱ δ' ἄλλοι: *but you, the rest*. Elsewhere, when at the beginning of the verse, *but they, the others*; as 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μὲν, οἱ δέ might be expected; but instead of this, the 2d person (ναίετε) appears in the first member,

and τοὶ δὲ νεέσθων in the second. Cf. 256 ff. — φιλότῆτα: 'zeugmatically' (cf. Ζεύς A 533, § 16 e) connected with ταμόντες which is construed strictly only with ὄρκα. — ταμόντες: see on B 124.

74. *ναίετε*: may ye continue to dwell. Note the optative between two imperatives. This is a mere incident to the proposition. — ἐριβάλακα: epithet of Phthia, A 155, and of Larisa, B 841. — τοὶ 64: but those, the Achaeans.

75. Ἄργος, Ἀχαιῖδα: i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530. — καλλιγύναικα: see on B 683.

76–120. Hector and Menelaus. Preparations for the truce and single combat.

76. ἀκούσας: gives the cause of ἐχάρη.

78. μέσσου δουρός: partitive genitive. I.e. holding the spear horizontally with both hands, crowding the Trojans back. — ἱερόνθησαν: were brought to a halt. This gives the result of ἀνέεργε, see on B 94.

79. ἐπετοξάζοντο: imperfect of attempted action. They were bending their bows at him.

80. ἔβαλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἐπετοξάζοντο, although the τὰ . . . τέ would make βάλλοντες natural here. See §§ 11 g, 21 h.

82. ἰσχεσθε, μὴ βάλλετε: note the 'asyndeton' (§ 15) where the second inv. explains the first; and the double address, Ἀργεῖοι, κούροι Ἀχαιῶν.

83. στέθεται: cf. B 597. — ἔπος: for the length of the ultima, see §§ 32 a, 59 j. — κορυθαίολος: see on B 816.

84. μάχης: for the genitive, cf. 112, ἀντὶς B 97. — ἀνέγ' τε κτλ.: cf. B 323. Sc. in order to hear Hector's speech.

85. ἐσσυμένως: made emphatic by its position. Adv. formed from the adjectival ἐσσύμενος. — μετ' ἀμφοτέρωσιν: between both armies.

86. κέκλυτε με: hear from me. The genitive is ablative.

87. μῦθον: proposition, plan.

89. κάλ': for the accent of the ultima (καλά) thrown back upon the preceding syllable, cf. 192, A 105; see § 28 d. — ἀποθέσθαι: i.e. they were to be mere spectators. — ἐπὶ χθονί: for the dative of rest, cf. A 593.

90–94 = 69–73, with necessary changes. — αὐτόν: intensive, himself. αὐτὸς βούλεται would be natural here, but the acc. is used, correlative with ἄλλους μὲν above.

92 = 71. — Transition to direct discourse, see § 11 e. Cf. 89.

95. ἀκήν: equiv. to ἀκίων A 34. Originally a cognate acc. with ἐγένοντο, cf. § 56 b. — σιωπῇ: dat. of manner, equiv. to σιωπῶντες. — Cf. dixerat Aeneas, illi obstupere silentes Verg. Aen. xi. 120.

98. θυμόν: acc. of 'limit of motion.' — ἐμόν: made emphatic by its position before the caesural pause. — φρονέω κτλ.: "My mind is that we now (ἤδη) are to separate in peace." φρονέω is nearly equiv. to δοκεῖ μοι. For the aorist infinitive, cf. 28.

99. Ἀργείους καὶ Τρῶας: has more feeling than ὑμᾶς καὶ ἡμᾶς. See on A 240. — πέποιθε [πεπόνθατε]: the speaker returns to the address begun with κέκλυτε.

100. ἐμῆς ἱριδος: my strife with Paris. — ἀρχῆς: the beginning, cf. 87, B 377 f. A mild expression for the guilt of the first breach of the peace.

101. ὀπποτέρῃ: the anteced. is the subject of τεθναίῃ. — θάνατος καὶ μοῖρα: cf. φόνον καὶ κῆρα θ, θάνατον καὶ πότμον B 359. — τέτυκται: is prepared, appointed.

102. τεθναίῃ: let him be dead, let him lie among the dead. — διακρινθήσεται: repeats διακρινθήμεναι.

103. ὀσσετε: aor. imperative, as ἄξετε 105, ὄρσο 250; but ὀσσομεν 104 is future. See § 48 i. — ἄρνι: cf. ἄρνας 117. — λευκόν, μάλαιναν: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Γαῖα μέλαινα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is 'chiastic' with the following verse. For the divinities to whom this sacrifice is to be offered, see on 276.

105. Πριάμοιο βίην: for the periphrasis, cf. B 387, 658, 851; see § 16 d. — ὅρκια τέμνη: may conclude the treaty, as 73, 94. The victims are slain by Agamemnon, not by Priam.

106. αὐτός: in person; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πριάμον. — ἐπεὶ: this introduces the first reason; the second follows with αἰεὶ δέ 108. — οἱ: for him, his. See § 19 e. — παῖδες: this refers primarily to Paris. For the pl. cf. 49.

107. μή τις κτλ.: let no one etc. Expression of anxiety connected immediately with his opinion of the sons of Priam. — Διὸς ὅρκια: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, 288, Δ 160, 166, οἱ θεῶν ὅρκοι Xen. An. ii. 5. 7.

108. ἡρπύοντα: are flighty, unsteady, untrustworthy. For the literal use of this verb, see B 448.

109. οἷς: personal. It has no corresponding τοῖς in the apodosis. — δ γέρον: the old man (generic article), in contrast with ὀπποτέρων 108. — μετήσιν [μετῇ, from μέτεμυ]: for the subjunctive, cf. A 554. — πρόσσω κτλ.: cf. A 343.

110. ὅπως: how. Indirect question. — ἔχ' ἄριστα: cf. A 69. — μετ' ἀμφοτέρωσι: "for both sides."

111. Ἀχαιοὶ κτλ. : in apposition with οἱ.

112. παύσασθαι : for the aorist infinitive after ἐλπόμενοι, see on 28. *To free themselves from, to be freed from*, with ablative genitive.

113. καὶ ῥα : and so. — ἐπὶ στήχας : cf. B 687. — ἐκ δ' ἔβαν [ἔβησαν] : sc. from their war chariots.

114. καθέοντο : sc. Ἀχαιοὶ τε Τρῳεῖς τε. Cf. ἀποθέσθαι 89.

115. πηλοῖον ἀλλήλων : refers to τὰ μέν. This thought is stated in different form by the rest of the verse : *little ground was round about each suit of armor*.

116. δύο : this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκες : the heralds were the only official members of the king's household ; cf. A 320 ff., B 183 f. Thus the service of the heralds, 268 ff., is because of their relations to the king's person.

118. Τελθίβιον : see on A 320.

120. οἰστέμεναι : aor. inf., cf. 103. — ἔρα : then, so ; the immediate result of the commission. — οὐκ ἀπίθησε : followed by a dative of the person.

121–244. *The view from the walls. Helen, questioned by Priam, tells him about some of the Achaean heroes.* This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in *Ivanhoe* where Rebecca describes the leaders of the assailing party.

121. Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τευχοσκοπία) which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένῃ : see on A 55.

122. γαλόφ : husband's sister. The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law*. Cf. δαίηρ 180, ἔκυρε 172.

124. Διοδίκην : attracted to the case of the relative τήν, see on B 764. — εἶδος ἀρίστην : lit. *most excellent in appearance, most beautiful*. Cf. 39.

125. ἐν μεγάρῳ : in her chamber, cf. 142. — ἰστόν : web. Weaving was the most honorable employment of Homeric women ; it occupied queens and goddesses. So Hector, on parting from Andromache, says ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμζε (*care for*), | ἰστόν τ' (*loom*) ἡλακάτην τε (*spindle*) Z 490 f.

126. δίπλοκα : fem. adj. as substantive, see on A 54. Sc. χλαῖναν, cf. χλαῖναν διπλήν. A double cloak (cf. 'doublet') ; so large that it could be



thrown twice (or double) about the body. — πορφύρεν: *of purple*, while the interwoven scenes were of some other color. This art was prob. still dependent on oriental patterns, but evidently had advanced to the representation of persons. — πολέας: as A 559. — ἐνέπασσεν: *wove in*. — ἀέλους: *battles*, fought on the plain of Troy, before the action of the *Iliad*. Other allusions to these conflicts are found, *cf.* 132 f., A 520 f., B 29 f. But most of the earlier fighting seems to have been done at a distance.

128. *ἑν*: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ἑπ' Ἄρης κτλ.: *by the hands of Ares*.

129. See on B 790.

130. *δεῦρ' ἔτι*: *cf.* βάσκ' ἔτι B 8. — θέσκελα ἔργα: an indefinite expression, exciting Helen's curiosity.

131 = 127.

132. *ὁ πρὶν*: *who before*, *i.e.* until now. The antec. of the rel. follows, *οἱ δὲ γὰρ νῦν* 134. — *ἐπὶ κτλ.*: see on 15. — πολυδάκρυον: *i.e.* causing many tears. *Cf.* 165, lacrimabile bellum Verg. *Aen.* vii. 604.

133. For the rhyme between the two halves of the verse, *cf.* B 484.

134. *δὴ νῦν*: *already now*. — *ἵσταται* [ἦνται] *σιγῇ*: with the collateral notion of inactivity. See on B 255. — πόλεμος κτλ.: parenthetical; see on B 333.

135. ἀσπίσι κεκλιμένοι: *leaning on their shields*, as they stood; *cf.* 231, 326. — παρά: *adv.*, *by their side*. — πέπηγεν: *i.e.* with the σαυρωτήρ (*bronze point of the butt*) fixed in the ground. *Cf.* defigunt telluri hastas et scuta reclinant Verg. *Aen.* xii. 130, stant terra defixae hastae *ib.* vi. 652.

138. τῷ κε νικήσαντι: *him who gains the victory*. — *κί*: *const.* with νικήσαντι, as is shown by its position and by ὁππότερος δέ κε νικήσῃ 71. So 255. No other example of this construction is found in Homer. — φῶη: standing epithet. See § 12 a. — κεκήσῃ: *thou shalt be called*. See on A 293, B 260.

139. εἰποῦσα: coincides in time with ἔμβαλε. — γλυκὺν ἡμέρον: *cf.* 446.

140. προτέρωιο: Helen was no longer wife of Menelaus; so she says of Agamemnon, δαῖρ (*husband's brother*) αὐτ' ἐμὸς ἔσκε 180. — ἄστυος: used of the *native city*, as πόλις, 50. — τοκῆων: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo. This is not inconsistent with 199, 418.

141. ἀργεννήσι κτλ.: *cf.* 419. In accordance with oriental custom, women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμοιο: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids, Z 321 ff.

143. *ἄμα τῇ γε κτλ.*: in apposition with *οὐκ αἶγ*, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. *Αἰθρη*: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra at or near Athens. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — *Κλυμένη*: likewise a slave brought with Helen from Sparta, cf. 386 ff. — *βοῶπις*: see on A 551.

145. *δοι*: *thither where*. — *Σκαίαι πύλαι*: see on B 809.

146. *οἱ δ' ἄμφι κτλ.*: see on 148, B 445. — *Θυμοῖτην*: only here in Homer. Vergil uses the name: *primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur Aen. ii. 32 f.*

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — *ἔξον Ἀρηος*: see on B 540.

148. *Οὐκαλέων κτλ.*: these two receive prominence from the use of the nom. The change from the construction of 146 f. is not bold since *οἱ ἀμφὶ Πριάμον* is essentially equiv. to *Πριάμος καὶ οἱ ἀμφὶ μιν*. — Ucalegon (*οὐκ ἀλέγων*) is mentioned only here in Homer. Cf. *jam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. Aen. ii. 311 f.* — *Ἀντήνωρ*: he is esp. prominent in the following scene, 203–224, 262.

149. *εἶατο ἦντο*, see § 44 l. — *δημογέροντες*: in apposition, *as elders of the people*. Title of the nobles as leaders and counsellors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — *ἐπὶ Σκαίῃσι πύλαισιν*: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, *spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.*

150. *γῆραϊ*: equiv. to *διὰ τὸ γῆρας*. — *δή*: *already*. — *πεπραμένοι*: the perfect indicates the continuance of the state brought about by the action of the verb. — *ἀγορήται*: cf. A 248.

151. *τεττίγεσσιν*: *cicadae*. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.

152. *δενδρέφ*: a 'trochee.' For the 'synizesis,' cf. A 15, B 651; see § 25. — *λειριόεσσαν*: from *λείριον*, *lily-like*, i.e. tender and delicate like the color of the lily. — *εἴσιν*: from *ἐγμ*, see § 52 a.

153. *τοιοί*: *such*, predicate with *ἦντο*. "Such were they who sat" etc. See on A 266. — *ἄρα*: recapitulates the comparison, cf. 161.

155. ἦκα: for the short ultima, not lengthened before *πρ*, see § 59 *g a*.

156. οὐ νέμεσις κτλ.: "we cannot blame" *etc.* — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counsellors of Troy. *Cf.* non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quænam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing, *Laocoön* xxi.

157. τοιῇδε: such a one as that, as she stood before their eyes, with deictic *-δε*, *cf.* 46. This is explained by the following verse. — ἐμφί: for the sake of, as 70, 91.

158. αἰνῶς: marvellously, mightily. — εἰς ὤψα: lit. into the face, when one looks in the face, in countenance.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. ἐπίσσω: for the future. — πῆμα: see on 50. — λίποιτο: as passive, see § 50 *d*.

161. ἐκαλίσσατο: called to him. — φωνῇ: is used much like *φωνήσας*. It is contrasted with ἦκα 155. — The three following speeches are of nine verses each. *Cf.* the symmetry in the prayers (on 301).

162. δεῦρο: *cf.* 130. — ἐμεῖο: construe with *πάροιθε*, *cf.* A 360.

164. οὐ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father,' Ω 770. — μοί: in my eyes. This is expressed in both clauses. — θεοί νύ μοι: for the asyndeton, *cf.* A 107. — νύ: I think. — *Cf.* the words of Venus: non tibi Tyndaridis facies invisa Lacaenæ | culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

165. *οι*: demonstrative. — *πολύδακρυον*: *cf.* 132.

166. *ως* *κτλ.*: a second final clause depending on 162. — *καί*: belongs to the whole clause, and indicates that another final sentence preceded.

167. *ος* *τις*: predicate. — *δδε*: observe the regular interchange of the prons. *δδε* and *οὗτος* in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but *δδε* indicates simply what is before the eyes, while *οὗτος* has reference to the question. — *ἦς* *τε*: *cf.* B 653.

168. *ἦ* *τοι* *μέν*: correl. with *δέ* 169. *It is true indeed.* — *κεφαλῇ*: in stature; *cf.* 193. — *καί*: still.

169. *ἔδον ὀφθαλμοῖσιν*: *cf.* Launcelot's 'running with thy heels,' Shakspere *Merchant of Venice* ii. 2. 10. See on A 587.

170. *γεραρόν*: *stately*, *cf.* 211. See B 478, and note. — *βασιλῆι ἀνδρὶ*: *cf.* *βουληφόρον ἄνδρα* B 24, and see on 6, B 474.

171. *γυναικῶν*: the gen. is partitive with the superlative idea in *δία*.

172-176. Reply to 162-165. — *αἰδοίης* *τε* *δεινός* *τε*: *revered and dreaded.* — *φίλε*, *ἐκνέ*: for the two 'ultimas' lengthened by position, see § 32 c.

173. *ὥς*: introduces a wish. *Cf.* *αἰθ' ὄφελος* *κτλ.* A 415. — *ὄφελον*: see on A 353. — *κακός*: the standing epithet of death. It is contrasted with *ἀδελν*. "Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt, *cf.* 404, 412. See on B 356. Her penitence always wins indulgence and sympathy.

174. *θάλαμον*: *marriage-chamber*; hence no special mention of her husband is needed. — *γυνετοῖς*: *brothers*. See 236 ff.

175. *παῖδα*: *i.e.* Hermione, who afterward married Neoptolemus, son of Achilles. — *ὁμηλικίην*: abstract expression for *ὁμήλικας*, *companions*.

176. *τό*: *therefore*. Adverbial acc. with *τέτρηκα*. — *καί*: *also*, marks *κλαίονσα τέτρηκα* (*melt away in tears*) as the expected effect.

177. *ἀνείρει*: followed by two accusatives, *cf.* A 550.

178. *Ἀτρεΐδης*: see on A 7.

179. The favorite verse of Alexander the Great, according to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — *ἀμφοτέρων*: *both*; with the two parts added in apposition. — Observe the 'chiasmus.'

180. *αὐτῇ*: *on the other hand*. — *κυνάπιδος*: see on A 159, *cf.* 404. The gen. is in apposition with *ἐμοῦ* implied in *ἐμός*. See on B 20. — *εἰ ποτ' ἔην* *γε*: *if ever he was*, "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

182. *μάκαρ*: *blessed*. — *μοιρηγενής*: *child of fortune, blest by Moῖρα at his birth*. The opposite is found in A 418.

183. ἡ ῥά νυ κτλ.: *in truth then were subject to thee.* The plpf. (= impf.) is used with reference to the previous perception of the numerous throng.

184. καί: *also, i.e. as well as to other countries.* Cf. 205. — Φρυγίην: on B 862.

185. ἐνθα: *there.* — Φρύγας ἀνέρας: closely connected, cf. βασιλῆι ἀνδρὶ 170. Whenever ἀνδρες is added to an ethnic name, the words are not separated. For the 'diaeresis' after the third foot, see § 58 k. — αἰολοπώλους: *with swift steeds.*

186. Otreus and Mygdon were Phrygian kings. Acc. to the later story, Otreus was brother of Hecaba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra's bridegroom), acc. to Verg. *Aen.* ii. 341 ff.

188. καί: const. with ἐγών. — Δίχθην: *I was numbered.*

189. Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians to whose assistance Priam went. Cf. B 814. — ἀντιάνειραι: cf. *bellatrix audetque viris concurrere virgo* Verg. *Aen.* i. 493.

190. ἀλλ' οὐδ' οἱ: *but not even these; i.e. the Phrygians of 185.*

191. δεύτερον: neuter accusative as adverb with ἐρέεινε, cf. 225.

192. εἴτ': for εἰπέ, with the accent thrown back after elision, cf. 89. — τύνδε: anticipated from the rel. clause, see on B 409.

193. μέων μὲν κτλ.: more exactly describing ὄδε. — κεφαλῇ: as 168.

194. ἰδέσθαι: *to look upon.*

196. κτῶλος ὡς: cf. B 480. The syllable preceding ὡς is not lengthened as is usual. See on B 190. — ἐπιπωλεῖται στίχας: *comes up to the ranks*, in order to review them. Acc. to another figure, Agamemnon was ποιμὴν λαῶν.

197. ἀρνεῖ κτλ.: a detailed explanation of κτῶλος ὡς.

199. ἐκεγανῖα: for ἐκεγεγονῖα. See on ἰδυίη A 365.

200. οὗτος δ' αὖ: contrasted with οὐτός γε 178; cf. 229. — Ὀδυσσεύς: see on A 138.

201. ἐν δῆμῳ: cf. B 547. — κραναῆς: cf. (Ἰθάκη) τρηχεῖ' ἀλλ' ἀγαθὴ κοροτροφόφος (*nurse of men*) i 27, scopulos Ithacae, Laërtia regna Verg. *Aen.* iii. 272, Ithacam illam in asperrimis saxulis tanquam nidulum affixam Cic. *de Orat.* i. 44. — πέρ: as A 352.

204. ἡ μάλα: *yes, in truth.*

205. καί: as 184. — δευρό ποτ' ἤλυνθε: sc. before the beginning of open hostilities, in order to demand the restitution of Helen and the treasure. See § 6 a. Odysseus as the most ready in speech and counsel was sent with Menelaus who had the greatest interest in the decision.

207. *ἔξινεσσα*: received hospitably. — *φίλησα*: received at my home, entertained. This shows the beginning of a law of nations by which embassies enjoy the rights of guests.

208. *φύην*: as A 115. Cf. 210 f. — *ἰδάην*: I learned to know. — *μήδεα*: cf. 212 ff.

209. *ἀλλ' ὅτι δὴ*: the same beginning of the verse as 212, 216, 221. — *ἐν ἀγρομένοισιν*: among the assembled, cf. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. *στάντων*: sc. to address the people, cf. A 58, 68, etc. The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute, see § 19 c, d. — *ὑπείσχευ* [*ὑπερ*]: "towered above" Odysseus, cf. 168. Cf. *umeris extantem* Verg. *Aen.* vi. 668. — *ἄμους*: acc. of specification, cf. 227.

211. *ἄμφω δ' ἔξομένω*: i.e. as listeners. 'Nominative of the whole,' almost a nominative absolute, since only one of the two persons comprised is mentioned in what follows. The sentence begins as if 'Ὀδυσσεὺς μὲν, Μενέλαος δέ' were to follow. — *γεραρότερος*: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. *πᾶσιν ὑφαίνον*: wove for all, set forth before all.

213. *ἐπιπροχάδην*: in contrast with the cautious, slow beginning of Odysseus.

214. *παῦρα μὲν*: correlative with *οὐδ' ἀφαιμαρτοεπής*. *ἀλλὰ μάλα λιγύως* is shown to be parenthetical by *ἐπεὶ οὐ πολὺμυθος* which explains *παῦρα*. "Few words but to the point." "Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur nemo mortalium contendet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

215. *et καί*: even if, although he was younger than Odysseus. — *γῆνι*: in birth, in age.

**216.** ἀνατῆμεν: for the optative expressing indefinite frequency of past action, cf. 233. See H. 914 b; G. 1431.

**217.** ὕψαλ ὄρεσσι: *he always looked down*; with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation. Cf. non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

**218.** σκήπτρον: see on A 58, 234.

**219.** ἀστεμφές: cf. B 344. — Odysseus made no gesture.

**220.** φαίης κε: potential of the past, crederes, as 223; Attic ἔφης ἄν. Cf. 392. — Observe the asyndeton. — ἰάκοτον κτλ.: *a sullen, ill-natured kind of a fellow*. — ἄφρονα κτλ.: *a mere simpleton*. For αὐτως, see on A 133.

**221.** δι' ὅσα: the hiatus is merely apparent, since ὅψ is from the same root as the Lat. vox. Cf. ἔπος, and see § 32 a.

**222.** See Quintilian quoted on 214. — ἔπεια: for the length of the ultima, see § 59 h. — νηφάδεσσιν κτλ.: in contrast with 214.

**223.** οὐκ ἄν κτλ.: "no other mortal could have vied." — ἔπειτα: lit. *after that*. — Ὀδυσσῆι: for the use of the name instead of a pronoun, see on A 240. Observe the repetition of the name in the same position in the following verse, cf. 430, 432, 434.

**224.** τότε: refers to ὅτε 221, made more definite by εἶδος ἰδόντες. — ὥς: *so much* as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: const. with εἶδος.

**225.** Αἰάντα: Telamonian Ajax. See on A 138.

**226.** τίς τ' ἄρα: as A 8, B 761.

**227.** ἔβροχος: cf. B 480. — Ἀργείων: differs mainly in metrical form from Ἀχαιῶς above. See on A 79.

**229.** οὔτος: see on 167. — ἔρκος Ἀχαιῶν: see on A 284. Cf. οὔρος Αχαιῶν Θ 80, of Nestor; ἔρμα πόλιος II 549 *prop of the city*, of Sarpedon; 'pillar of state,' Milton *Par. Lost* ii. 302.

**230.** Ἰδομενέες: see on B 645. Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam's inquiry would become monotonous. — θεός ὧς: equiv. to θεοειδής 16, θεοείκελε A 181.

**231.** ἡγυρόμενται: cf. B 304. The present serves to paint a picture.

232. *πολλάκι*: generally appears in Homer without the final *ς*, see § 30 *l*.

233. *ἔκοντο*: for the optative, *cf.* 216 where the iterative aorist *στάσκειν* in the principal clause corresponds to the aorist with *πολλάκι* in 232.

235. *κεν γνῶσιν*: potential optative. *Sc.* if you should ask me. — *τέ*: *well, clearly*. — *καί τε*: *cf.* A 521. — *οὔνομα*: *sc.* the gen. of the pronoun from *οὐς*.

236. *δοῦς*: for this form of the numeral, see § 41 *b*. — *κοσμήτορα*: *cf.* 1, A 16.

237. Castor and Polydeuces are mentioned only in this verse in Homer. — *πέξ*: *with the fist, i.e. in boxing*. See on B 418.

238. *αὐτοκασιγνήτω*: *cf.* B 706. — *τό μοι κτλ.*: develops the thought of the first word of the verse, *cf.* A 2. — *μοί*: 'dative of likeness' with *μία*, "the same who bore me." — *μήτηρ*: *i.e.* Leda. *Acc.* to the later story, Clytaemnestra also was Leda's daughter. See on A 113.

239. *δοπέσθην*: *cf.* A 158, B 524.

241. *αὐτε*: *correl.* with *μέν*, see on B 768, § 21 *f*.

242. *αἰσχεα*: *insults*. — *δειδιότες*: *sc.* that they must hear them. — *ἀνείδεα*: *reproaches*. For the use of two nearly synonymous words, see on 2. — *ἃ μοι ἔστιν*: *which are mine, heaped upon me*.

243. *κάτεχεν*: see on B 699. A euphemism for death. "They were dead and buried." — *φυσζοος*: *life-giving*. The epithet seems out of place here, but is used only in this connection. — *Acc.* to this story, both Dioscuri (*Διὸς κούροι*) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

244. *Δακρυδαμνόν*: for the following hiatus, see §§ 27 *a*, 36 *a*. — *αὐθι*: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — *ἐν πατρίδι*: observe the repetition of the preposition in this appositive clause. *Cf.* B 722.

245–313. *Priam drives to the field, concludes the treaty with Agamemnon, and returns to the city*. — This continues the story interrupted at 121.

245. *κήρυκες*: see 116 *f*. — *ἀνὰ ἔστυ*: *up through Ilios*, *cf.* A 10. — *θεῶν*: *i.e.* those named 103 *f*. — *φέρειν*: *sc.* in order to take them to the plain. — *ἔρκια πιστά*: *cf.* 269, B 124. *Faithful, trustworthy pledges of the path*.

246. *ἄρνε κτλ.*: in apposition with *ἔρκια*. — *οἶνον κτλ.*: equiv. to *εὐφραίνοντα κτλ.* *Cf.* 'wine that maketh glad the heart of man,' *Psalms* civ. 15.



247. ἀσκή κτλ.: the usual means of carrying wine on journeys. Wine was stored at home in great jars. — καρπὸν ἀρούρης: elsewhere only of grain.

248. Ἴδατος: the most honored of Priam's heralds and his personal attendant. For the quantity of the ultima, see § 59 L.

249. γέροντα: i.e. Priam, whom they were sent to summon. — παριστάμενος: sc. after ascending the tower by the Scaean gate (149).

250. ὄρσσο: see on 103; *arise*. Observe the following 'asyndeton.' — Δαομειδοντιάδῃ: for the formation of the patronymic, see § 39 j. — ἀριστοι: the princes, as 274.

252. τέμνῃσι: sc. thou and the Achaean princes. — See on 105.

253-255 = 136-138, mutatis mutandis.

254. μαχήσονται: *will fight*. This marks simply the future fact.

255. ἔποιτο: the optative here, as 74, expresses a wish. The imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.

256-258 = 73-75, with slight changes.

257. νύονται: future, cf. 137. The future is better suited than the imperative to the lips of the herald.

259. βίγησεν: i.e. he feared for his son's life, cf. 306 ff. — ἑταίρους: his attendants. The king was never unattended.

260. ἐπείβοντο: i.e. they hastened to the palace, harnessed the horses, and brought them to the Gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fulness of detail.

261. ἄν [ἀνά]: const. with ἔβη. — κατὰ κτλ.: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.

262. πῶρ ἂν οἱ: lit. *at his side for him*, πῶρ being adv. I.e., so as to stand beside him. — δόρυ: acc. of 'limit of motion,' cf. 407, see on A 254.

263. Σκαιῶν: only here as substantive, without πύλαι. See on A 54. — ἔχον: held, guided.

264. μετά: see on A 222.

265. ἐξ ἵππων: from their chariot; equiv. to ἐξ ὀρέων 29.

266. ἐς μέσσον: see on 69. — ἐστιχάωντο: went, as B 92.

267. ἄρνωτο: arose, hastened to greet the Trojan princes, cf. ὄρσσο 250. — αὐτίκ' ἔπειτα: follows the verb.

268. ἄν [ἀνά]: sc. ἄρνωτο. — κήρυκες: sc. of both armies, cf. 274.

269. ὄρκια: see on 245.

270. μίσγον: not like κερύωντο, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἀκρηταί B 341. — βασιλεῦσιν: for the princes of Trojans and

Achaean. Observe that no priests are mentioned in this connection.—*ἐπὶ χεῖρας*: see on A 449.

271. *χεῖρσσι*: *χεῖρ* would be more exact.

272. *πρὸς κούλεόν*: *along by the sheath*.—*αἶν*: as commander and high-priest of the army, Agamemnon used this knife often at sacrifices.—*ἄωρτο*: from *αἶρω*, *cf.* *ἄωρ sword*, *ἄωρή sword-strap*.

273. *ἀρνών*: as the principal idea, it is placed before *κεφαλῶν* which it limits. See 103 f.

274. *νείμαν*: *sc.* *τρέχας*. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the treaty, swearing by the victim. This sacrifice was without fire, as was most freq. in the case of treaties and reconciliations.

275. *Cf.* A 450.

276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf.* *esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. Aen. xii. 176 ff.*—*Ἰδθῆν*: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, esp. on mountain summits.—*κείδιστε κτλ.*: *cf.* *Iupiter optimus maximus*. See on B 412.

277. *ἥλιος*: nominative as vocative. This construction is rare.—*πάντ' ἐφορᾷς κτλ.*: *Helios*, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. *ποταμοί*: the Trojan river-gods (*Scamander* and *Simois*), as near at hand, are invoked as witnesses. A priest (*ἀρητήρ*) of the *Scamander* is mentioned (E 77 f.).—*καὶ οἱ*: const. with *τίνυσθον*. The dual is used with reference to *Hades* and *Persephone*.

279. *ὃ τις*: observe the distributive singular, after the plural. For the form, see § 42 o.—*ὁμόσση*: for the aorist subjunctive, *cf.* A 554.

280. *μάρτυροι*: as A 338, B 302.

282. *αὐτὸς ἐχέτω*: *let him keep*.—*κτῆματα*: see on 70.

283. *νεώμεθα*: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

284. *ξανθός*: from the color of his hair. See on A 197.

285. *Τρῶας κτλ.*: *then shall the Trojans restore etc.* *ἀποδοῦναι* is parallel to *ἐχέτω*, *cf.* B 413.

286. *τιμὴν*: equiv. to *ποινὴν recompense*. *Cf.* A 159.—*ἦν τινα*: *sc.* *ἀποτινέμεν*.

287. *καί*: *also*. Const. with *ἐσσομένοισιν*. — *πληται*: *shall be*. This is strictly a final clause. — This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. *Πηλεὺς κτλ.*: as A 255.

289. *οὐκ ἔθλωσιν*: *οὐκ* is used, not *μή*, though in a conditional clause, since the negative and verb form but one idea, *are unwilling, refuse*. Cf. *οὐ χραίσμη* A 28. — *Ἀλεξάνδροιο*: prob. gen. abs.; although it could be construed with *τιμὴν*. See § 19 d β.

290. *ἀντίρ*: *on the other hand*, introduces the adversative apodosis, cf. A 133, *si tua re subita consilia torpent*, at *tu mea sequare* Livy i. 41. See § 21 α.

291. *τῶλος πολέμοιο*: i.e. the victory. See on B 122. — *κίχλω*: see on A 26. Or it may be pres. subjv. of *κίχηναι*.

292. *ἦ*: see on A 219. — *στομάχους*: obj. of *ἀπὸ τάμε*. — *χαλκῷ*: equiv. to *μάχαιραν* 271.

294. *θυμοῦ*: *life*, as A 593. — *δανομένους*: gives the reason for *ἀσπαίροντας*. — *μένος*: *force*, cf. *μένειν* 8.

295. *ἀφυσσόμενοι*: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

296. *ἔκχυν*: *sc.* out of their cups, upon the ground. — *αἰεγενέτησιν*: cf. *θεοὶ αἰὲν ἔόντες* A 290.

297. Cf. B 271.

299. *πρότεροι*: comp., since only two parties are in question, cf. 351. — *ἐπὶ ὅρκια*: "contrary to the compacts." Cf. Δ 67, 236, 271. — *πημήναιαν*: intransitive. "Commit an act of hostility." The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.

300. *ἃς σφί κτλ.*: *thus may for them etc.* The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. Cf. B 393. — *ἃς δὲ οἶνος*: symbolical actions were customary in curses and conjurations. Cf. (fetialis) 'si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.'... id ubi dixit, porcum saxo silice percussit, Livy i. 24; (Hannibal) *eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit, ib. xxi. 45*; 'As sinks that blood stream in the earth, | So may his heart's blood drench his hearth,' Scott *Lady of the Lake* iii. 1.

301. αὐτῶν καὶ τακίων: the genitive depends on ἐγκέφαλος, although σφί (not σφίων) has preceded. This clause forms an extension of the original thought. — ἄλλοισι δαμειν: "may they be made the slaves of others." — This prayer contains four verses, like the prayers of 320 ff., 351 ff., 365 ff. See on 161.

302. Cf. B 419.

303. τοῖσι: const. with μετὰ ἔειπεν, cf. 96. — Δαρδανίδης: Priam was in the fifth generation from Dardanus, Y 215 ff. See p. x. of the Vocabulary. — For the use of the patronymic, see § 39 m.

304 = 86.

305. ἡμέτεσσιν: the epithet is well deserved acc. to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds which drove the dust into the eyes of the workmen. He thinks that such continual wind-storms are known nowhere else on earth. 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. ἄψ: const. with εἰμι. — οὐ πῶ: in no way. For πῶ as πῶς, see § 80 l. — πλῆσσομαι: cf. τέτληκας A 228. — ἐν ὀφθαλμοῖσιν: see on A 587. — Priam fears the death of his son, as 259. — Vergil imitates: non pugnam aspicere hanc oculis, non foedera, possum Aen. xii. 151.

308. Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

309. θανάτοιο τίλος: a 'periphrasis' for θάνατος. — πεπρωμένον ἐστίν: equiv. to πέπρωται, cf. τετελεσμένος ἐστίν A 388.

310. ἄρνες θέτο: sc. in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed to confirm an oath was not eaten, since a curse rested upon it, but was buried. Prob. the Achaeans cast their victim into the sea, being unable to bury it in their own land.

311 f. = 261 f. — ἔβαινε: for the imperfect, see on ἀφίει A 25.

313. ἀψορροί: cf. παλινόρσος 33. — ἀπονέοντο: see on B 113.

314-382. The duel. Paris is rescued from death by Aphrodite, and carried to his home.

315. διεμέτρουν: they measured off the ground for the combat, and the distance at which they were to hurl their spears, cf. 344. Cf. campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. Aen. xii. 116 f.

316. κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in 324. The κλήραι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.

317. *πρόθεν*: *before, first*. Cf. 346, B 359, *πρότερος* 351. — *ἀφείη*: optative in indirect discourse, representing the subjunctive of deliberation in direct discourse. Cf. A 191.

318. *χείρας ἀνίσχον*: equiv. to *χείρας ἀνασχόντες*, see § 21 h. For the attitude, cf. A 450. See Vocabulary s. v. *χείρ*.

319 = 297. 320 = 276.

321. *τάδε ἔργα*: *these troubles here, i.e. this war*. — *ἔθηκεν*: *caused*, as A 2. — Both armies seem to unite in wishing the death of Paris.

322. *δός*: for *δός* with the inf. in prayers, cf. 351. — *ἀποφθίμενον δύναι*: equiv. to *ἀποφθίσθαι καὶ δύναι*. For the epic fullness of expression, see on A 88. — *Ἄϊδος*: see on A 3.

324. *κορυθαίολος*: see on B 816.

325. *ᾧ ὀρώων*: *with averted face*, in order to escape the suspicion of favoring his brother. — *Πάριος*: see on 16. — *ἐκ δρουνεν*: the lot was not drawn, but *cast, thrown out*.

326. *οἱ μὲν*: i.e. Trojans and Achaeans, who had stood during the sacrifice. Perhaps they had not been seated before (cf. 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — *κατὰ στίχας*: *according to ranks, in ranks*.

327. *ἔκειτο*: grammatically and in sense, construed only with *τείχεα*, although *κείμεναι* often is the passive of *τίθημι*. For the 'zeugma,' see on *πρὸς δῶμα* A 533.

328. *ἀμφ' ἄμμοισιν*: standing expression in the case of the principal parts of the warrior's equipment: breastplate, sword (as 334), and shield. — *ἰδύσσετο*: Paris had entered the conflict as a light-armed warrior, see on 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict. — *κνημίδας*: see on A 17.

331. *καλῆς*: for the order of words, see § 11 j.

333. *οἷο κασιγνήτου*: sc. since he himself had appeared without a cuirass. — *Λυκάονος*: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him, Φ 34 ff. — *ἤρμοσε δ' αὐτῷ*: *but he fitted it to himself*; he changed the length of the straps, buckling it to suit his own form.

334 = B 45.

335. *χάλκεον*: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in *ἀργυρόηλον*. —

**σάκος**: the strap which aided the arm in supporting the heavy shield was thrown over the shoulder, see on B 388. Thus the shield was taken up before the plumed helmet was donned.

**336. κυνῆν**: originally a head-covering of *dogskin*, then *helmet*.

**337. ἵππουριν**: *cf.* ἵπποδασείης 369, *aere caput fulgens, crista-que hirsutus equina* Verg. *Aen.* x. 869. — **δαινόν**: cognate acc., adv. with *ἐνευεν*, *cf.* 342.

**338. παλάμηφιν**: here dative; it is in the genitive 368. See § 33 a. — **ἀρήρειν**: for the *ν*-movable, *cf.* ἤσκειν 388. See § 30 k.

**339. ὡς δ' αὖτως**: and thus in like manner. See § 42 g. — **Μενέλαος**: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did, 114. — **ἀρήιος**: a short form of *ἀρηόφιλος*. See on 21. — **ἐντα**: equiv. to *τεύχεα*, chiefly of defensive armor.

**340. ἐκάτερθεν ὀμῶλου**: on either side of the throng.

**341 = 266. 344. διαμετρητῶ**: see on 315.

**345. κοπίοντι**: subord. to *σείοντε*. **346. πρόσθε**: as 317.

**347. Cf.** 356. — **πάντοσ' ἕσσην**: a standing formula, at the close of the verse. Strictly used of the smaller circular shields (*ἀσπίδας ἐνκύκλους* E 453), in distinction from the large oval *σάκος*. But the shield of Paris is called *σάκος* 335, and *ἀσπίς* 356.

**348. οὐδᾶ**: but not. — **ἔρρηξεν**: broke through the shield. — **χαλκός**: the bronze point of the lance, *cf.* χαλκῶ below. — **οἱ**: refers to *χαλκός*.

**349. ἔρρηξεν χαλκῶ**: arose with his lance, "raised himself to hurl his lance." *Cf.* ἀνασχόμενος 362, *altior exurgens* Verg. *Aen.* xi. 697, *corpore toto | alte sublatum consurgit Turnus in ensem. . . . at perfidus ensis | frangitur ib.* xii. 728 ff.

**350. ἐπευξάμενος**: "uttering a prayer as he did so."

**351. Ζεῦ ἄνα**: the vocative form *ἄνα* is found in Homer only in this phrase; elsewhere, *ἄναξ*, as B 284, 434. — **δός τίσασθαι ὁ κτλ.**: equiv. to *δός μοι τίσασθαι τοῦτον ὅς κτλ.* The rel. clause *ὁ με κτλ.* represents a noun as the object of *τίσασθαι*. — **πρότερος**: *cf.* 299.

**352. Ἰστον**: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. See on A 7. These 'ornamental epithets' are sometimes put into the mouth of a foe. — **Ἀλέξανδρον**: is the object of *τίσασθαι*. This makes the preceding rel. clause more parenthetical than if this proper name had been attracted to the construction of the rel. clause, as *Λαοδίκην* 124. — **καὶ . . . δαμῆναι**: a more definite expression of the thought of *τίσασθαι*.

**353. τίς**: many a one, *cf.* B 271. — **καὶ**: as 287.

**354. ὁ κεν κτλ.**: explanatory of *ξεινοδόκον*. — **φιλότητα**: hospitality, *cf.* 207.

355. ἀμπεπαλόν: reduplicated aor. (§ 43 e) from ἀναπάλλω. *Swinging back*, i.e. drawing back for the throw. Cf. adducto contortum hastile lacerto | immittit Verg. *Aen.* xi. 561 f.

356. Cf. 347.

357. δίδ: with long ι at the beginning of the verse. — φαεινῆς: the outer layer of the shield was a plate of bronze. — ὀβριμον: *weighty, mighty*.

358. ἤρηρευστο: *was thrust*, by the force of the throw. Plpf. from ἔρειδω, used almost like an aorist.

359. ἀντικρὺς: construe closely with what follows.

360. ἐκλινθῇ: *he bent* aside. — ἤλετάτο: for the 1st aorist without tense-sign, see § 48 h.

362. ἀνασχόμενος: *drawing up his arm*, in order to give a heavier blow; cf. 349. — φάλον: the metal ridge in which the horsehair was arranged like a mane. — ἀμφὶ αὐτῷ: const. with διατρυφέν, *about itself*, i.e. about the φάλος.

363. τριχθαί τε καὶ κτλ.: a descriptive expression, see § 13 b. — τε καί: cf. A 128, B 346 and notes. — διατρυφέν: cf. Verg. *Aen.* xii. 730, quoted on 349.

365. σέο ὀλοότερος: Zeus ξείνιος, the guardian of hospitality, had not avenged the privileges that Paris had abused. — Such reproaches of the divinity are uttered only in outbreaks of momentary vexation. Cf. B 111.

366. ἐφάμην κτλ.: see on B 37. — κακότητος: causal genitive. *For the wrong* which he did me.

367. νῦν δέ: see on A 354. — ἄγη: from ἄγνυμι. — ἐκ: const. with ἡίχθη.

368. ἐτάσιον: predicate nominative. — οὐδὲ δάμασσα: marks the result of both preceding clauses.

369. κόρυθος: for the genitive, cf. ἱανοῦ 385, γούνων A 500.

370. ἔλκε κτλ.: "he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans." Of course the helmet-strap (ιμάς) under the chin of Paris, choked the wearer.

371. πολέκιστος: *richly embroidered*.

372. This verse explains ὑπὸ δειρήν. — ὑπ' ἀνθρεάνος: as A 501. — ὀχρές: *as holder*. Predicate with ὅς.

375. ἦ: in the rapid narration, the rel. const. is used here, where a new sentence would be expected. Or this ἦ may be called demonstrative, with no conjunction to connect it with the preceding verse. — ἔφι καταμένοιο: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.

376. *τρυφάλεια*: the following hiatus is justified, as falling at the fem. caesura of the third foot, see § 27 b. — *ἄμ' ἔσπετο κτλ.*: i.e. it remained in his hand. — *παχείη*: *thick*.

378. *βίψ' ἐπιδινήσας*: i.e. he swung the helmet before he threw it. — *κόμισαν*: cf. B 875.

379. *ὁ δ' ψ*: for the hiatus, see on A 333.

380. *ἔγχε κτλ.*: emphatic at the beginning of the verse, and the close of the sentence, cf. *βάλλε* A 52. Const. with *ἐπόρουσε*. — *ἐξήρταξ*: the poet recognizes no chance rescue; see on A 8.

381. *ῥεῖα κτλ.*: "easily, as only a god can." — *ἐκάλυψε δέ*: "and made him invisible."

382. *κῶδ εἰσε*: cf. *κάθισον* 68. — *ἐν θαλάμῳ*: in his chamber, cf. 391.

383-420. *Aphrodite conducts Helen from the Scaean Gate to her home.*

383. *καλίουσα*: future participle, expressing purpose.

384. *Τρῶαί*: i.e. women who had come to view the combat, as 420; see on 149.

385. *νικταρίον*: used like *ἀμβρόσιος* as *divine, heavenly*, of charming grace and beauty. — *ἐτίναξ*: *plucked*.

386. *μῖν*: const. with *προσέειπεν*, cf. 389. For the quantity, before a lost consonant, see § 59 j. — *παλαιγενεῖ*: the adj. strengthens the noun. — *προσέειπεν*: always used of words that follow immediately, or separated only by a parenthetical clause.

387. *εἰροκόμῳ*: explained by the following clause.

388. *ἦσκειν*: contracted from *ἦσκεεν*. — *μάλιστα κτλ.*: the rel. const. is abandoned, cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — *φιλέσκειν*: sc. *Ἑλένη*.

389. *τῇ μιν κτλ.*: cf. B 22, 795.

390. *δεῦρ' ἔθι*: see on 130.

391. *καῖνος*: used much like a dem. adv., *there*. — *ὁ γε*: *is he*.

392. *οὐδέ κε φαίης*: potential, *nor would you think*. Not as 220.

393. *ἀνδρὶ μαχησάμενον*: equiv. to *ἐκ μάχης*. — *χορόνδε*: at the close of the verse in contrast with *μαχησάμενον*.

394. *ἔρχεσθαι*: "ready to go to the dance," so beautiful and vigorous is he. — *νέον κτλ.*: i.e. he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

395. Cf. B 142. — *θυμὼν δρῖνεν*: *aroused her anger*, by the unworthy suggestion.

396 f. *καὶ ῥα*: *and so*. This *ῥά* is resumed by the *ἄρα* of the apodosis, 398. — *δειρὴν στήθεα κτλ.*: these parts were unchanged by the transformation (386-389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves



entirely unrecognizable by mortals. — All but Helen saw only the old woman.

398. *θάμβησεν*: cf. A 199. Wonder mingled with dread came over her, fearing some new device of Aphrodite who had already led her far from her Spartan home. — *ἔπος κτλ.*: as A 361.

399. *δαιμονίη*: *cruel divinity*. See on B 190. — *ταῦτα*: cognate acc. with *ἡπεροπεύειν* which takes *μέ* as direct object. "To trick me with these deceits." Cf. *τοῦτο ὑμᾶς ἐξαπατήσαι* Xen. *An.* v. 7. 6.

400. *ἦ*: *surely*; with mocking irony. — *πρωτέρω*: *still farther* from Lacedaemon. — *πολίων*: const. with *πῇ*, "into any one of these cities." See H. 757; G. 168, N. 8.

401. *Φρυγίης*: construe with *πολίων*.

402. *καὶ κειῖθι*: *there also*. Just as Alexander in Ilios. — *μερόπων*: as A 250.

403. *οὔνεκα δὴ νῦν*: this introduces sarcastically the reason for the conjecture of 400 f. "Since now, as it seems, I cannot remain longer with your favorite Paris."

404. *στυγερήν*: see on 173.

405. *τούνεκα δὴ κτλ.*: again a sarcastic tone. This is closely connected with the causal rel. sentence, as is shown by the repetition of the particles *δὴ νῦν*. Thus the thought returns to 399. — *δολοφρονέουσα*: i.e. in pretending that Paris summons her, 390.

406. *παρ' αὐτόν*: *by himself*; contrasted with *δεῦρο* 405. "Leave me alone." The 'asyndeton' marks her excitement. — *θεῶν κτλ.*: *abandon the path of the gods*, "give up thine immortality." The expression is suggested doubtless by the following verse which was already before her mind.

407. *Ὀλυμπον*: the 'limit of motion.'

408. *περὶ κείνον*: *about him, at his side*. — *ἔλξει*: *endure woe*, "bear all the troubles of human life." — *ἐ φύλασσε*: *watch him*, sc. that he does not escape thee or prove unfaithful to thee.

409. *ποιήσεται*: aor. subjv. with *εἰς ὃ κε*, cf. B 332. — *ὃ γε*: see on A 97. For its position in the second member of the sentence, as B 604, cf. *πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα* a 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457.

410. *νιμυσσητόν κτλ.*: parenthetical. — *νιμυσσητόν*: cf. 156, B 223.

411. *κείνου*: indicates contempt or abhorrence. — *πορουνέουσα*: *to prepare, to share*. — *ὅδε*: the clause is causal in effect. — *ἐπίσσω*: *hereafter*.

412. *μωμήσονται*: sc. if I give myself to this frivolous coward after the decision by the duel. The fut. is used (more definite than the potential opt.) although the supposition at the basis of this expectation is

negatived (οὐκ εἰμι 410). — ἔχω κτλ.: "and yet I have already" etc. — ἀκριτα: cf. B 246, 796.

413. *χολωσαμένη*: falling into a rage, cf. *ὀχθήσας* A 517. The middle does not differ greatly from the passive. Cf. *χολωθείς* A 9; see § 50 d.

414. *σχηλίη*: disyllabic, with synizesis of *ιη*. See on *Ἰστίαίαν* B 537. — *μεθῶ* [μεθῶ]: for the subjv., cf. A 28. For the form, cf. *κιχείω* A 26.

415. *τῶς*: see on B 330. — *ἀπειθήρω*: aor. subjv. *Conceive violent hatred*. — *νῦν*: opposed to the future, *till now*. — *ἐκπαγλα*: *furiously*; cf. *αἰνῶς* 158. — *φίλησα*: *came to love you*, "bestowed my love upon you."

416. *ἀμφοτέρων*: explained by *Τρώων καὶ Δαναῶν*. — *μητίσσομαι*: aor. subjv., still dependent on *μή*. — *ἔχθεα λυγρά*: *grievous hates*, which would be destructive to Helen. — Cf. *illa* (i.e. Helen) *sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. Aen. ii. 571 ff.*

417. *οὐδὲ . . . ἔλθω*: an independent addition, as is shown by *κέν*, in order to explain the effect of *ἔχθεα λυγρά*. For the subjunctive with *κέν*, see on A 137. — *ἐκείνη*: cognate accusative.

418. *ἔκταν*: see on A 33. Helen does not yield until after the sternest threat.

419. *κατασχομένη*: *wrapping herself*, cf. *καλυπτομένη* 141.

420. *Τρώες*: see on 384. — *λάθην*: sc. *βᾶσα*, as she departed with her two maids (cf. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — *ἤρχε*: as A 495. — *δαίμων*: nowhere else in Homer of a definite divinity.

421–447. *Helen and Paris*.

421. *δόμον*: on the citadel of Ilios, near the dwellings of Priam and Hector.

422. *ἀμφίπολοι*: i.e. the two who had accompanied her, 143.

423. *κίε*: i.e. following Aphrodite, cf. 420.

424. *τῇ*: for her. — *δίφρον*: a low seat without a back. — *εἰλούσα*: prior in time to *κατέθηκε φέρουσα*. Observe the distinction between the aor. and present participles.

425. *ἀντί* 'Αλεξάνδροιο: acc. to 391, Alexander was on the bed, but this is disregarded in the following narration, cf. *ἄρχε λέγσοδε κίων* 441. 7. — *θεά*: this is added to give prominence to her condescension in performing a maid's duties. — *φέρουσα*: for the use of the participle, see on *ἰών* A 138.

426. *κούρη Διός*: generally of Athena. Cf. *κούρην Βρισηῶς* A 392.

427. *πάλιν*: back, away from Paris, here as a sign of her displeasure. Cf. *talìa dicentem iam dudum aversa tuetur Verg. Aen. iv. 362*. — *ἡρίπαπε*: for the form, cf. B 245.

428. ἤλυθες: an exclamation. She reproaches him for his return, *cf.* B 23.

429. δαμείς: with dat. of the agent, as 301. — πρότερος: see on 140.

430. ἣ μὲν δὴ κτλ.: with disdainful mockery. *Truly thou wast wont to boast.*

431. σὴ: added with emphasis, as B 164.

432. ἀλλ' ὦ νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκάλεσσαι: *challenge, call forth to meet thee.* Middle, as 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as 430. See on 223.

433. ἀλλὰ κτλ.: Helen now speaks in earnest. — ἐγώ γε: *cf.* A 173. — "But I advise you."

434. παύεσθαι: *cease for ever.* Present infinitives are used also to explain this injunction. — ξανθῶ: *cf.* 284.

435. ἀντίβιον: for the construction, *cf.* B 121, 452. — πόλεμον: for the cognate accusative, see on B 788.

436. μὴ πως τάχα: *lest in some way, soon.* — ὑπ' αὐτοῦ δουρὶ: *by the spear of this very man.* For the dative with ὑπό, *cf.* B 860 and note.

437. μῦθοισιν: construe with προσέειπεν.

438. θυμὸν: in partitive appos. with μέ. *Cf.* 35, 442; see on A 362.

439. μὲν γάρ: always in this order; never γὰρ μὲν. — σὺν Ἀθήνῃ: *by the aid of Athena.* This diminishes the personal credit of Menelaus for his success.

440. αὖτις: *another time*, as A 140. — ἐγώ: *sc.* νικήσω. — παρὰ εἰσί: more freq. in this sense is παρίστασθαι. — ἡμῖν: *i.e.* with Paris and his countrymen.

441. τραπέομεν: aor. pass. subjv. from τέρω, see §§ 81, 51 d. — ἐνηθύνει: in the English idiom, this would be in the same const. as τραπέομεν. *Cf.* B 113; see § 21 i.

442. ὧδε: *so completely, sc.* as now (446). *Cf.* B 802. — ἵππος φρένας ἀμφικάλυψεν: see on A 103.

443. οὐδ' ὅτε: *not even then when.*

444. ἔπλεον ἐν νήεσσι: "was on the voyage."

445. Κρανάη: perhaps this name was invented for the situation, *cf.* 201; at least the ancients were completely at a loss concerning it. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

446. ὧς: refers to ὧδε 442.

447. ἀρχε: *made the beginning, began*; with a supplementary partic., κίων, as B 378. — ἔκπειτο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.

**448-461.** *Menelaus seeks Paris in vain. Agamemnon claims the victory and demands the restitution of Helen.*

**448.** τὰ μὲν ἄρα: *so these two.*

**449.** The story returns to the point where Aphrodite interposed, 380. — ἀν' ὄμῳ: *sc. Τρώων.* — θηρὶ τοικῶς: *like to a wild beast in fury and power.*

**450.** εἰ ποὺ ἰσαθρήσκειν: for the opt., see H. 907; Good. 1420. *If he but might catch sight of him somewhere.* — θεοιδέα: for the 'synizesis,' cf. 27.

**451.** οὐ τις δύνάτο δέξαι: the logical proof of this statement is given below. "They would have pointed him out, if they could."

**452.** τότε: *i.e. when he sought him.*

**453.** "They did not conceal him through love (cf. 321 ff.), nor would they have concealed him if any one had seen him."

**454.** κηρί: dat. of likeness with ἴσον. For the comparison, cf. A 228. — μολαίνῃ: cf. morti atrae Hor. *Carm.* i. 28. 13, post equitem sedet atra cura *ib.* iii. 1. 40.

**455.** καί: *also.* A standing expression, generally referring to previous speakers.

**456.** Cf. 86. — Δάρδαναι: see on B 819.

**457.** δή: *as you see, surely.* — φαίνεται: *belongs evidently.*

**458.** Ἀργεῖην: as B 161. Cf. ornatus Argivae Helenae Verg. *Aen.* i. 650.

**459.** τιμὴν κτλ.: cf. 286.

**460** = 287.

**461.** ἐπὶ ᾧνεον: cf. ἐπευφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 7 d.

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. They have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew.

## FOURTH BOOK OF THE ILIAD.

1-219. *The wounds of Menelaus.* 1-84. *Assembly of the gods. Preparations for a breach of the truce.*

1. θεοί: in appos. with οἱ. — ἡγορόωντο: *sc.* during the events narrated in Γ. 2. χρυσέφ: see on A 426. 3. ἐφροχόαι: see on A 598.

5. αὐτίκα: *sc.* after Γ 456-460. — ἐπειζέμεν: *sc.* by the proposal of 18 f.

6 f. Zeus teasingly compares Aphrodite's constant care of Paris with the neglect of Menelaus by Hera and Athena. — μὲν: correl. with αὐτε 10.

9. νόσφι: *sc.* Μενελάου.

11. αὐτοῦ: ablatival, § 19 a.

12. καὶ νῦν: see on A 109.

14. ὅπως κτλ.: *cf.* B 252. — Zeus knows what answer to expect.

15 f. ἦ . . . ἦ: § 20 b. — πόλεμον κτλ.: § 12 d. — ὄροσμεν: aorist subjv.

18 ff. οἰκίστοι: *cf.* Γ 74. — ἄγοιτο: *cf.* Γ 72, 404. — ἐπέμψαν: *sc.* at his words. 21 f. πλησῖαι: *sc.* each other. — ἦ τοι: correlative with δέ 24.

23 f. χόλος κτλ.: parenthetical, § 21 d. — χόλος: see on A 81. — Ἥρη: § 19 c. 25 = A 552. 26. πόνον: explained by the following verses.

27. ἰδρῶ (ἰδρώα): ἰδρώα. — ὄν: § 59 j. — καμέτην κτλ.: parenthetical.

28 f. λαόν: *soldiery.* — κακά: on πῆμα Γ 50. — ἔρδε: on βάλλε A 52.

30 = A 517.

31. σέ, κακὰ βέχουσιν: H. 725; G. 1073. — Πρίαμος κτλ.: A 255.

32. δ τε: on A 244.

33. *Cf.* A 129, B 133.

35. ἄμῶν: "alive." *Cf. Psalms xxvii. 2, Job xxxi. 31, Xen. An. iv. 8. 14.*

37 f. 'Asyndeton,' § 15. — σοὶ καὶ ἐμοί: emphatic ἡμῖν. 39 = A 297.

41 f. τήν: in apposition with πόλιν. See § 11 j. — τόν: see on A 185.

43 f. δόκα: of an act just preceding. — αἰ: its antecedent is τῶν 46.

49. λοιβῆς κτλ.: explains δαιτός. — τό: attracted to the number of γέρας.

50 = A 551. 51. τρεῖς: explained by 52. — μὲν: correl. with ἀλλά 57.

52 f. Μυκήνη: see on B 569. — διαπέσαι: inf. as imperative.

54 ff. πρόσθ' ἴσταμαι: *cf.* A 37. — εἰ περ: with subjv., *cf.* A 81. — οὐκ: on Γ 289. — ἄνω: prob. future. — φέρετος: *cf.* A 281, 545 ff.

57. ἐμὸν: made emphatic by the following pause, § 11 h. — πόνον: *cf.*

26 ff. 58. *Cf.* et mi genus ab Iove summo Verg. *Aen.* vi. 123.

60 f. ἀμφοτέρων: *cf.* Γ 179. — *Cf.* Verg. *Aen.* i. 46 f. — κέκλημαι: *cf.*

Γ 138. 62. μὲν: correl. with δέ 64. — ὑποείζομεν: aor. subjunctive.

63 f. σοὶ μὲν κτλ.: 'chiasmus,' § 16 a. — Ἀθηναίη: see on πρὸ ἦκε A 195.

66 f. ὑπερκύδαντας: *exulting.* — πρότεροι κτλ.: see on Γ 299.

68 f. οὐδ' ἀπιθήσει: on B 807. — πατήρ κτλ.: on A 503. — αὐτίκα: on

A 539.

70. μετὰ κτλ.: *cf.* A 222. This explains ἐς στρατόν.

73. αἷς εἰπὼν: "by these words," *saying this.*

74=B 167. This was Athena's third descent during the action of the *Iliad*.

75. *οιον*: pred with *δοτέρα*. "Like the star which Zeus sends." — *δοτέρα*: i.e. a meteorite. — *ἦκε*: gnomic aorist, § 14 f.

76. *τίρας*: pred., as a portent. 77. *λαμπρόν*: see on *οὐλομένην* A 2.

78 f. *τῷ*: i.e. *δοτέρῃ*, cf. 75. — *ἐς μέσσον*: cf. Γ 69. — *θάμβος κτλ.*: cf. Γ 342 f. 81 = B 271.

82 f. Cf. 15 f. — *τίθησιν*: cf. *ἔθηκεν* A 2.

85-147. *Athena persuades the Lycian archer Pandarus to shoot an arrow at Menelaus, but she herself keeps the son of Atreus from serious hurt.*

87. *Διοδόκῳ*: in appos. with *ἀνδρί* 86. — *αἰχμητῇ*: in appos. with *Διοδόκῳ*.

88. *εἰ που*: on Γ 450. — Athena searches like any mortal for the man. — Cf. Pandare, iussus confundere foedus Verg. *Aen.* v. 496.

89 ff. Cf. B 169 f. — *ἀμφί*: sc. *ἔστασαν*. — *λαῶν*: in appos. with *ἀσπιστῶν*.

93. An independent introduction. Verse 94 repeats the thought clearly.

95. *Τρῆεςσι*: for the dative, see on B 285. Or, it may be the agent.

97 ff. *τοῦ*: const. with *πάρα*, § 55 c β. — *αὶ κτλ.*: equiv. to *ἐὰν Μενέλαος βέλει δμῳθῇ*. A picturesque paraphrase for death. — *σφ βέλει κτλ.* is parenthetical; *δμῳθέντα* precedes the action of *ἐπιβάντα*.

100 ff. *Μενελάου*: for the gen., see H. 739; G. 1099. — *Ἀπόλλων*: patron god of Lycia, and god of the bow. — *ἀρνῶν ἐκτόμβην*: see on A 65.

103. *οἰκάδε*: explained by the second 'hemistich.' — *δοτῷ*: on B 824.

104 f. *τῷ*: § 19 e. — *αὐτίκα*: cf. 5. — *ἐσέλα*: sc. from its case.

106. *ἀγρίου*: on *λαῶν* 91. — *δν*: obj. of *βεβλήκει*. 107 is parenthetical.

108 f. *ἔπιτος*: predicate. — *πεφύκειν*: *had grown, were*.

110 f. *ἦραρ*: sc. *ἀλλήλουν*. — *πάν*: i.e. *τόσον*, cf. *τὸ μὲν* below.

112 f. *ποτὶ γαίῃ*: see on *ποτὶ* A 245. — *πρόσθεν κτλ.*: sc. in order that the act of Pandarus might be unnoticed. — *ἕλ*: "while." See § 21 d.

114 f. *πρὶν . . . πρὶν*: see on A 98. — *βλησθαι*: as passive. See § 50 d.

116. Cf. *dixit et aurata volucrum sagittam | deprompsit pharetra cornuque tetendit* Verg. *Aen.* xi. 858 f.

123 f. Mark the 'chiasmus,' § 16 a. — When the bow-string is drawn back to the breast, the iron arrow-point is brought near to the bow. Cf. *et duxit longe, donec curvata coirent | inter se capita et manibus iam tangeret aequis, | laeva aciem ferre, dextra nervoque papillam. | extemplo teli stridorem* Verg. *Aen.* xi. 860 ff. — *κυκλοτερές*: predicate.

125. Double 'chiasmus.' *βίος* and *νευρή*, *ἔαχεν* and *ἔλτο*, receive licence from the order. — *λίγῃ*: cf. A 49. — *ἔλτο*: on A 53.

127. Apostrophe to Menelaus. — σθέν: const. with λελάθοντο.  
 129. πρόσθε: cf. 54. — στάσα: taking her stand. — βίλος: on A 51.  
 130 ff. τόσον: explained by 132 f. — ὡς δτε: on Γ 33. With subjv., as 141, B 147. See H. 914 B b; G. 1438. — παιδός: from her child. — λῆξται: aor. subjv., cf. A 80. Sc. παῖς. — ὅθι: cf. Γ 145.  
 135 f. Cf. Γ 357 f. 137. ἔρκος ἀκόντων: on A 284.  
 139. φωτός: αὐτοῦ.  
 140 f. Cf. Indum sanguineo veluti violaverit ostro Verg. *Aen.* xii. 67. — ἐλέφαντα: ivory. The 'elephant' is not mentioned in Homer.  
 142. παρήϊον: Attic φάλαρα. — ἵππων: equiv. to ἵππειον.  
 144 f. φορέειν: § 47 h. — ἀμφοτέρων: cf. Γ 179. — 'Chiasmus' here again.  
 146. μίανθην: ἐμάνθησαν. Cf. ἤγερθεν A 57.  
 147. ἰππύρθεν: contrasting σφυρά with κνήμαι.  
 148–219. Agamemnon's distress at the hurt of Menelaus. The surgeon Machaon is summoned. 148. βίγησεν: cf. Γ 259.  
 151 f. νήρον: i.e. the thong which bound the arrow-point to the shaft. — ἐκτός: sc. ὑπελθῆς. — ἀφορρον: cf. Γ 313, but this is adverbial. — θυμός: courage.  
 153. τοῖς: i.e. Menelaus and those about him. — βαρέ: on μέγα A 78.  
 154 ff. χυρός: on A 323. — κασίγνητι: for the length of the 'ultima,' see § 59 l. — θάνατον: pred., cf. κακά 28. "The truce was death to thee." ἔταμον: see on B 124. — οἶον: agrees with σέ, obj. of προστήσας.  
 157 f. κατὰ δὲ πάτησαν: Attic καταπατήσαντες, § 21 h. — πιστά: a standing epithet of ὄρκα, even when broken. — ὄλιον: predicate.  
 159 = B 341.  
 160 f. οὐκ: cf. οὐκ εἰώ 55. — ἐκ: const. with τελεί. — δέ: see on A 58. — σὺν μεγάλῳ: explained by the following. — ἀπέτισαν: gnomic. "The breach of faith will surely be punished."  
 163 f. τόδε: refers to the following sentence. — δάλη: § 18 b.  
 165 = 47. 166. σφί: for the dative after ἐπί, cf. Μενελάῳ 94.  
 167. ἐπισσειήσιν: for the mode, cf. ἴδωμαι A 262. — αἰγίδα: on B 447.  
 168 f. ἀπάτης: see on εὐχολῆς A 65. — ἄχος σθέν: grief for thee.  
 170. For the fulness of expression, see on A 88.  
 173 f. Cf. B 160. — λίσσομεν Ἑλένην: this really gives the cause for ἐλέγχστος ἰκοίμην 171.  
 177 f. ἐπιθρόσκων: sc. in mockery. — χόλον κτλ.: see on A 81.  
 179 f. ὄλιον: cf. 158. — καὶ δῆ: cf. A 161. — οἰκάνδε: see on 103.  
 181 f. σὺν κειρήσιν κτλ.: i.e. without Helen and the spoils of war, and with heavy loss. See on B 298. — ὡς: cf. ὥδε 176. — χάνοι: i.e. swallow me. Cf. mihi tellus prius ima dehiscat Verg. *Aen.* iv. 24.  
 184 f. πᾶ: at all, as Γ 306. — πάροιθεν: local.

189. Note the spondees.

191. παύσῃσι: sc. σέ. — ὀδυνάων: cf. B 97, 595.

192. ἦ: *he spoke*. See on A 219. — θεῖον: see on A 334.

196. ὀσπεύσας: nearly equiv. to διοτφ. — τόξων: see on B 718.

197. Δυκίων: i.e. the principal Trojan allies. — τφ: sc. βαλόντι.

199. βῆ κτλ.: cf. B 47. — κατὰ λαόν: cf. 126, 209, κατὰ στρατόν A 318.

201-203. Cf. 90-92. 204. Cf. Γ 250. — ἔρσο: 2d aorist, § 53.

205-207 = 195-197.

208. Cf. B 142, Γ 395.

209. ἀνὰ κτλ.: cf. A 484.

210 f. ἱκανὸν κτλ.: cf. Γ 145. — "Where was the wounded Menelaus."

212. δ: i.e. Machaon. — ἑ: on 161. — παρίστατο: cf. παρέστη.

215 f. Cf. 186 f.

217 ff. ἔμπροσ: cf. 134. — ἐπί: adv. with πάσσε. — εἰδώς: "skilfully." —

οἱ: ethical. — φίλα κτλ.: see on A 73.

220-250. *Agamemnon orders the advance of the army.*

221 ff. ἐπί: const. with ἤλυθον, cf. A 475. — οἱ: sc. Ἀχαιοί. — κατὰ: const. with ἔδυν [ἔδυσαν]. — μνήσαντο: i.e. they were eager. — ὤοις: on Γ 220.

226 f. ἵππους μὲν: correl. with αὐτὰρ ὁ 231. — τοὺς μὲν: repeats the μὲν from 226. — φουσιδώντας: *snorting* in their impatience.

229. πολλά: see on A 35. — παρισχέμεν: sc. ἵππους καὶ ἄρματα.

231 f. ἐπεπολεῖτο κτλ.: cf. Γ 196. — μὲν: correl. with αὖ 240. — σπεύδοντας: made emphatic by the verse pause. — ὤοι: cf. B 188.

234. πῶ: as 184. — ἀλκῆς: ablative genitive of separation.

236. Cf. 87. 237. "Their bodies will lie unburied." Cf. A 4.

238. ἡμεῖς: contrasted with γυῖες 237, as δλόχους is with αὐτῶν.

240. Cf. 232.

242. λεγχέας: cf. B 235.

243. τίφθ': τί ποτε. — ἔστηκε: as this stands, it is perfect. ἔστηκε?

244. αἱ τε κτλ.: cf. Γ 4. — πολέας: *broad*. — πεδίοις: see on B 785.

247. Sarcastic. — ἐνθα κτλ.: the clause is here equiv. to νῶν.

251-421. *Agamemnon visits the different divisions of his army.* Five divisions are enumerated.

256-271. I. Idomeneus.

252. οἱ δ' ἀμφί: on B 445. — θαρῆσσαντο: sc. when he reached them.

253. Ἰδομενέας: sc. was busy. — οὗ: for the comparison, see B 480.

255 f. γήθησεν: see on A 330. — μελιχλοῖσιν: see on A 539.

257. Δαναῶν: for the genitive after περί τίω, see on A 258.

258 f. "Both in action and in council." — δαιτί: see § 28 c.

260 f. κίρωνται: for the mode, see on A 80. — εἰ περ: see on A 81. —

Ἀχαιοί: equiv. in meaning to Αργείων 260 or Δαναῶν 257. See § 22 b.

262 f. ἑ: as 161. — πλείων: πλείων: for inf., cf. μάχεσθαι A 8.

264. πάρος: with present. See on A 553. — εὔχεται εἶναι: see on A 91.



266 f. ἱρήρος: cf. Γ 47. — τὸ πρῶτον: on A 6. — ὑπέρστην κτλ.: on A 514. 269. σὺν: const. with ἔχουσαν. — γέ: emphasizes the whole clause.

270. Τρῶες: see on ἔρδε 28.

271. Cf. 236.

272-291. II. The Ajaxes.

272. κῆρ: on A 44.

273. Cf. 251.

274 f. νέφος: this suggests the following comparison. Cf. 'cloud of witnesses.' — ὡς εἶσι: cf. 130, Γ 33, B 209. — αἰπόλος: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 a.

277 f. μελάντερον κτλ.: this seems a combination of two expressions, — μελάντερον ἢ and μέλαν ἥντε. — φαίνει: φαίνεται, § 28 a.

280. τοῖσι: refers to ὡς 275. Predicate. "So dark and threatening."

282. πεφρικυῖαι: cf. 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton *Par. Lost*, vi. 82 f.; 'horrent arms,' *ib.* ii. 513.

284. σφίεας: monosyllable, § 25.

287. αὐτό: of yourselves.

288-291. Cf. B 371-374. 289. πᾶσιν: masc. not neuter, cf. τῷ 104.

292-325. III. Nestor. 293. ἐνθα: particle of transition.

297. Nestor was a skilled tactician, see B 362 ff., 553 ff. He brought to Troy a larger force than any other prince but Agamemnon.

299 f. ἱρκος: cf. A 284. — ἀναγκαίη: of necessity.

301 f. ἱππεύσιν μὲν: has no correl. πεζοῖς δέ. — ἐχέμεν: check.

303. Transition to 'direct discourse,' without the usual introduction. See on A 17. — ἱπποσύνη: "skill in fighting on chariots."

305. "Remain together." — ἀλαπαδνότεροι: sc. if you fail to obey.

306. ἀπὸ ὀχέειν: nearly equiv. to οἷς ὀχέεσσιν. Contrasted with πρόσθ' ἄλλων. 310. πολέμων: gen. as τόξων 196. 311. Cf. 255, 283. 312 = B 7.

314. γούνατα: the seat of bodily vigor. These weaken in time of fear.

315. ὄφελον: cf. A 415.

316. ἔχειν: sc. γῆρας.

319. ὧς: modifies ἔμεν [εἶναι]; equiv. to τοῖος. See on μίνυνθα A 416. — Ἐρευθαλίονα: the story is told at full length in H 132 ff.

320 f. πάντα: sc. ἀγαθά. — εἰ: on A 280. — νῦν αὐτε: on A 237.

322. καὶ ὧς: "although old."

323. τό: cf. 49.

324 f. οἱ περ: nearly equiv. to since they. — γεγάσι: are.

326-363. IV. Menestheus and Odysseus.

327 f. Cf. 89 f.

329. Ὀδυσσεύς: in appos. with δ.

330 f. πάρ: const. with ἔστασαν. — σφίν: for the dative, see § 19 e.

332. νῆον: as A 391.

334. ὁππότε: cf. B 794. — πύργος: column.

335. Τρώων: for gen., cf. Μενελάου 100. — ἄρξειαν: for plur., cf. B 278.

336. Cf. 241, 255.

337 = 284.

338. νή: for the ultima, cf. 155.

339. 'Alliteration' of κ, § 13 a. — κερδαλέφρον: cf. A 149.

340 f. ἀφίστατε: sc. μάχης. — μὲν τ' ἐπείκει: contrasted with νῦν 347. — ὠντας: for the acc., in spite of σφῶιν, see on A 541.

343. "You are always ready to listen to an invitation to a feast."

345. φῶα: predicate. See on A 107. — ὀπταλῖα: cf. A 465 f.

347. νῦν δέ: opposed to 341 f. — φῶας: § 56 c. — εἰ κτλ.: obj. of ὁρώμετε.

349. Cf. A 148.

350-355. Speech of Odysseus, in six lines like that of Agamemnon, 358-363.

350. Rhetorical question. Cf. A 552.

351 f. πολέμοιο μεθίμεν: sc. ἡμᾶς. Cf. 234. — ἐπί: against, upon. — ἐγείρομεν κτλ.: cf. B 440. — ἐγείρομεν: for subjv., cf. A 164.

353 ff. "I shall fight bravely." — Τηλεμάχοιο κτλ.: cf. B 260. — μγένητα: 'inceptive' aorist. — ἀνιμάλῖα: predicate.

357. χρομένοιο: supplementary participle. For the gen., cf. B 348.

358 = B 173. 362. "We will make all this right hereafter."

363. τὰ δέ: sc. harsh words. 364-418. V. Diomed and Sthenelus.

364 = 292. 365 f. Cf. 89 f., 327 f.

366. ἱπποισι κτλ.: form one thought.

367. πάρ: sc. as charioteer. 368. Cf. 336 — τόν: i.e. Diomed.

370. Cf. B 23.

372. φῶλον ἦν: equiv. to ἦνδαν. πτωσκαζέμεν is subject.

374. ὤοντο: for the voice, see § 50 a. — πονεύμενον: i.e. in battle.

375. περί: const. with γενέσθαι.

377. ξείνος: as a friend. — ἀγέρον: cf. 28.

378. οἱ: i.e. Tydeus and Polynices. — ἐστρατεύοντο: cf. Γ 187.

379. μάλα: for length of ultima, see on A 394.

380. οἱ: i.e. Mycenaeans.

381. ἔπειθε: i.e. dissuaded. — παραίσια κτλ.: cf. B 353.

382. οἱ: a return to οἱ of 378. — πρό: adv. — εἰς: local genitive.

383 f. The invaders halted at the river and sent an embassy to the town. — ἀγγελίην: pred., as ambassador, cf. Γ 206. — ἐπί: const. with στείλαν, i.e. to Thebes. — Τυδῆ: Τυδεία.

387. ξείνος κτλ.: stranger though he was. — Καδμείωσιν: equiv. to Καδμείωνας 385. Cf. Δαρδάνιοι and Δαρδανίωνες. See on B 819.

389. δ' γε: resumes ὁ 385. — προκαλέζο: cf. Γ 19. — πάντα: neuter, "in all contests." Cf. B 643. — ἐνίκη: was victor.

391. χολωσάμενοι: sc. because of his success.

393. κόρους: in appos. with λόχον. — The leaders have bloody names.

396. καὶ τοῖσιν: i.e. he overcame these too. — ἐφῆκεν: cf. ἐφῆπται B 32.

397. ἴνα: sc. to bear the tidings.

398. ἄρα: resumes ἴνα δὲ κτλ.

399. Αἰνείλιος: Tydeus was grandson of Oeneus, B 641. — τόν: this.

400. μάχῃ: local, cf. A 521. — ἀγορῇ κτλ.: "although better," etc.

401. Cf. A 511. — ἐνιπῆν: acc. after αἰδεσθείς, see H. 712; G. 1049.

404 f. ψεύδε': ψεύδο. — σάφα: i.e. true. — Note the following 'asyndeton' and the repetition of ἡμεῖς. — μέγα: on A 78.

406 f. Θήβης: see on B 505. — παυρότερον: sc. than the fathers. — ἀγαγόντι: dual, for Diomed and Sthenelus. — ὑπὸ τείχεσσι: cf. B 216.

409. κτενοί: i.e. the first assailants. See on B 564.

410. τῷ: therefore. — ὁμοίῃ: sc. ἡμῖν. "We deserve higher honor."

412 ff. Seven verses in reply to seven. See on 350. 412. Cf. A 565.

415. τοῦτ' ἄν: correl. with τοῦτ' ἄν 417; and κῶδος is contrasted with πένθος, in the same place in the verse, before the pause.

417. Ἀχαιῶν: gen. of cause; or, possibly, genitive absolute, § 19 d.

419. Cf. Γ 29. 420. δεινόν: see on Γ 337. 421. ὑπὸ: see on Γ 34.

422-456. Both armies advance and the battle begins. This scene could follow immediately on B 483 or B 785.

423. ἐπασσύντερον: the point of comparison, cf. ἐπασσύνεται 427.

425. χέρον: local.

427. Δαναῶν: const. with φάλαγγες.

428 f. κτενοί κτλ.: cf. B 805. — ἡγεμόνων: at the head of the verse in contrast with οἱ δ' ἄλλοι. — οἱ δ' κτλ.: see on Γ 2, 8. — φαίης: on Γ 220.

430. ἔχοντα κτλ.: contains the principal idea. 431. διειδότες: causal.

433. Τρῶες: the comparison is continued until the subject is forgotten and resumed in Τρώων δαλαγτός 436. Cf. B 459.

434. λευκόν: for the epithet, see § 12 a. 435. Two 'apparent hiatus.'

436. Τρώων: see on 432. — ἀνὰ στρατόν: cf. A 10.

437. ἰα: cf. μία Γ 238. — γῆρας: cf. B 804.

439. τοὺς μὲν: i.e. Trojans.

442 f. Vergil imitates in his description of Fama, parva metu primo, mox sese attollit in auras | ingrediturque solo et caput inter nubila condit Aen. iv. 176 f. Cf. 'Satan alarmed | Collecting all his might dilated stood: | . . . His stature reached the sky, and on his crest | Sat horror plumed,' Milton Par. Lost. iv. 985 f. .

442. Cf. 424.

443. σῶραν: for the dative, see on Z 136. — ἐσθήρις: gnomic aorist, parallel to βαίνει. — καὶ ἐπὶ κτλ.: "while still it walks" etc.

446-456. Beginning of the general conflict.

447. σὺν: together. Const. with ἔβαλον. — μέναι: cf. B 387, 536.

449. πολλὰ κτλ.: cf. B 810. — Cf. 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott Rokeby v. 81.

450 f. Note the 'chiasmus,' — εὐχολή belonging to δαλύντων, and οἰμωγή to δαλυνμένων. 452. δρεσφι: genitive.

455. δοθῶν: the point of comparison. — ποιμήν: cf. 275. Cf. rapidus montano flumine torrens . . . stupet inscius alto |

accipiens sonitum saxi de vertice pastor Verg. *Aen.* ii. 305 ff., and also *ib.* xii. 523 f.

456. τῶν: const. with *ἰαχή*. Cf. A 49. — γίνετό: see § 32 h.

457-544. *Single combats. The Achaeans prevail until the Trojans are roused by Apollo.*

457. Τρώων: const. with *ἄνδρα*.

459. ῥά: marks the clause as a repetition of 457. Cf. E 79.

460. πῆξι: sc. δόρυ or ἔγχος as object. — ὅστιον εἶπω: cf. A 71.

461 f. ὅσσοι: in appos. with τόν, cf. 350. — πύργος: sc. ἤριπε. Cf. B 394.

463. ποδῶν: cf. χειρός 154.

464 = B 541.

465. ἔλκε: mark the change to the imperfect. — ὄφρα κτλ.: = συλῆσαι.

466. μίνυνθα: see on A 416.

470. τὸν μὲν: i.e. Elephenor.

472 f. ἀνὴρ ἄνδρα: equiv. to ἀλλήλους. Cf. legit virum vir Verg. *Aen.* xi. 632. — υἱόν: for the short penult, see § 23 f.

477. κάλιον: sc. τοκήες.

478. θρέπτρα: τροφεία. "He did not repay his parents' care."

479. ὑπὸ: const. with δουρί. Cf. Γ 436.

481 f. ἀντικρύς: cf. Γ 359. — χαμαί: for χαμᾶζε. Cf. ὑψοῦ A 486.

483 f. πιφύκη: for the subjv., cf. Γ 61 f. — ἀτάρ τε: cf. ἀλλά τε A 82.

485. ἀνὴρ: see on B 474. 486. ἐξέταμα: gnomic, hence subjv. κάμψη.

488. τοῖον: refers to αἰγερος ὥς 482. Cf. Γ 153. — Ἀνθεμίδην: § 39 e.

489. τοῦ: i.e. Ajax. Cf. Μενελάου 100. 490. καθ' ὅμιλον: on 199.

491. ὁ δέ: for the repetition of the subjv., see on A 191.

493. αὐτῷ: i.e. his booty, the dead Simoisius. — οἰ: dat. of interest.

494. τοῦ: causal. Cf. 168 f. — ἀποκταμένοιο: passive. See § 50 d.

498. ἀνδρός: ablative gen., see § 19 d β. — ὄλιον: cf. 28, 179.

500. παρ' ἱππων: clearly Priam had a stock farm at Abydus.

501. ἐτάριοι: for the gen., cf. τοῦ 494.

502. ἡ: refers to δουρί, but αἰχμή (which is added in apposition) is already in the poet's mind. 504. A frequently recurring formula.

505. ὑπὸ: const. with χώρησαν. — τέ: for its position, cf. A 417.

506. μέγα: for the length of the ultima, see on 456.

508. Περγᾶμου: i.e. from his temple. See E 446. — αἶσας: cf. φωνήσας.

509 f. χάρις: ablative. — λίθος: "of stone." — χρέος: subject.

512. οὐ μὲν οὐδέ: cf. B 703.

513. χόλον πίσσα: cf. A 81.

514. πτόλιος: i.e. ἀκροπόλεως.

516. μεθίνας κτλ.: cf. 240.

519. κνήμην: one of the two accs. in the active const. (ἔβαλε Διῶρεϊ κνήμην) is retained in the passive construction.

521. ἀναιδής: pitiless. 523. ἐτάροι: sc. appealing to them for aid.

526. For the 'alliteration' of χ, cf. 339. — τόν: i.e. Dioreis.

527. τόν: i.e. Piroüs.

531. τῷ: demonstrative, with this. — δ γε. See on A 97.

532. ἀπίδουσι: cf. B 261. — περίστησαν: 2d aorist, intransitive.

533. ἀκρόκομοι: possibly like American Indians. See on B 11.

537. ὁ μὲν: i.e. Piroüs, 519 f. — ὁ δέ: i.e. Diorea, 517, B 622.

538. περί: cf. B 417. 539. ὀνόσαιο: for the opt., cf. ἴδοις 223.

541. ἄγοι δέ: see on καὶ οἱ A 79. — No one would dare as an observer to enter such a field, unless under the special protection of the mighty goddess of war.

542. χεῖρες: by the hand. — ἐλοῦσα: hiatus justified by pause, § 27 b.

543. γάρ: refers to ὀνόσαιο. 544. πρηνές: cf. 522, B 418.

The last verses of the Fourth Book form a fitting conclusion to the story of the battle up to this point, and a preparation for the more important contest which follows.

## FIFTH BOOK OF THE ILIAD.

The subject of the Fifth Book is at once announced: *The Bravery of Diomed*, who had already been somewhat prominent, before the battle, Δ 419 ff.

1-453. *The Achaeans press forward victoriously.* 1-94. *Diomed comes forward.*

1. ἔνθα: as Δ 293. — Ἀθήνη: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father, Δ 390.

4. Cf. Verg. *Aen.* x. 270 ff.

6 f. Ὀκeanοῖς: for gen., cf. B 415; see § 19 g. — κρατός: corresponds to κόρυθος 4, and ὤμων to ἀσπίδος.

9 f. ἦν δέ τις: see on B 811. — ἱεῖς: there were no priests in the Greek camp. See on A 62. — Ἡφαίστῳ: the Trojans honored the same divinities as the Greeks.

11. μάχης κτλ.: cf. B 823. 12. οἱ: i.e. Diomed. — ἐναντίω: pred.

13. πεζός: cf. Δ 419, where Diomed dismounts. 14 = Γ 15.

15. πρότερος: cf. ὕστερος 17. 17. ἄρνωτο κτλ.: cf. Γ 349.

18. ὄλιον: as Δ 498.

19. μεταμάζιον: cf. Δ 480. See on B 56. — ᾤσε: sc. by the cast of his spear. — ἵππων: "chariot."

21. περιβηται: cf. 299, ἀμφιβέβηκας A 37. — ἀδελφίῳ κτλ.: "his slain brother." Cf. Δ 211. 22. οὐδὲ κτλ.: cf. B 703.

24. εἰς: final. — οἱ: ethical.

28. τὸν μὲν: i.e. Idæus.

29. ὀρίσθῃ: sc. to fear and flight.

31. Ἄπες Ἄπες: § 59 d β. — For the epithets without conjunction, see § 15 a. 32. οὐκ ἄν: cf. Γ 52. — μὲν: correlative with γὰρ δέ 34.

34. Διὸς κτλ.: this is only a pretext.
35. Ares is not long inactive, see 461. Athena departs (to Olympus?) at 133.
- 37-83. *Six Greek leaders slay each a man.*
37. ἔκλιναν: sc. after Ares's withdrawal.
38. ἡγεμόνων: const. with ἕκαστος.
40. πρότε: dat. of interest with πῆξεν. § 19 c. — στρεφθέντι: const. with πρότε. Note the verse pause. — μεταφρέν: local, with ἐν πῆξεν.
41. ἔλασσαν: sc. δόρυ as object. 42 = Δ 504.
43. ἄρα: on B 522. 44. δε: i.e. Φαῖστος.
46. ἱππων: const. with ἐπιβησόμενον. Phaestus had been fighting on foot. Now he started to mount his chariot in order to flee.
47. σκότος εἶλεν: cf. 68, 82, 310, 659, 696, Δ 461.
50. Menelaus is able to fight, in spite of his wound, Δ 139 f.
51. εἶδαξε: cf. A 72, B 827. 52. οὔρεσιν: local.
53. χραίσμα: cf. A 28. — ἐκηβολίαι: for plur., see on A 205.
- 57 f. = 41 f. 60. δε: i.e. Φέρεκλος. Cf. δε 44; see on B 872.
62. δε: i.e. Phereclus, again. — ἀρχεκάκου: see on οἰλομένην A 2.
64. Phereclus pays the penalty for his work. — ἐκ: const. with θεῶν. — ὁσφάτα: sc. that misfortune would befall Troy, if Paris should bring home a Greek wife.
65. δε: κτλ.: parenthetical.
66. βεβλήκει: as Δ 492. — ἦ: see on Δ 502.
67. ἀκοκή: in apposition with ἦ.
70. μὲν, δέ: contrasted. Nearly equiv. to ὃν νόμον περ ἔόντα κτλ.
- 73 f. κεφαλῆς: partitive gen., with ἰνίον. — ἀντικρὺς: cf. Γ 359.
75. ψυχρὸν χαλκόν: "cold steel." 77. δε: i.e. Dolopion.
78. ἀρητήρ: cf. A 11. 79. ἄρα: marks this as a repetition of 76.
81. χεῖρα: arm, cf. ὤμον 80. 82. πεδίον: to the plain.
- 84-94. *Introduction to the strict ἀριστεία of Diomed.*
85. γνώης: cf. ἴδους Δ 223. 86. Explanatory of ποτέρουσι κτλ.
- 88 ff. Cf. Δ 452 ff. — ἐκείσασσι: 'gnomic.'
91. ἄλθοντα: const. with τόν 89. — Διὸς δμῆρος: on B 146, 396.
93. δε: refers to εὐκώς 87.
- 95-165. *Diomed is wounded, but is strengthened by Athena.*
95. Δυκέονος κτλ.: i.e. Pandarus. See Δ 88 f. 97. ἐπὶ: cf. Δ 94.
98. τυχάν: cf. τυχήσας Δ 106. 101. ἐπὶ: const. with τῷ.
102. ἐρυσθε: cf. Δ 509. 104. ἀνσχήσεσθαι: cf. Δ 511.
105. Δυκίηθεν: see on B 876. 106. ἐθόμενος: exulting.
108. Καπανήιον: see on B 20.
109. ὄρω: cf. Δ 204. — Sthenelus was waiting and watching for him, with his chariot. See Δ 229.

111. καθ' ἵππων: cf. καταβήσσο 109. Opposed to ἀναβαίνω Γ 261, as ἐξ ὀχέων Δ 419 to ἐσβαίνω 837, and ἀφ' ἵππων 19 to ἐπιβαίνω 255.

115. κλέει: cf. A 37.

116. εἰ ποτε: cf. A 453. — μοι κτλ.: cf. οἱ κτλ. Δ 219. — παρέστης: see Δ 390.

117. νῦν: opposed to ποτέ, as ἐμέ to πατρί.

118. καὶ ἐς κτλ.: parenthetical. In time, this action would precede that of ἐλεῖν. — ἄλλων: sc. ἄνδρα as subject.

120. See on A 88.

122. πόδας κτλ.: in apposition with γυῖα.

123 = Δ 92.

124. ἐπὶ: cf. Γ 15.

126. Explains πατρώων 125.

127-132. These verses prepare the way for 330 ff.

127. ἀχλὺν: cf. Verg. *Aen.* ii. 604 ff.; 'but to nobler sights | Michael from Adam's eyes the film removed,' Milton *Par. Lost* ii. 411 f.

129. θεός: of course in human form.

131. Athena makes a limitation of her command, as a new thought occurs to her.

134. ξαυτίς: see ἀναχωρήσας 107.

135. καὶ μεμάδες: the form of the sent. is changed, and this is left in the air. See on Δ 433, Z 510.

136. τρίς: on A 213.

140. δέεται: sc. ποιμήν. — τὰ δέ: sc. μῆλα. — φοβέται: are driven.

141. αἱ μὲν: sc. ὄες. — ἀγχιστίναι: cf. ἐπασσύνεται Δ 427.

142. ἀνὰρ ὁ: cf. A 333.

143. μίγη: resumes ἐμίχθη 134.

145 f. "Diomed hit one and struck the other."

149. ὄνειροπόλοιο: cf. A 63.

150. "These never returned; their father never again interpreted their dreams." Cf. B 859.

154. ἐπὶ: over, "as heir to."

155 f. θυμόν, ἀμφοτέρω: two accs. after a 'verb of depriving.' H. 724; G. 1069.

157. Here, as in 150, the participle bears the important thought.

160. εἰν ἐνὶ κτλ.: sc. as spearman and as charioteer.

161. ἐξ: const. with ἄζγη. The hiatus before ἄζγη is 'apparent.'

162. βοσκομένων: attracted from the case of βουσί to that of πόρτιος κτλ.

163. τοὺς κτλ.: both these. — ἐξ: on 111.

166-273. Aeneas and Pandarus against Diomed and Sthenelus.

168 f. = Δ 88 f.

170. ἀντίον ηὔδα: is equiv. to προσηύδα, and hence is followed by two accs., ἔπος (cognate) and μὲν (direct object). Cf. B 7.

171. ποθ: cf. B 339.

172. ᾧ: in which.

174. ἔφες: cf. Δ 94. — ἀνασχάν: on A 450.

175. ὅδε: here; cf. κείνος Γ 391.

176. Τρῶας: for acc., see on Δ 30. — γούνατα: on Δ 314.

178. ἱρῶν: causal. On A 65. — ἔπι: see on A 515.

181. πάντα: neuter. Cf. Δ 389. 184. υἷος: in appos. with ἀνήρ.

185. ἀνυθε θεοῦ: cf. non sine numine Verg. *Aen.* ii. 777. — τάδε: cognate acc. with μαίνεσθαι, cf. Γ 399. Nearly equiv. to οὐτω.
187. τοῦτον: ablative gen. of separation. Cf. Δ 131.
188. ἦδη: see 97 ff.
190. Ἀιδωνῇ κτλ.: see on Α 3. 191. θεός κτλ.: an inference.
193. Δυκόνοσ: i.e. πατρός. See on Α 240, Γ 223.
195. πέπτανται: see on Β 777. — ἐκάστω: in apposition with σφίν. Cf. Α 806. 196. For the fodder of horses, see on Β 776.
197. πολλά: const. with ἐπέτελλε 198. Cf. Δ 229, Α 35.
198. ἐρχομένη: "as I left home for Troy." 199. Cf. Δ 366.
200. ἀρχεύειν κτλ.: cf. Β 345. For the dative of interest, cf. Τρώεσσι 211. — Τρώεσσι: used here in a wide sense. On Β 816, 826. — Pandarus, vexed at his ill success, wishes that he had come as a spearman.
201. ἦ τοι κτλ.: sc. if I had been persuaded.
204. λίπον: sc. ἵππους καὶ ἄρματα. 205. ἄρα: "as I see now."
207. Ἀτρεΐδῃ: see Δ 94 ff.
209. τῇ ῥα: so, you see. — κακῇ αἰσῇ: cf. Α 418.
214. Cf. Β 259 f. "I hope I may die, if I don't."
215. ἐν πυρί: cf. Β 340. 216. ἀνεμόλια: cf. Δ 355.
217. Cf. Δ 265.
218. μὴ κτλ.: see on Α 131. — πάρος, πρίν: on πρίν Α 98.
219. ἐπὶ: const. with ἀνδρί. — σέν: on Α 389.
222. οἷοι: explained by the 2d 'hemistich.' — Τρώοι: see on Νηληϊῶ Β 20. — πεδίω: for the gen., cf. μάχης 11. Or, is it local?
223. Explanatory of ἐπιστάμενοι.
- 226 f. "You may drive, or wield the spear; just as you please." — Aeneas came on foot (167), but his charioteer drove up later.
- 231 f. μᾶλλον: better. — εἰ περ κτλ.: if we must flee from.
234. ἐκφερέμεν: sc. ἡμῶς as object. 235. νῶι: object of κτείνῃ.
236. αὐτῷ: repeats νῶι. — ἔλσση: sc. away. Cf. Α 154.
239. For the rhyme, φωνήσαντες βάντες, see § 13 a.
- 241-273. *Sthenelus advises retreat to the line, but Diomed advances upon Aeneas.* 244. ἐπὶ σοὶ μάχεσθαι: cf. 124.
246. Parenthetical. 247. Αἰνείας: correl. with ὁ μὲν 245.
248. μήτηρ δέ: the form of the sentence is changed. A genitive is expected, correl. with Ἀγχίσαιος. 251 = Δ 411.
255. αὐτῷ: i.e. on foot. § 42 c. 256. ἔξ: monosyllable. See § 25.
257. πάλιν: cf. Α 59. 259 = Δ 39.
- 260 f. "If I slay the men, do you look out for the horses."
261. τοῖσδε: i.e. those of Diomed. 262. ἐξ ἀντροῦ κτλ.: on Γ 261.
263. Αἰνείας: limits ἵππων. 265. ἧς: ablative, of which breed.



266. *ῥιός*: see on *κούρης* A 111. — *ποινήν*: recompense. — *οὐνεκα*: Zeus gave these *because* they were the best. 268. *γενέης*: sc. *ἵππους*.

270 ff. *τῶν*: gen. of source. — *γενέθλη*: in appos. with the subject of *ἐγένοντο*. — *τοὺς μὲν κτλ.*: four of these. — *τὰ δὲ κτλ.*: but the other two.

273. Evidently the horses could not be captured without overcoming the masters. This victory would bring glory. — *εἰ κε κτλ.*: cf. A 60, B 123, 597.

274–333. *Death of Pandarus. Aeneas is wounded, but is saved by Aphrodite. The horses are captured by Sthenelus.*

276. *τόν*: i.e. Diomed. 278. *οὐ βόλος κτλ.*: cf. 106.

279. *εἰ κε κτλ.*: on the chance that, etc. 280 = Γ 355.

284 f. *κινέενα*: for acc., see on Δ 519. — *ἀνσχέσσεσθαι*: cf. 104.

287. "You missed me, but I will not let you try again."

288 f. *πρίν, πρίν*: cf. *πάρος* 218. — *αἵματος*: with 'verb of fulness.'

291. *ρίνα*: 'limit of motion.' — *ἐπέρησεν*: sc. *βόλος*, as subject.

292. *τοῦ*: i.e. Pandarus. Construe with *γλῶσσαν*.

294. Cf. 57, 58. 297. *ἀπόρουσε*: "leaped down from his chariot."

299. *ἀμφὶ βαίνει*: cf. 21, A 37. 301. *τοῦ*: i.e. *νεκροῦ*.

302. *σμερδαλέα*: cf. Δ 456, 506.

304. *οἰοι κτλ.*: cf. *qualia nunc hominum producit corpora tellus Verg. Aen. xii. 900*. The men of the former generation were far mightier! Cf. A 272.

306 f. *κοτύλην κτλ.*: parenthetical. — *πρός*: besides. — *τίνοντε*: Δ 521.

309. *παχείη*: cf. Γ 376.

310. *γαίης*: local. — *ἀμφὶ κτλ.*: see on 47. Here not of death but of a swoon. 311. *ἀπόλοιτο*: see on A 232.

312 = Γ 374. 313. *ὑπό*: on B 714. — Cf. B 820 f.

316 f. *ἵρκος βάλων*: on A 284. — *βάλων*: 'means.' — *ἐκ*: with *ἔλαιο*.

318. *ὑπὲς*: cf. Δ 465. 320. Parenthetical. — *τάων*: cf. *τήν* Δ 46.

321–324. Cf. 261–264. 326. *ὀμηλικίης*: cf. Γ 175.

328. *ὦν*: his own. 329. *Τυδείδην*: after *μετά*. — *ἱππους*: dir. obj.

331 f. *δ τε*: see on A 244. — *ἀνδρῶν*: const. with *πόλεμον*.

334–453. *Aphrodite is wounded by Diomed, and taken to Olympus by Ares. Aeneas is carried to the Pergamus by Apollo.*

334. *ἐκίχανε*: sc. *Κύπριν*. — *καθ' ὅμιλον*: see on Δ 199.

338. *ἀμβροσίου*: cf. Γ 385.

340. *βαί*: sc. in the veins. — Cf. 'From the gash | A stream of necrotic humour issuing flowed | Sanguine, such as celestial spirits may bleed,' Milton *Par. Lost* vi. 331 ff., of Satan.

342. *καλλόνται*: on A 293.

343. *μήγα*, *ἀπό*: on Δ 456; § 32 h. — *κάββαλαν*: see § 29 b.

- 344 f. *μετὰ χειρὶν*: in his arms. — *τις Δαναῶν*: cf. 316. 346 = 317.  
 347. Cf. 101. 348. Cf. Γ 406, Δ 509.  
 349. ἡ οὐκ: as one syllable, § 25. — ἡπεροπέτεις: cf. Γ 39, 399.  
 351. πύθῃαι: πύθη, § 44 h. 352. τέλειτο ἑ: for she was distressed.  
 353. ἐλοῦσα: sc. χειρός. Cf. Δ 542. — Iris acts on her own account, as Γ 121.  
 354. μελαίνετο: sc. Ἀφροδίτῃ, μέλανι αἵματι. Cf. Δ 140. — χροῖα: sc. of her hand. 355. ἀριστερά: sc. of the Greek line. Cf. 36.  
 356. ἵππῳ: see on Γ 327. 357. κασιγνήτου: const. with ἵππους.  
 358. πολλά: cf. 197. For the long ultima, cf. Δία A 394.  
 359. φύει: cf. Δ 155. — κόμισαι: cf. A 594. 361. ε: cognate acc.  
 365. πὰρ κτλ.: cf. Γ 262. 366. A formula. — ἔλεον: ἐλᾶν, § 47 c.  
 371. λάξετο: clasped. — θυγατέρᾳ: on μέγα 343. 372 = A 361.  
 373. Οὐρανίωνων: § 39 a. 374. κακὸν κτλ.: an open offender.  
 377. Answer to 373. 379. γάρ: refers to Τυδείας υἱός 376.  
 382. Cf. A 586. — Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she.  
 384. ἐξ ἀνδρῶν: const. with τλήμεν. — ἐπὶ: const. with τιθέντες.  
 387. κεράμφ: i.e. such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of "Ali Baba and the Forty Thieves." — ἐδέετο: lay bound. — τρισκαίδεκα κτλ.: i.e. a full year.  
 388. ἀπόλοιτο: cf. 311. 390. ἐξέκλεψεν: brought out by stealth.  
 391. ἑ: as in 352. See § 21 d.  
 392. Nothing is known of this story, unless Hera came to the defence of Neleus at Pylus, against Heracles. — πάϊς Ἀμφιτρώωνος: cf. υἱός Διός 396. See on τοκήων Γ 140.  
 395. ἐν τοῖσι: i.e. among the gods who were harmed by mortals.  
 396. αὐτός: ὁ αὐτός, § 26. — ὀδύνησιν: const. with ἔδωκεν.  
 399. αὐτάρ: § 21 e.  
 401 f. Parenthetical. — τῷ: i.e. ὤμφ. — πάσσαν: cf. Δ 218. — ἐτέτυκτο: sc. Ἀΐδης. 403. σχέτλιος: sc. Heracles. See on B 38; cf. νήπιος 406.  
 405 f. ἐπὶ: const. with σοί. Cf. Γ 15. — τό: this, introduces 407 ff.  
 407. Cf. Z 130 f.  
 408 f. "His children do not rejoice in his return from the war," i.e. he does not return. Cf. 150. 410. τῷ: therefore.  
 411 f. τις: sc. θεός. — Ἀδρηστίνη: § 39 i. She seems to have been the maternal aunt of Diomed as well as his wife.  
 413. ἐξ ὕπνου: const. with ἐγείρω. — οἰκῆας: household.  
 415. In appos. with Αἰγιάλεια 412.  
 416. ἀμφοτέρῃσιν: see on τῇ δεκάτῃ A 54. — ἀπό: const. with δμώργον. — χειρός: ablatival.

419 f. *κερτομίους κτλ.*: cf. Δ 6 f. The joke is on the side of the goddesses now. They return the jest.—*τοῖσι*: see on A 58.

421. Athena does not ask for information. "Don't be vexed with me."

422 f. The reference to Aphrodite's relation to Helen is obvious.—

*ἱκταγλα κτλ.*: cf. Γ 415. 424. *Ἀχαιῖδων*: added to explain τῶν.

425. *ἀραιήν*: cf. *ἀβληχρόν* 337. 427. *χρυστήν*: see on Γ 64.

428. *πολεμῖα*: equiv. to *πολέμων*, and opposed to *γάμοιο* 429.

430. *ταῦτα*: i.e. the former.—Note how constantly Ares and Athena are presented as the two divinities of war. 431 = 274.

433. *δ*: see on A 120.—*ὑπείρεχε*: cf. Δ 249.

435. *ἀπό*: const. with *δύσαι*.

436. *τρίς*: cf. 136.—*ἔπειτα*: refers to 432.

438. *τὸ τέταρτον*: see on B 329.—*δαίμονι κτλ.*: sc. in might.

439. *ὀμοκλήσας*: cf. *δύσας* Δ 508. 440. *φράξω*: cf. *φράσαι* A 83.

441 f. *ἴσα φρονέειν*: cf. A 187.—*ἴθι*: cf. A 277, B 247.—*οὐ ποτε ὅμοιον*: cf. A 278.—*χαμαὶ κτλ.*: equiv. to *ἐπιχθονίων*.

446 f. *Παργάμῃ*: cf. Δ 508.—Leto and her children are often united.

449 f. *εἰδωλον*: such a 'wraith' is not mentioned elsewhere in Homer and has no importance in the story here. Cf. Verg. *Aen.* x. 636.—*αὐτῷ*: "the real Aeneas."

454–710. *The Trojans press forward, aided by Ares. Aeneas returns.*

455 = 31. 456. *ὅτε ἂν κτλ.*: cf. 32. 457 = 362. 459. Cf. 438.

461 f. *Τρῳάας*: adj., often printed *Τρῳάς*.—Ares himself was a Thracian, acc. to N 301.

465 f. *ἔς τε*: how long.—*Ἀχαιοῖς*: dat. of agent with *κτείνεσθαι*.—*ἦ*: as Δ 247. It unites with the following diphthong in pronunciation, § 25.

468. Cf. 248. 469. *σαώσομεν*: 'hortatory.' 470. Cf. Δ 73.

472 f. *πῇ κτλ.*: cf. B 339.—*ἔξιμεν*: a play on Hector's name? § 13 c.

475. *νῦν*: "but."—Sarpedon had noticed Paris's absence.

476 f. *κίνετ' ὧς*: see on B 190.—"We, who are only allies."—*ἔναιμεν*: cf. B 131. 479. Cf. B 877.—*τηλοῦ*: on *μύννθα* A 416.

481. *κάδ*: as if *κατέλιπον* had preceded. Cf. *ἂν* Γ 268.—*τά τε κτλ.*: nearly equiv. to *χαρίεντα*.—*ἐπιδευής*: sc. *ῆ*. Equiv. to *ἐπιδεύηται*.

482. *καὶ ὧς*: even thus. I.e. though I should enjoy life at home; and though I have no wrongs to avenge on the Trojans, nor any fear of them.

484. *φέρουεν κτλ.*: cf. the familiar *φέρειν καὶ ἄγειν*.

485 f. *τόνῃ [σὺ] κτλ.*: contrasted with 475 ff.—*ἄριστον*: dat. of interest.

487. *μῇ κτλ.*: cf. A 566.—*ἀλόντι*: dual referring to Hector and his people. 488. *ἔλωρ*: cf. A 4. 490. *τάδε*: i.e. 487–489.

492. *νολεμέως κτλ.*: stand firm.—*ἀποθέσθαι*: const. with *χρῆ* 490.

494 = Γ 29. 495. *πάλλων κτλ.*: cf. Γ 18 f.—*στρατόν*: sc. *Τρῳών*.

497. *οι*: i.e. Trojans, contained in *στρατόν* 494. — *ἐναντίος*: predicate, cf. A 835, B 185. — *Ἀχαιῶν*: gen. after the adjective of place. See H. 754 f; G. 1146.

500 f. *ξανθή*: very likely with reference to the color of the ripened grain, cf. *flava Ceres Verg. Georg. i. 96, rubicunda Ceres id. i. 297*. — The winnowing and threshing were done in the open air.

504. *ἐπέπληγον*: 2d aor. of *πλήσσω*, § 43 e.

505. *ὑπὸ ἱστρεφόν*: sc. *ἵππους*. — *ἥνιοχῆες*: sc. *Τρώων*.

506. *μῖνος χεῖρῶν*: cf. Δ 447. — *ἀμφί*: const. with *ἐκάλυψε*.

507. *μάχη κτλ.*: cf. A 521.

508. *ἐφετμός*: cf. 455 ff.

510. *ἔειδε* [εἶδε]: sc. Apollo.

511 f. *οἰχομένην*: when? — *αὐτός*: i.e. Apollo. — *πίονος*: on B 549.

514 f. *μεθίστατο*: cf. *παρίστατο* Δ 212. — *ῥῶν κτλ.*: 'safe and sound.'

516. *μετάλλησαν*: sc. how he was rescued. — *μῖν*: on B 703.

517. *ἄλλος*: in appos. with *πόνος*. — *ἀργυρότοξος*: see on A 37.

518. Cf. Δ 439 f. 519. *τοῖς*: made definite by *Δαναούς* 520.

520. *αὐτοί*: i.e. without special exhortation. 522. *Κρονίων*: on B 146.

523. *νηνεμής*: temporal.

524. Cf. 'As when from mountain-tops the dusty clouds | Ascending while the north wind sleeps,' Milton *Par. Lost*, ii. 488 f.

525. *σκιάεντα*: cf. A 157.

527. *ἱμπεδόν*: the point of comparison. Cf. *ἀτρέμας* 524.

528. Cf. Γ 449. — *πολλά*: cf. 197.

532. *φευγόντων*: from those who flee. Const. with *ὄρνυται*. — Cf. Γ 45, Δ 245. 533 f. *πρόμον*: cf. Γ 44. — *Διαιώ*: see § 34 c.

536. *μετὰ κτλ.*: explains *θοός*.

538. Cf. Δ 138.

539. *ἔλασσαν*: sc. *Ἀγαμέμνων*. 540 = 42. 541. *ἔνθα*: cf. Δ 293.

543. *Φηρή*: the modern 'Kalamata,' at the head of the Messenian Gulf.

544. *βίοτοιο*: after a 'word of fulness.' — *γένος*: acc. of 'specification.'

546. *ἀνδρεσσιν*: dat. of interest with *ἀνακτα*, as often with *ἀνάσσω*.

549. *μάχης κτλ.*: cf. B 823.

551 f. Cf. A 158 f.

554. *ὡς κτλ.*: unusual order, for *these two like young lions*.

557. Cf. 136 ff. 559. *ὑπὸ*: const. with *χείρεσσιν*. Cf. Δ 479.

560. *καππεστέην*: the point of comparison, cf. *κατέκταθεν* 558. — *ἄλγη-σιν κτλ.*: a new comparison is added, — "stretched out like pine trees."

562 = Δ 495.

563. *τοῦ*: i.e. Aeneas. Const. with *μῖνος*.

564. *τά*: introductory to *ἵνα κτλ.*

566. *περὶ*: exceedingly.

568. *τά*: i.e. Menelaus and Aeneas. — *χεῖρας κτλ.*: cf. 506.

573. *οἱ*: i.e. Menelaus and Antilochus. — *νεκροῖς*: i.e. sons of Diocles, 541 ff, who are called *τῷ δειλῷ* 574.

575. *αὐτά*: i.e. *οἱ* 573.

576. *Πυλαμένηα*: for the ultima treated as long, see § 59 l. — One of

the most noted inconsistencies in the Homeric poems is the verse which makes Pylæmenes follow his son's corpse from the field, N 658.

579. ἰστιάσθαι: sc. on or near his chariot. — ἔγχε: instrumental.

582. ἀγκάνα: in part. appos. with Μύδωνα. — τυχάν: cf. Δ 106.

583. ἀλέφαντι: cf. Δ 141 f. 587. ἀμάθοιο: partitive genitive.

590-626. *Hector and Ares approach. Diomed withdraws. Ajax.*

590. τοῖς: i.e. Menelaus and Antilochus. — αὐτοῖς: opp. to στρατός.

591. κεκληγός: cf. B 222.

592. Ἐνυό: cf. 333.

593. ἀναιδέα: cf. Δ 521.

594. ἐνάμα: a participle is expected, to correspond to ἡ μὲν ἔχουσα 593, see § 11 g. 595. φοῖτα: sc. Ἄρης.

596 f. ἀγαθός: for the epithet, see § 12 c. — πεδίοιο: cf. B 785.

598. στήη: § 52 c. — ἀκυρόφ: cf. 88. — ἰδόν: gives the cause of στήη. — ἀνὰ ἴδραμα: contains the point of comparison, cf. B 147, Γ 33 ff.

601. οἶον: neuter, cognate acc. — θαυμάζομαν: imperfect.

603 f. πᾶρα: πάρεστι, § 55 c. — καὶ νῦν: see on A 109, Δ 11. — κείνος: cf. ὅδε 175; see on Γ 391.

605. "Retreat, but keep your face towards the foe."

606. μνησινόμεν: as imperative.

607. αὐτῶν: sc. Ἀχαιῶν.

608. χάρμης: cf. μάχης 549.

609. εἰν ἐνὶ κτλ.: cf. 160.

610. Cf. 561.

611 = Δ 496.

612. νῖόν: for the short penult, cf. Δ 473.

613. πολυκτῆμων κτλ.: for lack of conjunction, cf. 194, A 99.

614. ἦγε: "drove." Cf. B 834.

616. νυαίρη κτλ.: cf. 539.

620. λαξ κτλ.: "setting his foot upon him."

621. Cf. Δ 530, 532. — ἄλλα: besides. H. 705; G. 966, 2. Cf. 517.

623. ὅ γε: on A 97. — ἀμφίβασιν: sc. νεκροῦ. 625 f. = Δ 534 f.

627 = 84.

627-678. *Tlepolemus slain by Sarpedon. Odysseus kills seven Lycians.*

628. Cf. B 653.

629. μοῖρα κτλ.: cf. 83.

630 = Γ 15.

632. Cf. 276. — τόν: i.e. Sarpedon. — καί: see on A 249. — πρὸς: const. with ζειπεν.

633 f. "Why should you come here to play the coward?"

636. ἐπεὶ: refers to ψευδόμενοι.

637. Διός: const. with ἐξ, cf. Γ 199. — προτέρων: cf. Δ 308.

638. Exclamation. "But what sort of a man was Heracles!"

639. θυμολόντα: Cœur de Lion.

640 ff. Laomedon promised these horses as a reward for the rescue of his daughter Hesione from a sea-monster. Heracles slew the monster, and, when the promise of Laomedon was not fulfilled, sacked Troy. Cf. Y 145 ff.

641. *οἷος*: *only*. — *σὺν νηυσὶ κτλ.*: *cf.* A 179, 389. — *παυροτέρουσι*: *sc.* than Laomedon.

642. *χήρωσε*: *cf.* *tam multis viduasset civibus urbem Verg. Aen. viii. 571.*

643. *σοί*: contrasted with Heracles. — *κακός*: *cowardly*. — *ἀποφθινέθουσι κτλ.*: *sc.* through thy cowardice. 645. *εἰ μάλα κτλ.*: *cf.* A 178.

646. *Cf.* Γ 322.

647. *Cf.* 217.

649. "Laomedon's fault and folly gave the victory to Heracles." — *άνθρωπος*: *the man*. Explained by *ἀγανού Λαομέδοντος*. — *ἀφραδίησιν*: for the use of the plural, see on Z 74.

650. *ἔρξαντα*: concessive.

651. *ἀπένδοκε*: *did he give as was due*.

652 ff. Observe the repetition and prominence of *ἐγώ, ἐμέθεν, ἐμῶ, ἐμοί*. See on 810. — *ὑπὸ δουρί*: see on Γ 436. — *δαμίντα*: *sc.* *σέ*.

655. *ἀνίσχετο*: *cf.* Γ 362.

659. See on 47.

661. *βεβλήκειν*: § 30 k.

662. *πατήρ*: *i.e.* Zeus, see Z 198 f.

663. *μέν*: correl. with *δέ* 668.

665. *τὸ μὲν*: explained by *ἐξεργάσαι* 666. *Cf.* *τά* 564. See on B 6.

667. *σπευδόντων*: partitive gen. with *οὔ τις* 665. — *πόνον*: *toil of conflict*. — *ἀμφίπονοις*: *cf.* B 525. 671. *Cf.* A 189, 193.

672 f. *προτίρω*: *cf.* Γ 400. — *δ γα*: *cf.* 623. — *τῶν πλεόνων*: contrasted with the leader. *Cf.* the later *οἱ πολλοί*. Gen. with *ἀπὸ* *ἐλοιτο*.

674. *οὐδ' Ὀδυσσῆι*: *sc.* but to Patroclus, *cf.* II 477 ff.

676. *τῷ ῥα*: "and so," with reference to the two preceding verses.

677. These Lycians have Greek names. 678 = Verg. *Aen. ix. 767*.

679–710. The Achaeans yield before Hector and Ares.

680. *Cf.* Γ 374. 681 = Δ 495. 682. *οἱ προσέοντι*: *at his approach*.

685. Sarpedon is ready even to die, if it but be among friends.

686. *οὐκ ἄρα κτλ.*: *I was not fated, as it seems*. Sarpedon believes that his wound is mortal.

687. *Cf.* B 158. — *οἰκόνδε*: explained by the second 'hemistich,' *cf.* Δ 70.

688. *Cf.* 480.

689. *Cf.* A 511.

690. *ῥῥα κτλ.*: on Δ 465.

691. *ἄσαιοτο*: equiv. to *ἀπώσαιοτο*, *cf.* 626.

693. *φηγῷ*: this must be the oak or chestnut which is mentioned frequently as a familiar landmark, not far from the Scaean Gate. *Cf.* Z 237.

696. See on 47.

698. *ἐπιπνέουσα*: see on *ἐτελείετο* A 5.

699. *ὑπὸ κτλ.*: *under the might of, etc.* As if *were driven* was to be the verb of the sentence.

700 f. *ἐπὶ*: *towards*, as Γ 5. — *ἀντεφύροντο*: *sc.* *Τρώεσσι*. *Cf.* A 589.

702. *ἐπέθοντο*: *sc.* from Diomed, who had the gift to discern. See 604.

703. Adapted by Vergil, *Aen. xi. 664*. — *πρώτον*: masculine.

704 f. *χάλκῳ*: see on Γ 64. — *ἐπὶ*: adverbial, "after him."

**711-909.** *Hera and Athena descend to the field of battle, in order to aid the Greeks. Ares is wounded. All the gods return to Olympus.*

**711-791.** *The descent of Hera and Athena.*

**711.** τοῖς: i.e. Hector and Ares.

**712 f.** Ἀργείους: object acc. — αὐτίκα: cf. Δ 69. **714** = B 157.

**715.** ἄλιον: pred., cf. Δ 26, 498. **716** = B 113, 288. **718** = Δ 418.

**719** = B 166. **721.** πρόβα: cf. Δ 59.

**722.** Ἡβη: she serves also 905 and Δ 2. — Each act of preparation is enumerated. — The Homeric chariot was very light. Nowhere else is mention made of its taking to pieces when not in use.

**724.** δῶκεν: cf. B 46. **725.** θαῦμα κτλ.: a wonder to behold.

**726.** αἰεὶ: for the tense, see on B 448. **729.** ἔξ: const. with τοῦ.

**730 f.** δῆσε: sc. Ἡβη. — ἐν: adv., with ἔβαλε. — χρύσεια: i.e. adorned with thin plates of gold. **732.** ἱριδος κτλ.: cf. A 177, 492.

**733.** αὐτῶν: correl. with μὲν 720.

**734.** πέπλον: i.e. her own robe.

**736.** χιτῶνα: i.e. θώρηκα, cf. B 416. **738.** Cf. Γ 334.

**740.** ἀλή, ἰακή: defence, attack, — two forms of ἔρις, strife.

**741.** The Gorgon's head prob. filled the middle of the shield. — πάλῳ: in appos. with Γοργοῦς implied in Γοργεῖν. See on B 54.

**744.** Hyperbole. "Large enough for," etc. Or, "adorned with representations of," etc. — ἑκατόν: a round number, cf. B 448 f.

**745 f.** φλόγα: § 59 l. — ποσὶ κτλ.: § 12 g. — βριθὲς κτλ.: § 15 a.

**747.** κοτίσσεται: κοτίσσηται, § 30 a.

**749.** αὐτόματα ('automata'): cf. 'till at the gate | Of Heaven arrived, the gate self-opened wide,' Milton *Par. Lost*, v. 258 f. — μέκον: the gates are clouds (cf. 751), but yet they creak.

**750.** μέγας κτλ.: cf. A 497. **751.** Explains ἐπιτέτραπται.

**752.** τῇ: explained by δι' αὐτῶν. **753 f.** Cf. A 498 f.

**755.** Cf. 368. **756.** Κρονίδην: on A 502.

**758.** Exclamation. — δσσάτιον: cf. B 120.

**759.** μὰς κτλ.: cf. B 214. — ἄχος: see on πῆμα Γ 50.

**761.** τοῦτον: contemptuously. **762.** Cf. 421. **764** = A 560.

**765.** αἰ: after ἐπὶ, cf. Μενέλαω Δ 94. — Athena as goddess of war is a sort of rival of Ares. **766.** ὀδύνησι κτλ.: cf. 397.

**767.** Cf. 719. **768.** Cf. 366.

**769.** Cf. terras inter caelumque volabat Verg. *Aen.* iv. 256.

**771.** σκοπιῇ: cf. Δ 275. — λείσσαν κτλ.: cf. A 350.

**772.** τόσσον ἵπ: so far.

**774.** Explains ποταμῷ 773. — ἤχι: cf. A 607. — συμβάλλοντο: observe the position of the verb between its two subjects.

775 f. *Cf.* 368. — *περὶ κτλ.*: *sc.* in order to hide them. — *ἥρα*: *cf.* 356.  
— *πουλόν*: *adj.* of two endings, § 38 *a*.

777. *ἀμβροσίην*: only here as fodder, but *cf.* 369.

778. *τῷ*: *i.e.* Hera and Athena.

779. *ἀνδράσιν*: *cf.* Γ 6.

780. *Cf.* Γ 145.

781. *βίην κτλ.*: *cf.* Γ 105.

783. *ῆ*: on B 800. — *σοὶ κτλ.*: § 12 *f*.

785 f. *Στέντορι*: Stentor is mentioned only here, but he has given an adjective to the English language. — *χαλκοφώνῃ*: *cf.* B 490. — “As loud as fifty ordinary men.”

787. *κακὰ ἐλέγχεα*: *cf.* B 235. — *εἶδος κτλ.*: *cf.* Γ 39.

788. *παλίσκετο*: *cf.* A 490. — Achilles himself boasts, I 352, that while he took part in the conflict, Hector dared to come only to the gates of the city, and once barely escaped when he met Achilles: *ῥφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ, | ἀλλ' ὅσον (only) ἐς Σκαίᾶς τε πύλας καὶ φηγὸν ἴκανεν · | ἔνθα ποτ' οἶον ἔμμνε, μόγις δέ μευ ἔκφυγεν ὀρμήν.* Hector also in the Eighteenth Book (§ 286 ff.) refers to the Trojans as acting on the defensive, — cooped up in the city during all the years of the war. See § 6 *b*. The way is prepared here for the wall which the Greeks build around their camp in the Seventh Book, — a wall which was not needed while Achilles fought for the Greeks. The hero is already honored by the Achaeans, since they recognize their need of him.

789. *Δαρδανιάων*: see on B 809.

792-863. *Athena rebukes and encourages Diomed.* *The two wound Ares.*

792. *Cf.* 470.

793. *ἐπύρονσε*: *hastened to*; without idea of hostility, as in 432.

795. *ἀναψύχοντα*: explained by 798. — *τό*: see on δ 361.

796 f. *Cf.* B 388 f.

798. *ἄν*: *const.* with *ἴσχω*.

800. “The son of Tydeus is not like the father.” *Cf.* Δ 370 ff. — *ὀλίγον*: *adv.* with *ἐομότα*. — *οἱ*: accented, since it is reflexive. § 42 *a*.

801 f. *μικρὸς κτλ.*: see on A 115, B 816. — *καί*: *even*. — *ἔτε*: the principal clause is omitted. — *εἰσσκον*: on B 832.

803 f. *ἐκπαιφάσσειν*: *cf.* B 450. — *νόσφιν Ἀχαιῶν*: equiv. to *μοῦνος ἑών* Δ 388. — *ἄγγελος*: *cf.* Δ 384 ff. — *μετὰ κτλ.*: *cf.* 687, A 423.

805. *δαίνυσθαι*: in emphatic contrast with *μάχεσθαι* 810. — “I bade him feast in quiet, but he challenged the Thebans to a contest; I bid thee fight, but thou art weary or faint-hearted.”

806. *αἰτάρ*: adversative to *ἀνωγον* 805.

807. *προκαλιζέτο κτλ.*: *cf.* Δ 389 f.

809. *σοί*: contrasted with Tydeus. — *παρὰ ἴσταμαι*: *cf.* 116.



810. κέλομαι: opposed to οὐκ εἶασκον 802.—Mark the repetition of the pronoun, σὺ, σέ, σεῦ, σέ, σύ etc. See on 652.

811. σιθ: is placed before ἤ, as if it belonged to both clauses, but its place in the second clause is filled by σέ.

812. ἔπειτα: "to judge from your actions."

817 f. δέος: cf. 812.—δκνος: reply to 811.—ἔφετμένων: cf. 129 ff.

819–821. Cf. 130–132. 821. οὐτάμεν: sc. ἐκέλευες from 819.

822 ff. Cf. 604 ff. 824. μάχην ἀνα: cf. 167. 826 = 243.

827. Ἀρηα: with long ultima, as 824. Cf. φλόγεα 745.—τό γε: in this.

828. Cf. 808. 829. πρώτῃ: first of all. 830. σχεδὶν: sc. πληγῇν.

832. πρῆν: cf. B 303.—στίθτο: cf. B 597, Γ 83.

834 f. τάν: i.e. his promises to aid the Achaeans.—ἀφ' ἵππων: see on 111. 836. ἀπόρουσεν: cf. 20. 838. μέγα: adverbial.

839. δεινὴν κτλ.: 'chiasmus,' cf. Δ 123, 125, 145. See § 16 a.

841. Cf. 829.—αὐτίκα: see on A 539.

842–863. Ares wounded by Athena and Diomed.

844. μὲν: a repetition of μὲν 842, in opposition to αὐτάρ.

845. The 'cap of Hades' made the wearer invisible. This cap is not mentioned elsewhere in Homer. German mythology has a similar 'Tarnkappe.' The poet does not think it necessary to tell how Athena came to have this with her. The name seems to play distinctly upon the derivation of the word Ἄϊδος (unseen).

846. ὤς: εἶδε. 847. αὐτόθι: explained by ὅθι κτλ. 848.

849. ὤς: const. with Διομήδεος. See H. 757; G. 182, 2. 850 = 830.

851. πρόσθεν: on Γ 317. Correl. with δεύτερος 855.—ἄρξατο: cf. Δ 307.—ἵππων: sc. of Diomed. Ares is on foot.

852. ἀπὸ κτλ.: cf. Γ 294.

854. ἐτάσιον: cf. Γ 368. "So that it was hurled in vain."

857. μίτρην: ζωννύσκειο is a 'verb of clothing.' H. 724 a.

858. διὰ: const. with ἔδαιψεν.

860. ἐπαχον: gnomic.—δικάχιοι: μύριοι.

861 f. ἱρῖα Ἀρης: equiv. to Ἀρηα B 381.—ὑπὸ εἰλεν: cf. Δ 421.

864–909. The wounded Ares hastens to Olympus and complains to Zeus.

866. τοιος: i.e. so dark, cf. A 47. 868. Cf. 360, 367 B 17.

870. ἀμβροτον κτλ.: cf. 339. 872. Cf. 757.

873. Cf. 383 f.—ρίγιστα: adverbial.—τετλήότες κτλ.: τέτλαμεν.

874. ἀλλήλων: equiv. to ἄλλος ἄλλου.—χάριν κτλ.: cf. 211.—ἀνδρῶσσι: βροτοῖσι. 875. μαχόμεσθα: cf. A 8. 876. μέμηλεν: cf. 430.

878. σοί τε: for the position of τέ see on B 136.—δεδμήμεσθα: cf. Γ 183. Note the change of person in the verb.—ἔκαστος: see on A 606.

880. "Since she is your own daughter."—ἐγίνατο: cf. Δ 399.

881. *vñv*: introduces a special case under *αἰέν* 876.  
 883 f. = 458 f. 885. *ἦ τί κε*: see on Γ 56.  
 886. *αὐτοῦ*: explained by the second 'hemistich.' See on B 237.  
 887. *ἴς*: concessive.  
 889 f. Reply to 872-874. — *ἀλλοπρόσαλλε*: cf. 831. 890. Cf. A 176.  
 891 = A 177. It is better suited to this place.  
 892 ff. Reply to 875 ff. — *Ἥρης*: in appos. with *μητρός*. For its position, see on *βάλλε* A 52. — *τὴν μὲν*: cf. *τὸ μὲν* A 234. — *σπουδῇ*: cf. B 99.  
 894 f. *τῷ*: therefore, so. — *ἔχοντα*: supplementary participle.  
 896. *γένος*: cf. *γένος* 544.  
 898. *Οὐρανίωνων*: here alone in Homer of the Titans, children of Uranus. These were hurled by Zeus into Tartarus, a gloomy cavern beneath the earth; as far beneath the earth (says Hesiod) as heaven is high above the earth.  
 899. *Παιήονα*: cf. 401. — *ἀνάγειν*: § 44 b. 901 f. = 401 f.  
 902. *ὡς δτε*: cf. Γ 33. — *ὄπς*: used instead of rennet.  
 904. *καρπαλίμως*: the point of the comparison, cf. *ᾠκα* 903.  
 905. *Ἥβη*: Hebe prepares the bath, just as she had served the gods as cup-bearer, Δ 2, and had aided Hera in preparing the chariot, 722. — *ἔσσειν*: sc. *μὲν*. 906. Cf. A 405. 908 = Δ 8.  
 909. *Ἄρην*: this is the reading of most Mss., but probably *Ἄρη* or *\*Ἀρη* is better.

## SIXTH BOOK OF THE ILIAD.

The connection between this Book and the preceding is close. The first four verses of Z cannot be separated easily from the last three of E. In fact, though E is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the *Διομήδους ἀριστεία*, which certainly extended over the first half of Z. No one should forget that the division into 'books' was not original. See § 10.

1-71. *After the departure of the goddesses, the Achaeans prevail.*

1 f. *οἰάθη*: *ἐμονώθη*. Sc. by the gods. — *πολλά*: adverbial. — *πεδίω*: cf. B 785.

3. *ἀλλήλων*: gen. after a verb of aiming, cf. *Μενελάου* Δ 100. — *ἰθυμένων*: limits *μάχη* 2.

4. *Σιμόντος*: const. with *μεσσηγύς*. Note the caesura.

5. *πρώτος*: sc. after the gods' departure. — *ἔρκος κτλ.*: on Γ 229.

7 f. *βαλόν*: by hitting. — *ἤν κτλ.*: cf. B 653. 9-11 = Δ 459-461.

14. *ἀφνειός κτλ.*: cf. E 544. Attracted to the const. of the rel. sentence. 15. *φιλέσκεν*: see on Γ 207. — *ἔδῳ κτλ.*: explains *φιλέσκεν*.

16. Cf. E 53. — τῶν γε: i.e. those to whom he had shown hospitality. — ἤρκεσι κτλ.: cf. B 873.

17. ὑπαντιάσας: sc. Διομήδεϊ. — ἄμφω, θυμόν: two accs. after a 'verb of depriving.' — ἀπηύρα: sc. Διομήδης.

21. μετά: after, as in Attic. — νόμφη: see on B 865. — Such episodes served to relieve the monotony of long lists of warriors.

23 f. Parenthetical.

24 f. γενῆ: in age. Cf. Δ 60. — σκότιον: masc. Cf. furtim Verg. Aen. ix. 546. — ἐπ' δεσσι: cf. E 137. — μέγη: sc. Βουκολίων νύμφη. Cf. Γ 445. 27 f. ὑποκυσαμένη: conceived and. — καὶ μὲν: cf. A 269.

34. παρ' ὄχθας: cf. Γ 187.

38. πεδίοιο: cf. 2.

39. δίζε . . . μυρικίνε: parenthetical. — βλαφθέντε: hindered, i.e. entangled.

40 f. αὐτὰ μὲν: correl. with αὐτὸς δέ 42. — οἱ ἄλλοι: those others.

45. ἄλλισσεντο: from λίσσομαι, see § 30 b. Sc. Μενέλαον. — γούνων: cf. A 407. 47. ἐν πατρός: sc. δώματι. Cf. 378 f.

49 f. τῶν: from these, of these. — ζῶν: pred. "That I was alive." — πεπύθοντο: with acc., as E 702. — ἐπὶ νηυσὶν κτλ.: i.e. in the Greek camp.

51 = Δ 208. — ἔρινεν: "touched."

52. τάχ' ἱμάλλε: was just about.

53 f. καταξίμεν: καταγαγεῖν. — ἀντίος: pred., cf. E 497. — θέων: see on ἰών A 138. — ὁμοκλήσας: cf. 66, E 439, φωνήσας A 201.

55 f. οὕτως: i.e. as in sparing the life of Adrestus. — σοί: emphatic. — ἄριστα: subject of πεποιήγαι. Cf. the prose εὖ ποίει.

57. τῶν: demonstrative. — "Let every male perish, — even the child yet unborn."

59. κοῦρον: simply marks the sex. — φίροι: for the optative, cf. Γ 299. — ὅς: demonstrative, cf. A 405.

60 f. ἀκήδιστοι: predicate, see § 56 a. — ὡς εἰπὼν: cf. Δ 73.

62. παρειπὼν: for the length of the first syllable (παρρειπῶν), see § 59 j. — δ: i.e. Menelaus. — ἀπὸ ἔθιν: cf. Δ 456; see § 32 h.

64. Ἀτρεΐδης: i.e. Agamemnon.

65. λάξ κτλ.: cf. E 620.

67 = B 110.

68 ff. "Make sure of the victory, and follow it up before you think of taking spoils."

69. κῖν: in a final clause, see H. 885 c; Good. 1367. — πλεῖστα: "more than any one else." 70. καὶ τέ: "the booty too."

72-118. On the advice of Helenus, Hector goes to the city, in order to bid the Trojan matrons supplicate Athena's mercy.

72 = E 470, 792. 73. ἢν' Ἀχαιῶν: cf. ἢν' ἀνδρῶν Γ 61; see H. 820.

74. ἀναλαίησι: cf. ἀφραδίῃσιν E 649, προθυμίῃσι B 588, 792.

75. Αἰνείας: Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.

76. οἰωνοπόλων κτλ.: cf. A 69, B 858.

77. πόνος: i.e. the battle, and care and responsibility for it.

78. Τρέων κτλ.: partitive.

79. μάχεσθαι κτλ.: see on A 258.

80. αὐτοῦ: right here.

81. χερσὶ: arms, cf. A 441.

82. Cf. B 175.—χάρμα: cf. Γ 51.

84. ἡμεῖς μὲν: correl. with Ἔκτορ, ἀτὰρ σύ 86.—Δαναοῖσι: in the same position before the verse pause as πάλινδε 86.

85. Parenthetical.

86. Ἔκτορ: the vocative, for emphasis, in Greek poetry is freq. placed before the clause with which it is connected. Of course, it has no syntactical construction. Cf. 429.

87 f. ἦ: i.e. Hecaba. Subject of θεῖναι 92, which is equiv. to θέτω.—γεραιάς: the fem. of γέροντας.—νηόν: 'limit of motion.' Cf. 297; see on A 254.

89. ἱεροῖο κτλ.: equiv. to νηοῦ.

90. δ: δς, § 42 k.

92 f. θεῖναι: see on ἦ 87.—ἐπὶ γούνασιν: on the lap. This is the only direct evidence in Homer for the existence of a statue of a god. This figure clearly was in a sitting posture.—ὑποσχέσθαι: vow.

94. ἡκίστους: equiv. to ἀκνητέτους. If the cattle had been used for menial service, they would be unfit to be offered in sacrifice to the gods. Cf. 'All the firstling males that come of thy herd and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock. . . . And if there be any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,' *Deuteronomy* xv. 19, 21; 'a red heifer without spot, wherein is no blemish, and upon which never came yoke,' *Numbers* xix. 2; 'take two milch kine, on which there hath come no yoke,' 1 *Sam.* vi. 7.—αἷ κε: see on αἷ κέν πως A 66

96. αἷ κεν κτλ.: explains αἷ κε above.—Τυδίδος υἱόν: the subject of the story is still Διομήδους ἀριστεία.

97. μῆστωρα: cf. Δ 328.

98. γενέσθαι: "has shown himself."

99. οὐδέ: not even.—ᾤδε: see on Γ 442.

100. ὅν περ κτλ.: "although he is the son of a goddess."—φασι: 'they say,' cf. B 783, E 638.—θεῶς κτλ.: cf. E 637.

101. ἰσοφαρίζειν: cf. A 589.

102. οὗ τι ἀπὸ θησαν: cf. A 220.

103-106 = E 494-497.

107. φόνοιο: genitive of separation.

108 f. φάν: ἔφασαν.—τιν' ἀθανάτων: sc. as Ares had done, cf. E 604.—ἄσπερόεντος: the Homeric heavens are 'starry' even in broad daylight. See § 12 a.—ᾤε: i.e. as if some god had come to their aid.

112. Cf. E 529, Δ 284, 418.

113. βῆω: βῶ. See § 52 c.

114. βουλευτήσι: cf. Γ 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

117. ἀμφί: explained by σφυρὰ καὶ αἰχμήν, "above and below."

118. ἐντρέξ: attracted to the case of the rel.; cf. urbem quam statuo, vestra est Verg. *Aen.* i. 573. Or, this may be the pred., in unusual position, "which ran as the outermost rim."

119–236. *Episode of Diomed and Glaucus. They recognize the tie of guest-friendship, and exchange arms.* This episode occupies the gap in the story, while Hector is on his way to Troy. See on A 318, 430, Γ 121.

119. Acc. to Herodotus, i. 147, the later kings of Lycia claimed descent from this Glaucus. For his genealogy, see Vocabulary, p. x.

120. ἐς μέσσην: cf. Γ 77. — ἀμφοτέρων: sc. Τρώων καὶ Ἀχαιῶν.

121 = Γ 15.

123. τίς ἑ: cf. A 540. — The conjecture that the Lycians had not been long on the plain of Troy, is likely enough; just as the Amazons and the Ethiopians came to the help of the city after the action of the *Iliad*, and as the Thracians under Rhesus came during the very action of the *Iliad* (cf. K 434 f., Verg. *Aen.* i. 469 ff.). Glaucus knows Diomed, 145, but that is natural after the latter's exploits on this day.

124 f. δ' αὖτε: sc. σέ. — τὸ πρὶν: strongly contrasted with νῦν.

126. ὃ τ: in *that*. See on A 244.

127. "Unhappy are the parents whose sons meet my might," i.e. the sons are slain, and the parents will have to mourn their death. Observe the prominence of θυσιήνων.

128. Evidently Diomed has lost his power of distinguishing gods from men; cf. E 127 f. — ἀθανάτων γε: made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glaucus (cf. 236), in connection with the fact that his face was not familiar; or it may be a common-place remark, suggested by καταθνήσκων 123.

129. ἐπουρανίοισι: contrasted with ἐπιχθόνιοι, as epithet of men.

130. οὐδὲ κτλ.: cf. B 703, E 22. — ὤλες: with short penult, § 23 f.

131. ὅην: δηναῖος E 407. For an adverb with ἦν, see on A 416. — ὅς: the relative clause is causal, as it is frequently. Cf. 165, 235.

132 ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the *Bacchantes* of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the Great Gods in Homer. — μαινομένοις: cf. the name 'maenads,' μαινάδες, for the Bacchantes.

133 f. ἡγάθειν: cf. A 252. — θύσθλα: thyrsi, wands surmounted by a pine cone. — κατέχευαν: dropped, let fall, as E 734.

135 f. φοβηθεῖς: *taking to flight*. — κέλεται: *to her bosom*. For the dat., cf. πεδίω E 82, ἐτάροις Δ 523, οὐρανῷ Δ 443. — Thetis gave similar refuge to Hephaestus, cf. Σ 398 ff.

137 f. δαιδάτω: for its position, see on οὐλομένην A 2. — τῷ: for the 'dat. of association,' cf. θεοῖσιν 129, 131. — βεῖα κτλ.: cf. 'that new world of light and bliss, among | The gods who dwell at ease,' Milton *Par. Lost* ii. 867 f.

139. τυφλόν: predicate. — ἔθηκε: cf. A 2. — ἔτι δὴν: see § 59 h β.

141. Diomed returns to the thoughts of 129. — "Therefore I would."

142 f. Cf. 123. — οὐ κτλ.: cf. E 341. — θάσσον: cf. B 440.

145. Cf. 123.

146 ff. Cf. 'As of the green leaves on a tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born,' *Wisdom of the Son of Sirach* xiv. 18; ἔν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ· ("This is the best thing Homer ever said") οἷη περ κτλ. Simonides, Frag. 85.

146. δέ: for δέ in the 'apodosis,' cf. A 137. — καί: also. — ἀνδρῶν: equiv. here to ἀνθρώπων, cf. A 544.

147. φέλλα: the whole, of which τὰ μέν and ἄλλα δέ are parts. — For the comparison, cf. B 468. — τέ, τέ: see § 21 b.

148. ἔαρος δέ: for the 'coördinate' construction, see § 21 d.

149. φύει: intrans., *grows up*. 150. καὶ ταῦτα: *this too*.

151. πολλοὶ κτλ.: "the family is not inglorious."

152. ἔστι κτλ.: a favorite Epic beginning of a story. See on B 811; cf. E 9. — Ἐφύρη: see on B 570.

153 f. ἐνθα ἔσκειν: *there lived*. — Σιτυφος: this name seems to be formed by 'reduplication' (cf. δι-δωμι) from σοφός, and κέρδιοςτος (*most cunning, crafty*) refers to this. — Homer alludes to this hero's suffering in Hades (rolling a stone up a hill) only λ 593 ff. — δ . . . Διολέτης: parenthetical. — δ: δς, cf. 90. — Σιτυφος: for the repetition, see § 16 b.

157. Πρωϊτος: king of Tiryns, to whom Bellerophon had fled for some reason, acc. to the later story. Perhaps Bellerophon had committed murder in his own home, since this was a frequent cause of exile in the heroic age. — κακὰ κτλ.: i.e. sent him to Lycia, as is explained below.

158. ἐπεὶ κτλ.: gives not the reason for the banishment, but the explanation why it was possible.

159. Ἀργείων: const. with δήμου 158. — ἰδάμασεν: sc. Ἀργείους.

160. τῷ: refers of course to Βελλεροφόντην 155. The intervening verses have been half parenthetical. — δία: a merely formal, standing epithet. See on Γ 352.

161. μιγήμεναι: makes ἐπεμήνατο more definite. Cf. A 8.

162. ἀγαθά: cognate acc. with φρονέοντα. Nowhere else in Homer, perhaps, does ἀγαθός seem to have so much moral quality.

163. ψευσαμένη κτλ.: *contrived a falsehood and*, cf. 28.

164 f. τεθναίης κτλ.: *die or*, "May you lie dead if you do not." — κάκτανε [κατάκτανε]: for the form, see § 29 b. — δε κτλ.: with causal force, as 131. — μοί: for the elision of α, see § 28 a.

166 f. οἷον ἔκουσεν: "at what he heard." See H. 1001. — κτείναι: *sc.* Βελλεροφόντην. Perhaps an original ϛ' (ϛέ, ζ, § 32 a) has been replaced by ϛ'. — σεβάσασατο κτλ.: Proetus shrank from killing one who had been his guest, but he had no compunctions about asking his father-in-law to do the deed. So the father-in-law, too, after feasting Bellerophon, would not kill him, but sent him into conflicts in which he expected him to be slain. See 178 ff. 168. σήματα: *i.e.* a tessera hospitalis.

169. γράψας κτλ.: this verse has been the subject of much contention. Nowhere else does Homer come so near to a reference to the art of writing. This art was very likely known in Greece in Homer's time, but this expression is ambiguous; γράφω is a general word, and may mean 'scratch' or 'paint.' πίνακι, rather than γράψας, indicates the form of an epistle. Perhaps this letter was in 'picture-writing' resembling that of the ancient Mexicans. Note that the poet does not say that the receiver read it, cf. 178.

170. πατρίφ: *wife's father*; while ἐκυρός, Γ 172, is *husband's father*. See on 378, Γ 122.

172. Cf. E 773, B 877.

174. Explains προφρονέως τῖεν 173. For the 'asyndeton,' see § 15 b. — ἐντήμαρ: a round number, cf. A 53. — He made a great feast each day.

176. καὶ τότε: § 21 b. — The Homeric host never asked his guest's errand until he had shown him hospitality.

178 f. κακόν: *destructive*, cf. λυγρά 168. — μὲν: correl. with αὖ 184. — Χίμαιραν: see Vocabulary. — ἐκάλειυσεν: see on 167.

180. θεόν: equiv. to θεῶν. See on B 20.

181. This verse is translated: ante leo, postrema draco, media ipsa Chimaera by Lucretius, v. 905, preserving the exact order of words, and making the last clause more distinct even than it is in the Greek.

182. δεινόν: adverbial, as usual. — ἀποπνέουσα: const. with ἡ 180, the intervening verse being half parenthetical.

183. μὲν: repetition of μὲν 179. — θεῶν κτλ.: cf. Δ 398.

185. "This was the hardest battle he ever fought." — καρτίστην: predicate, see on B 216. — ἀνδρῶν: limits μάχην.

186. This, too, by the Lycian king's command. — No mention is made here of the winged horse Pegasus, which aided Bellerophon on this expedition, acc. to the common story. — ἀντιανέπας: cf. Γ 189.

187. τῷ: i.e. Bellerophon. — ὀφείναι: cf. Γ 212. Sc. ἀναξ Δυκίης.  
 188. For the 'asyndeton,' cf. 152, 174. 189. εἰσι κτλ.: cf Δ 392.  
 191. γίγνωσκει: "came to know," sc. from his achievements. Sc. ἀναξ,  
 190 being parenthetical. — θεοῦ: indefinite. Some god must be the father.  
 In Pindar, this hero is the son of Poseidon.  
 192. θυγατὶρ: for the long ultima, cf. 62, E 71.  
 194 f. μὲν: the metrical quantity shows αἶ to be the personal pron.,  
 see §§ 59 j, 32 a. — καλόν: const. with τέμενος. See § 11 j.  
 196. ἦ: i.e. the θυγάτηρ of 192. — For the Family Tree, see Vocabulary,  
 p. x.  
 200. καὶ κείνος: even he, i.e. even Bellerophon, who had received such  
 signal proofs of the gods' care. — ἀπήχθετο κτλ.: cf. 140.  
 201 f. Cf. 'Lest . . . as once Bellerophon . . . on th' Aleian field I  
 fall, | Erroneous there to wander and forlorn,' Milton *Par. Lost* vii. 17 ff.;  
 qui miser in campis maerens errabat Aleis, | ipse suum  
 cor edens hominum vestigia vitans Cic. *Tusc.* iii. 26, 63.  
 203 f. I.e. Isander fell in battle with the Solymi.  
 205. τὴν δ: i.e. Laodamia. — χολωσαμένη: sc. because of her connec-  
 tion with Zeus. — Ἄρτεμις ἤκτα: i.e. Laodamia died suddenly and quietly.  
 Cf. 428. Artemis sends sudden death to women.  
 207. πολλὰ ἐπέταλλεν: cf. Δ 229.  
 208. A famous and noble verse, which is found also A 784 as the part-  
 ing injunction of Peleus to his son Achilles. — ἀριστεύειν: ἀριστον εἶναι.  
 209. μέγα: see on A 78.  
 210. I.e. as well the early generations, Sisyphus and Glaucus, at  
 Corinth, as the later generations in Lycia, who were descended from  
 Bellerophon.  
 211. τοί: "since you ask the question"; with reference to 123.  
 Glaucus ends as he began. — γενέης: ablative gen., of source. Cf. E 265.  
 212. γήθησεν: cf. A 330.  
 213. μὲν: correl. with αὐτάρ 214. — Diomed abandoned at once all  
 thoughts of a contest. Guest-friends must not fight with each other.  
 214. μελιχίοισι: see on A 539.  
 216. Οἰνεύς: i.e. father of Tydeus, and grandfather of Diomed.  
 217. ἐν μεγάροις: sc. in Calydon, cf. B 640 f. — ἐν: εἰ is here treated  
 as long. See § 59 h. — ἐρέτας: coincident in time with ξύνισσε.  
 219. For the 'asyndeton,' cf. 174. — φοίνικι: cf. Δ 141.  
 220 f. δέπας κτλ.: cf. A 584. — καὶ μιν κτλ.: parenthetical. For the  
 desertion of the rel. construction, cf. A 79, 162. — "I have it still." —  
 μιν: i.e. δέπας. — ἰάν: sc. ἐς Τροίην. Cf. E 198.  
 222 f. "I was but a child when my father went to Thebes, and I have



no recollection of him." These two verses are not needed here, but were suggested, very likely, by the mention of the cup which Diomed received directly from his grandfather, — not through his father. — Τυδεία: prob. not an acc. of specification, although the acc. is unusual with μέμνημαι. — κάλλιπε: κατέλιπε, § 29 b. — ἐν Θήβῃσιν: i.e. in the country about Thebes. The first expedition was repulsed and did not enter the city.

224. τῷ: i.e. on the ground of this friendship of their ancestors. — ξένος: host. "My house shall be your home." 225. τῶν: i.e. Δυκίων.

226. ἀλλήλων: equiv. to ἄλλος ἄλλου. — δὲ ὁμῶν: contrasted with single combat.

228. κτείνειν: explanatory. Cf. μυχόμεναι 161. — ὃν κε κτλ.: corresponds to ὃν κε δύνῃαι 229. — κιχίω: κιχῶ. Cf. Γ 291.

229. ἐναιρέμεν: cf. κτείνειν 228. — δύνῃαι: δύνῃ, § 44 h.

230. οἷς: i.e. the bystanders. It would be prosaic to ask what these had been doing since 122, — whether they had continued the battle, or had stopped fighting and listened!

234. Γλαύκῃ: dat. of disadvantage; see on A 161.

235. ὃς κτλ.: here, also, the relative has a causal tone. Cf. 131.

236. χαλκίων: gen. of price. See on A 111. — ἐκατόμβοια: cf. B 449. — These are round numbers. Gold was worth more than eleven times as much as bronze.

237-311. *Hector and Hecuba. The Trojan matrons offer prayers and vows to Athena for mercy.*

237. ὃς: for the position, after Ἐκτωρ (the emphatic word in making the transition in the story), see on ὡς A 32. — φηγόν: see on E 698. Doubtless Hector reached the tree before he came to the Gate, but the latter is named first as more prominent and important, by a sort of 'hysteron proteron,' see § 16 f.

238 f. The women had come to the tower at the Scaean Gate, in order to watch the conflict. Cf. 386 ff., Γ 145 ff., 420. — ἐιρόμεναι κτλ.: i.e. inquiring of the fate of their friends on the field of battle.

240. πόσις: § 59 l. — ἀνάγειν: § 30 k.

241. ἐφῆπτο: cf. B 15.

242. ἀλλ' ὅτε: corrol. with ἐνθα 251.

243. ἐν αὐτῷ: in itself, in contrast with the corridors.

244. πεντήκοντα: Priam, like other oriental princes, had several wives and many sons. All (with two or three exceptions) lived together in patriarchal fashion.

245. ἀλλήλων: for the gen., cf. Ἀχαιῶν 106. — δεδημένοι: from δέμω.

251. ἐναντίῃ: pred., cf. ἀντίος 54.

252. Cf. Γ 124.

254. Cf. A 202. — λιπών: is the emphatic word of the verse.

256. Only roughly can it be said that ἐνθάδε is to be construed with

ἐλθόντα. The order of words is significant: *Thee, hither, thy soul urged*, and this is explained by 257.

257. ἐξ ἀκρῆς πόλιος: const. with χεῖρας ἀνασχεῖν. Cf. 88. — χεῖρας κτλ.: equiv. to εὐχεσθαι. Cf. A 450, E 174.

258. μὴν: μένε. — ἐνείκω: ἐνέγκω.

260. πρῶτον: the position of this word shows that this verse is added as a sort of after-thought, and δνῆσαι is not (like σπείσῃς) under the influence of ὡς. — αὐτός: in contrast with Δὺ πατρί 259. — αἱ καὶ πύρσθα: ἐὰν πύρσ.

261. εἰ: the English idiom would use *for*. — κεκμηῶτι: for the form, see § 49 a. — ἀξίαι: αὖξει. 262. ὡς: *as*, referring to κεκμηῶτι.

264. φέρε: i.e. bring. — μελίφρονα: cf. ἐύφρονα Γ 246. — Hector replies first to 260–262.

265. Hector fears that the wine will affect him too much.

266 ff. Reply to 259. — ἀνίπτουσιν: cf. χερνύσαντο A 449; ‘When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,’ *Exodus xxx.* 20.

267. ἔστι: ἔξεστι.

269. σὺ μὴν: correl. with ἐγὼ δέ 280.

270. ἀλλήσασα: cf. ξυνάγουσα 87.

271–278 = 90–97.

279. A repetition of 269. Cf. 183 (with μὴν) as resuming 179, and E 134 and 143. 281. αἱ καὶ: cf. 94. — εἰπόντος κτλ.: *give ear to my call*.

282. γαῖα χάνοι: cf. Δ 182. — πῆμα: see on πῆμα Γ 50.

284. ὅσμι κατελθόντα: picturesque, for κατέλθοι, as φαίην ἐκλελαθέσθαι for ἐκλελάθοιτο. Cf. Δ 97 ff. — Ἄιδος: sc. δόμον.

285. A strong expression for a brother to use, but cf. Γ 39 ff., 454.

288. κηθέντα: cf. Γ 382. Prob. because of cedar chests.

290. Σιδονίων: the Phoenicians were famed for all sorts of merchandise.

291. On his way home from Greece, Paris was driven out of his course by storms. — ἐπιπλῶς: cf. Γ 47.

292. τὴν ὁδὸν κτλ.: *on that very voyage on which, etc.*

293. δῶρον: *as a gift*.

294. ποικιλασιν: cf. Γ 126, E 735.

295 f. ἔκειτο κτλ.: i.e. it was most cherished and least used. — ἄλλων: see on ἄλλων A 505. — μετασσεύοντο: from μετα-σσεύομαι, cf. σείω.

297. ἐν πόλει κτλ.: cf. 257.

298. Θεανό: cf. E 70.

299. Κισσηίς: for the ‘patronymic,’ see § 39 g.

300. ἱθικαν: the priestess, then, was chosen or elected by the people.

301. ὀλογγή: these pious shrieks were intended as ‘responses’ in the liturgical service; just as χεῖρας ἀνέσχον corresponded to the modern posture of devotion, kneeling.

302. Perhaps Theano alone entered the *ἄδουρον* (E 512).

303. *Cf.* 92, 273.

305. *ῥυσίπτολι*: *cf.* Ἀθηνᾶ Πολιάς [*πολιάσχος*] and *πολιοῦχος* Ἀθήνα, at Athens and at Sparta. — *θεῶων*: *cf.* E 381. Partitive gen. after the superlative idea in *δῖα*.

307. *πρηγία*: pred., *cf.* *πρηγές* B 414.

308-310. *Cf.* 93-95, 274-276. — *Cf.* *armipotens, praeses belli, Tritonia virgo | frange manu telum Phrygii praedonis et ipsum | prouum sterne solo Verg. Aen. xi. 483 ff.*

311. *ἀνένευ*: see on A 514. — This is known by the result.

312-368. *Hector at the home of Paris and Helen.*

312. A transition, *cf.* E 84. "While these were offering prayers."

314 ff. Added, as verses are frequently, as a sort of after-thought. — *αἰτός*: in those primitive times, the prince's occupations differed little from those of the peasant. See § 5 c.

317. *τί*: for its position, *cf.* B 136, E 878. — *Πριάμοιο*: gen. with *ἐγγύθι*. See H. 757; G. 1149. Or, it may be, with *δωμάτων* to be supplied.

318. *ἐνθα*: local, *there*. This resumes 313.

319. *ἔχ'*: *εἶχε*. — *ἔγχος ἑνδεκάπηχυν*: a long spear! But really no longer than the Macedonian pikes (*σάρισσαι*), which were 14-18 feet long. The lance of the Prussian Uhlan is about ten feet in length. — *δοῦρ*: const. with *πάροιθε*, at the head of the spear. — This description does much to bring the scene before the mind's eye of the hearer or reader.

320. *περ*: adverbial.

321. *περικαλλέα κτλ.*: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.

322. Explanatory of *περικαλλέα κτλ.* 321.

323. Ἑλένη: apparently in the same room as Alexander.

324. *ἔργα*: i.e. weaving, spinning, and perhaps embroidery.

325 = Γ 38.

326 ff. Hector assumes anger at the Trojans as the cause of his brother's absence from the field of battle. Of course he knew nothing of Aphrodite's interference, Γ 374 ff., and supposed that Paris had withdrawn in vexation at the manifest disapproval of his countrymen. *Cf.* Γ 319 ff. — *δαίμονι*: *cf.* B 190, 200; see on B 190. — *μέν*: *μήν*. — *καλά*: predicate, adverbial. — *ἐνθεο*: *ἐνέθου*.

327 ff. "While the people are fighting and dying for your sake, you sit idle at home." — *λαοί*: contrasted with *σὺ δέ* 329; but the form of expression is changed.

328. *σφο* [*σοῦ*] *κτλ.*: parenthetical. — *ἀντή* *κτλ.*: *cf.* A 492.

329. *ἀμφιδέξῃς*: *cf.* B 93. — "You should be ashamed of withdrawing.

You would be angry at any one else who should act thus." — *μαχέσαιο*: cf. E 875, A 8. 330. Cf. Δ 240.

331. *ἀνα*: *ἀνάστηθι*. See § 55 c. — *πυρός*: cf. B 415.

332 f. = Γ 58 f.

334. Cf. A 76.

335. *Τρώων χόλη*: *because of anger at the Trojans*. A reply to 326. — *νεμέσει* [*νεμέσει*]: cf. E 757.

336. *ἤμην*: cf. B 255. — *ἔθελον* κτλ.: the real reason, acc. to Paris, for his absence from the field of battle.

337. *παρειπόσα*: cf. *παρειπών* 62.

339. *νίκη* κτλ.: Paris had consoled himself thus, before. Cf. Γ 439 f.

340. *δύω*: distinguished from the numeral by the quantity of the penult. Subjunctive, cf. *ἴδωμαι* A 262; see § 18 b. The poet might have said *ὅφρα δύω*, "while I put on," or "that I may put on"; but no one should say that a final or temporal particle is omitted here.

341. *σέ*: 'limit of motion.'

342 = E 689. — Hector is too angry to make any reply to his brother.

344. Cf. Γ 172 ff. See on B 356, Γ 173.

345. *ὄφθα*: see on A 415; cf. Δ 315. — *ἤματι* κτλ.: cf. B 351. — *πρώτον*: cf. A 6. "As soon as I was born."

346. *οἴχεσθαι* κτλ.: on A 391.

348. *ἀπόρρη*: "would have swept me away." A part of the unfulfilled wish. *ἄν* would be expected in prose. — *τάδε ἔργα*: a general expression for all the battles and sorrows of which Helen had been the cause.

351. *ὄς*: see on *ὄς* A 70. — *ᾗδῃ*: i.e. appreciated. — *αἰσχρα* κτλ.: cf. Γ 242. 352. *ἔμπεδοι*: cf. Γ 108.

353. *τῷ*: *therefore*. — *ἐπαυρήσεισθαι*: cf. A 410.

354. *δίφρα*: cf. Γ 424.

355. *πόνος*: cf. 77. — *φρένας*: in appos. with *σέ*.

356. *δτης*: cf. Γ 100. 357. *ἐπὶ*: const. with *θῆκε*. Cf. A 509.

358. *πιδάμεθα*: for the mode, see on A 158. — Cf. Γ 287.

359 = 263.

360. *φιλοῦσά περ*: *though thou art hospitable*.

361. *θυμός* κτλ.: cf. A 173. — *ὄφρ' ἐπαμύνω*: *ἐπαμύναι*. Cf. Δ 465.

362. *μέγα*: modifies *ποθὴν ἔχουσιν*, which is equiv. to *ποθέουσιν* and is followed by the gen. *ἐμῷ* [*ἐμοῦ*].

364. *καταμάρψῃ*: equiv. to *κιχήσεισθαι* 341. Cf. E 65.

366. *οἰκῆας*: cf. E 413. It is explained by the rest of the verse.

367. *ἦ, ἦ*: see § 20 b. — *ὑπότροπος*: pred., cf. *ἐναντίη* 251.

369–502. Parting scene between Hector and Andromache. One of the most charming episodes of the *Iliad*. 369 = 116.

373. *πύργῳ*: i.e. that at the Scaean Gate. See Γ 149. — Andromache

had set out for the Tower, apparently, after Hector reached the city, and while he was at the home of Priam or of Paris. So she had missed meeting her husband. But she learned at the Tower that Hector was in the city, and hastened home to meet him.

374. *ἔνδον*: *within, at home*. — *τέμνεν*: equiv. to *εἶπεν*.

378. *γαλόων*: *sc. δώματα*. Cf. *ἐν πατρός* 47. The English has the same idiom. — Note that the Homeric Greeks were not reduced to a general term, 'sisters-in-law.' See on Γ 122.

379. *ἑς Ἀθηναίης*: cf. ad Minervae. — *ἔνθα κτλ.*: cf. 286 ff.

382. *ἐπεὶ*: cf. Γ 59.

383 f. = 378 f.

389. *μεινομένη κτλ.*: in appos. with *ἐπειγομένη* 388. — *τιθήνη*: cf. *ἀμφίπολος* 399.

390 f. *η*: see on A 219. — *τὴν αὐτήν*: equiv. to Attic *ταύτην τὴν αὐτήν*, the Homeric article being demonstrative. Cf. *τὸν Χρῦσῆν* A 11.

393. *Σκαίης*: for its position, see on *οἰλομένην* A 2.

396. *Ἦετέων*: for the repetition and the change of case, see § 16 b.

397. *Θάβη*: cf. A 386. Local. — *Κιλικίῃσι*: these Cilicians dwelt far from the historical nation of that name, which lived at the northeast corner of the Mediterranean Sea. — *ἀνδρεσσιν*: dat. of interest.

398. *ἔχετο*: cf. *ἔλχε* Γ 123.

399. *ἡ*: demonstrative. — *αὐτῇ*: *herself*, as contrasted with the maid. See on A 47.

400. *αὐτῶς*: cf. Γ 220; see § 42 e.

401. *ἀλίγκιον κτλ.*: cf. *sidere pulchrior* Horace *Car.* iii. 9. 21. "Like a fair angel."

402 f. The father named his son from the chief river of the land (cf. *Simoisius*, Δ 474, named from the Simois, and *Idaeus*, Γ 248, named from Mt. Ida), but the people gave to the son the name which was appropriate to the father. So the son of Odysseus is called *Telemachus* (B 260, *τῆλε, μάχομαι*); — not because the boy fought far away from home, but because the father was fighting at Troy while the boy was a child. Other examples are found in Homer and in the Old Testament. — *οἱ ὄλλοι*: cf. B 665. — *Ἀστυνάκτα*: *ἀναξ* seems to be strictly *protecting lord* (see on A 38), and the idea of 'protector' is often more prominent in this word than that of 'ruling.' Hector was never king or ruler of Troy. Thus *Ἀστυνάκτα* at the beginning of the verse is explained by *ἐρύετο defended*. "He was the only defender." 406 = 253.

407-439. *Andromache requests that Hector shall remain within the walls. He can direct from the Tower the defence of the city.*

407. *δαμόνι*: cf. 326, and note the difference in meaning marked by the speaker's tone. — *τὸ σὸν μένος*: cf. A 207.

408. *ἄμμορον*: equiv. to *δύσμορον*. Contrast with Γ 182.

409. *σεῦ*: gen. of separation, with *χῆρην ἔσομαι*. Cf. *σεῦ* 411.
411. *χθόνα δύναιαι*: cf. 19. 413. *ἀλλ' ἄχρα*: but only griefs.
414. *ἀμύν*: ἡμέτερον. Cf. ἡμετέρῳ A 30. 415 f. Parenthetical.
417. *οὐδὲ κτλ.*: but he did not, etc. — *τόγε*: i.e. *ἐξεναρτίζαι*.
419. *ἐπὶ*: over him; adv. with *ἔχεν*. — *περὶ*: adverbial.
420. *ὀρεστιάδες*: cf. the 'Naiad,' *νύμφη νηΐς* of 22. The 'Dryads' and 'Hamadryads' are not mentioned in Homer.
421. *οἱ*: relative, referring to *οἱ μὲν* 422 as its antecedent. Cf. Γ 132.
422. *ἰφ'*: *ἐνί*, § 41 a. Cf. *μία* Γ 238.
424. *ἐπ' εὐλιπόδεσσι κτλ.*: cf. 25, E 137, and E 313. — *ἀργεννῆς*: cf. Γ 141, 198.
- 425 f. *βασιλευν*: was queen. — *τήν*: demonstrative, *her*. — *ἄλλοισι*: the captive queen may have been counted as part of the *κτῆματα*, but a good Greek const. would allow this to be taken as "with her treasures, too." Cf. E 621; see on B 191. 427. *λαβόν*: sc. from her father.
428. *πατρός*: i.e. Andromache's grandfather's. — *Ἄρτεμις*: see on 205. This is contrasted with *ὁ γε*. "He released her, but Artemis slew her."
- 429 f. These verses sum up the thought of 413 ff. 'Thou art my all.' This prepares the way for the request that Hector should remain within the walls. — *ἐντῶρ*: cf. 86.
431. *νῦν*: contrasted with what is implied in 407. — *αὐτοῦ*: explained by *ἐπὶ πύργῳ*. See on B 237.
432. 'Chiasmus,' § 16 a. — *ὀρφανικόν*: predicate. — *θήης*: *θῆς*, see § 52 c. — *γυναικα*: more pathetic here than *ἐμέ*. See on A 240.
- 433 ff. This advice is not out of place in the mouth of the general's wife, who had doubtless taken more interest than most in the plans for the defence of the city. — Homer makes no other reference to a part of the Trojan wall as particularly vulnerable or accessible. But Pindar says that Aeacus, father of Peleus, and grandfather of Achilles, aided the gods Apollo and Poseidon in building the wall, and that an omen indicated that the mortal's work should be overthrown, while the gods' work stood firm. *Πέργαμος ἀμφὶ ταῖς, ἦρως, χερὸς ἐργασίας ἀλίσκεται* Ol. viii. 42.
435. *ἰλδόντες*: see on *ἰών* A 138. 436. *ἀμφ' Ἀίαντι*: cf. B 445, Γ 146.
438. *θεοπροπίων κτλ.*: for the gen., see on B 718. See on 433 ff. — *αὐτῶν*: their own, as opposed to oracles and omens.
- 440-465. Hector's reply. "I am not unmindful of thee, but I cannot play the coward and remain behind the walls."
441. *τάδε πάντα*: all this, — especially 432.
442. *Τρῶας*: for the acc., see H. 712 a; G. 1049.
443. A reply to the request to direct from the Tower the operations of the army. — *ἀλυσκάξω*: cf. E 253.

444. ἱμῖναι ἐσθλός: equiv. to ἀριστεύειν 208.

446. ἀρνόμενος: cf. A 159. — αὐτοῦ: intensive, agreeing with ἐμοῦ implied in ἐμόν. Cf. 490, E 741; see on B 54. — The dative might have been used instead of the πατρός and ἐμόν.

447-449 = Δ 163-165. The verses are more impressive here than in Δ. Ille dies veniet quo Pergama sacra peribunt.

450 ff. A reply to 429-432.

450. Τρώων: objective genitive. "I do not grieve so much for the Trojans." Contrasted with σεῦ 454. — Observe that Τρώων, Ἑκάβης, κασιγνήτων, all come just before the verse pause.

453. ἦπ' ἀνδράσι: cf. B 374, Γ 436.

455. αἰγῆται: sc. σέ, into captivity. — ἐλευθέρον κτλ.: cf. 463; see § 16 d β. The word ἐλευθερία is not found in Homer.

456. πρὸς ἄλλης: at the bidding of another woman. I.e. as slave.

457. ἵδωρ: 'fetching water' is an important duty of women in oriental countries. — Μίσση(δος): sc. κρήνης. Ablatival genitive, from Messets. — A spring by this name is mentioned near Sparta, and one called Hyperea in Thessaly (B 734). Perhaps the poet thus indicates the possibilities that Andromache may be given as a prize to Menelaus or Achilles. The later tradition made her the prize of Achilles's son Neoptolemus. At any rate this verse makes ἐν Ἀργεῖ more definite.

458. πολλὰ κτλ.: much against thy will. Explained by the following 'hemistich.'

459. εἴησιν: nearly equiv. to the fut. ind., as is shown by the repetition of this thought in ὥς ἐρέει 462. See § 18 b.

460. Ἔκτορος: note the position.

461. ἀμφεμάχοντο: sc. Ἀχαιοί.

462. ὡς ἐρέει: for this repetition of εἴησιν (both before the verse pause), cf. Δ 182 with Δ 176.

463. τοιοῦδε: sc. as I. — ἀμύνειν: for the inf., see H. 952; G. 261, 1, n. 1. — δοῦλιον κτλ.: see on 455. δουλοσύνη is not a Homeric word.

464. "May I be dead and buried."

465. πρὶν: const. with πυθέσθαι. Natural in English as in Greek, "before I hear" instead of "before the time when I should hear." — σῆς βοῆς: nearly equiv. to σοῦ βώσσης.

466. παιδός: gen. after a 'verb of aiming,' cf. Μενελάου Δ 100.

468. πατρός κτλ.: parenthetical, giving the cause of ἐκλίνθη ἰάχων. It is explained by the following verse, which is further explained by 470.

470. δεινόν: cognate acc. with νείοντα. Cf. Γ 337.

472. αὐτίκα κτλ.: 'asyndeton.' Cf. A 539; see § 15 d.

473. Cf. Γ 293.

474. *κῆσι*: kissing is mentioned but in two other passages of the *Iliad*, and those both refer to the acts of suppliants.

475. *ἐπυθέμενος*: cf. *φωνήσας* A 201.

476. For this prayer, cf. that of Ajax, ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος, | τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός *Soph. Ajax* 550 f.; and Burns's *Lament of Mary Queen of Scots*, 'My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne'er wad blink on mine.'

477. καὶ ἐγώ: for the καί, correl. with καί 476, see H. 1042. The English idiom omits it. — ἀριπρεπεία κτλ.: cf. B 483.

478. τί: for its position, see on 817. — ἀνάσσειν: in the same const. as γενέσθαι 476. Cf. A 38.

479. τίς: many a one, cf. B 271. — πολλόν: see on A 78.

480. ἀνόντα: for the acc. after a 'verb of saying,' see H. 725 a; G. 1073. The clause πατρὸς κτλ. is the other object of the verb. — "May many a one say of him as he returns from the war."

481. χαρῇ κτλ.: is closely connected in thought with the first half of the verse. The mother is to rejoice in the bloody spoils with which her son returns, as a proof of his bravery.

482. ἀλόχοιο: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, — entrusting him to her care. — χερσὶν κτλ.: cf. A 441.

483. κηῶδε: cf. 288. — κόλπῳ: for the dat., cf. 136.

484. δακρυόεν: "through her tears."

485 = A 361, E 372.

487 ff. "I shall not be killed unless this is fated; and if death is appointed for me now, I cannot escape it." — ὑπὲρ αἵσαν: cf. B 155. — "Αἶδε κτλ.: cf. A 3. — πεφυγμένον ἔμμεναι: πεφενγέναι. See on Γ 309. — ἀνδρῶν: const. with οὐ τίνα. 489. τὰ πρῶτα: see on A 6.

490. αὐτῆς: in agreement with the σοῦ implied in σά. Cf. αὐτοῦ 446.

491. ἱστὸν κτλ.: in appos. with ἔργα 490. Contrasted with πόλεμος.

493. τοὶ Δῖες κτλ.: added after the verse pause, making πᾶσιν more definite. — ἑγγεγάσιν [γεγόνασιν]: for ἐν, see E 477.

495. ἵππουριν: the 'ultima' is treated as long before a pause, § 59 l.

496. θαλερόν κτλ.: cf. Γ 142.

499. ἀμφιπόλους: it is better to say that this is in appos. with πολλάς, than that πολλάς agrees with this. See § 11 j. — ἐνώρου: cf. ἐνώρου A 599.

500. γόν: lamented.

501. ὑπέτροπον: predicate, cf. ἀντίος 54.

502. μένος κτλ.: cf. μένος χερῶν E 506, Δ 447.

503-529. Paris joins Hector, and both return to the field of battle. This scene forms a sharp contrast with the preceding. Paris goes out to battle



without Hector's premonitions of disaster, and with no fears for the safety of his family.

503. οἶδ': *nor.*

505. ἀνὰ δ' ὄρου: clearly not of ascent, since his home was near Hector's, and the latter rushed κατ' ἀγυιάς 391. — πεποιθός: *cf.* B 792, E 299.

506 ff. *Cf.* (Turnus) fulgebatque alta decurrens aureus arce | exultatque animis... qualis ubi abruptis fugit praesepia vinclis | tandem liber equus campoque potitus aperto | aut ille in pastus armentaque tendit equarum | aut adsuetus aequae perfundi flumine noto | emicat arrectisque fremit cervicibus alte | luxurians luduntque iubae per colla, per armos Verg. *Aen.* xi. 490 ff.; 'Contention, like a horse | Full of high feeding, madly hath broke loose,' Shakspeare 2 Henry IV. i. 19 f.; 'But like a proud steed reined, went haughty on, | Champing his iron curb,' Milton *Par. Lost* iv. 858 f. — Paris is a well-fed, comfortable creature, without cares, and with a very good opinion of himself.

507. θείη: *θείη*, *cf.* ἐτελείετο A 5, πνείοντες Γ 8; see § 47 g. — πεδίοιο: *cf.* 2, 38. 508. εὐρητός: *εὐρητός*. — ποταμοιο: for the gen., *cf.* E 6.

509. κυδίων: *cf.* κυδεῖ γαίῳ A 405.

510. ἄμοις: *cf.* A 45. — δ' 84: the construction is changed, and this is left without a verb. For the 'anacoluthon,' *cf.* B 353, E 135 f.; 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,' *Proverbs xxx.* 17.

514. Paris clearly is in good humor.

515. ἔτετμεν: *cf.* 374. — εὐτ' ἄρα κτλ.: *was just about*, *cf.* 52.

518 f. Ironical. Paris plumes himself on overtaking Hector, as he had said that he would do, 341. — ἐναίσμιον: ἐν αἴσῃ, "at the right time." *Cf.* ἐνύπνιον B 56. — ὡς ἐκλευες: *sc.* 361 ff.

521. ἐναίσμιος: "in his right mind," with reference to the same word, 519, though in a different sense.

522 f. ἔργον μάχης: *action in battle*. — μεθείς: *sc.* δολιχῆς. *Cf.* 330. — τὸ κτλ.: *cf.* 407.

524. ἐν θυμῷ: *cf.* Γ 9. — αἰσχα: *cf.* 351. — ἀκούω: subjunctive, *cf.* A 80.

525. πρὸς Τρώων: *from the Trojans*. *Cf.* πρὸς ἄλλης 456.

526. ἴωμεν: ἴωμεν. — τὰ δέ: i.e. any offence in my words. — ἀρεσσόμεθα: *cf.* Δ 362. — αἱ κέ ποθι: *cf.* A 128. — "If the gods will grant that we may drive out the Achaeans, and in gratitude offer (*set up*) a bowl in celebration of freedom."

527. θεοῖς κτλ.: *cf.* B 400.

529. Ὀδυσσεύς: agrees with ἡμῶς implied as the subject of στήσασθαι. See on Ἰοντα A 541.

The Sixth Book of the *Iliad*, after the first hundred verses, has presented a succession of peaceful scenes. The progress of the story seems to be interrupted for a few moments by the episode of Diomed and Glaucus (119-236), but this episode serves to occupy the time during which the poet's hearer thought of Hector as traversing the plain, on his way to the city. The three scenes of Hector's visit to Troy—his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache—form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The hearer's interest in his subsequent fate is greatly heightened. The intense pathos of the last books of the *Iliad* centres in the death of Hector and the grief of the Trojans. This book prepares the way for our sympathy with Hecaba as she implores her son to enter the gates and not withstand Achilles, X 79-89, and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles, X 437-515; and with the dirges of Andromache, Hecaba, and Helen, when the body of Hector is brought back to the city, Ω 718-776. If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. See § 7 g.





## VOCABULARY.



## PREFACE.

THIS vocabulary has not been compiled from other dictionaries, but has been made from the *Iliad* itself. The maker has endeavored to be concise, — to give nothing but what is important for the accurate and appreciative reading of the poem, — and yet to show the original and derived meanings of the words, and to suggest translations which should be both simple and dignified. Much space has been saved by omitting the words and forms which are not found in the first six books of the *Iliad*.

A concise special vocabulary to the Homeric Poems, or to parts of them, is open to far fewer objections than a similar vocabulary to any other work of Greek literature, since the words are found more nearly in their original significations and constructions. No attempt has been made in this work to tell the history of each word in pre-Hellenic and post-Homeric times. Even the most complete Homeric dictionary cannot entirely supersede the large general lexicons, but a confident hope is felt that the concise form of this vocabulary will save much time for the beginner in Homer. The beginner meets many unusual words. Whether he uses a large or a small dictionary, he will be satisfied, in most cases, with learning the meaning and construction of the new word; and generally this is enough for him. The teachers who insist on the use of the unabridged lexicon of Liddell and Scott by elementary classes in Homer forget the word of Hesiod, οὐδ' ἴσασιν ὅσα πλείον ἤμιν παντός, while this vocabulary will give fuller and better information about Homeric words and forms than the abridged edition of Liddell and Scott's lexicon. A student who

is beginning Homer does not absolutely need to know the later history of each word, although the student of Plato does need to remember the Homeric usage.

In making this vocabulary, Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros* were very useful. Mr. W. Irving Hunt, tutor in Greek in Yale College, rendered important assistance, and kindly took upon himself the verification of the completeness of the work.

Cognate or illustrative forms are placed in parentheses. Corresponding Attic forms are placed in square brackets.

References have been added to proper names, in order to serve as an index; also to other important words, especially to those which occur but once in the Homeric Poems (*ἄραξ εἰρημένα*).

YALE COLLEGE, JAN. 21, 1889.



CONTENTS OF THE ILIAD IN GREEK HEXAMETERS.\*

1. Ἄλφα · λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἄρ' ἄμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.
4. Δέλτα · θεῶν ἀγορή, ὅρκων χύσις, Ἄρεος ἀρχή.
5. Εἰ · βάλλει Κυθήρειαν Ἀρηά τε Τυδέος υἱός.
6. Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὀαριστύς.
7. Ἡτα δ' · Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.
8. Θῆτα · θεῶν ἀγορή, Τρώων κράτος, Ἑκτορος εὐχος.
9. Ἐξেসίη δ' Ἀχιλλῆος ἀπειθέος ἐστὶν Ἰῶτα.
10. Κάππα δέ · Ῥήσου τὴν κεφαλὴν ἔλε Τυδέος υἱός.
11. Λάμβδα δ' · ἀριστήας Δαναῶν βάλλον Ἑκτορος ἄνδρες.
12. Μῦ · Τρώων παλάμῃσι κατήριπε τείχος Ἀχαιῶν.
13. Νῦ δέ · Ποσειδάων Δαναοῖς κράτος ὥπασε λάθρῃ.
14. Ξεῖ · Κρονίδην λεχέεσσι καὶ ὕπνῳ ἤπαφεν Ἥρη.
15. Οὔ · Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ.
16. Πεῖ · Πάτροκλον ἔπεφνεν Ἀρήιον Ἑκτορος αἰχμῇ.
17. Ῥῶ · Δαναοὶ Τρῳᾶς τε νέκυν πέρι χειῖρας ἔμσγον.
18. Σῖγμα · Θέτις Ἀχιλλῇ παρ' Ἥφαιστου φέρει ὄπλα.
19. Ταῦ δ' · ἀπέληγε χόλοιο καὶ ἔκθορε δῖος Ἀχιλλεύς.
20. Ῥ · μακάρων ἕρις ὦρτο, φέρει δ' ἐπὶ κάρτος Ἀχαιοῖς.
21. Φεῖ · μόγος Αἰακίδαο παρ' ἡλίνας ποταμοῖο.
22. Χεῖ δ' · ἄρα τρεῖς περὶ τείχος ἄγων κτάνεν Ἑκτορ' Ἀχιλλεύς.
23. Ψεῖ · Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσεν Ἀχιλλεύς.
24. Ω · Πρίαμος νέκυν υἷα λαβὼν γέρα δῶκεν Ἀχιλλεῖ.

\* Ascribed to Stephanus Grammaticus in the *Palatine Anthology*, ix. 385.

## THE ILIAD.

The action of the Iliad covers only about seven weeks, or forty-nine days, which may be divided as follows:—

### Days.

1. Visit of Chryses to the Greek Camp, A 12.
- 1-9. Pestilence, A 53.
10. Assembly of the Achaeans, A 54.
- 10-21. Visit of the gods to the Aethiopians, A 423.
21. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
22. The Achaeans prepare for battle. Single combat between Menelaus and Paris. The battle begins. Brave deeds of Diomed. Hector's meeting with Andromache. B 1-H 380.
23. Burial of the dead, H 381-432.
24. Building of a wall for the Achaean Camp, H 433-482.
25. Second day of battle, Θ.
- Embassy to Achilles, I.
- Odysseus and Diomed enter the Trojan Camp, K.
26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. A 1-Σ 617.
27. Reconciliation of Achilles and Agamemnon. Fourth great day of battle. Death of Hector. T 1-Ψ 61.
28. Burial of Patroclus, Ψ 62-225.
29. Funeral games in honor of Patroclus, Ψ 226-897.
- 27-38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1-31.
38. Priam visits the tent of Achilles and ransoms Hector's body, Ω 31-676.
39. Priam brings Hector's body to Troy, Ω 677-775.
- 39-47. Lament for Hector in Troy, Ω 784.
48. Burial of Hector, Ω 785-787.
49. Erection of a mound over Hector's ashes, Ω 788-804.

## THE GREEK FORCES. B 494 ff.

## MAINLAND OF GREECE.

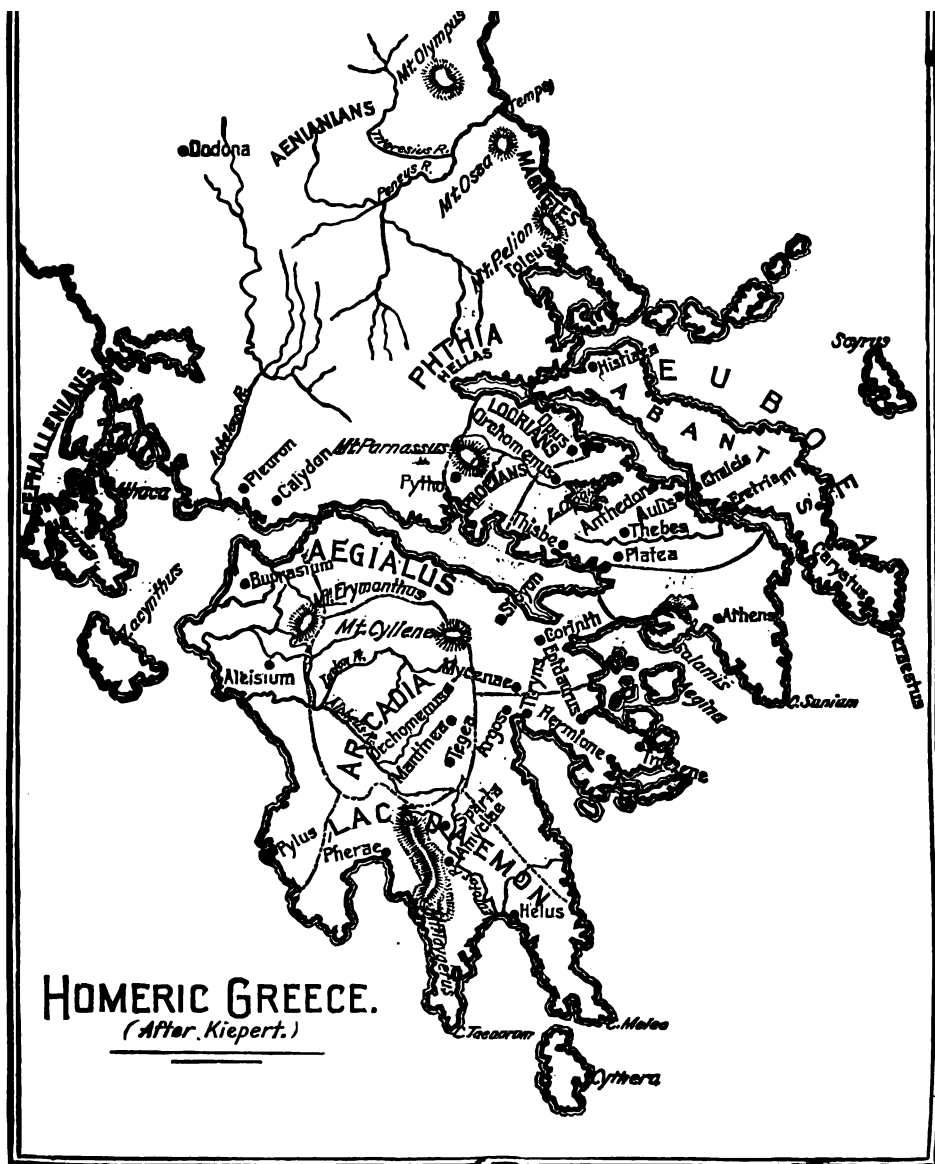
Order of mention.	Nations and Commanders.		No. of ships.
1.	Boeotians	(Peneleüs)	B 494-510. 50
2.	Orchomenians	(Ascalaphus)	B 511-516. 30
3.	Phocians	(Schedius)	B 517-526. 40
4.	Locrians	(Ajax, son of Oileus)	B 527-535. 40
5.	Euboeans	(Elephēnor)	B 536-545. 40
6.	Athenians	(Menestheus)	B 546-556. 50
7.	Salaminians	(Telamonian Ajax)	B 557, 558. 12
8.	Argives	(Diomed)	B 559-568. 80
9.	Myceneans	(Agamemnon)	B 569-580. 100
10.	Spartans	(Menelaus)	B 581-590. 60
11.	Pylians	(Nestor)	B 591-602. 90
12.	Arcadians	(Agapēnor)	B 603-614. 60
13.	Epēans	(Amphimachus)	B 615-624. 40
14.	Dulichians	(Meges)	B 625-630. 40
15.	Cephalenians	(Odysseus)	B 631-637. 12
16.	Aetolians	(Thoas)	B 638-644. 40

## INSULAR GREECE.

17.	Cretans	(Idomeneus)	B 645-652. 30
18.	Rhodians	(Tlepolemus)	B 653-670. 9
19.	From Syme	(Nireus)	B 671-675. 3
20.	From the Sporades	(Phidippus)	B 676-680. 30

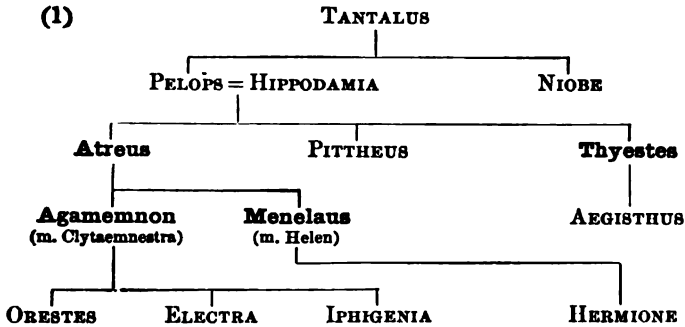
## THESSALIAN GREECE.

21.	Myrmidons	(Achilles)	B 681-694. 50
22.	From Phylace	(Podarces)	B 695-710. 40
23.	Pheraeans	(Eumelus)	B 711-715. 11
24.	Methonians	(Philoctetes)	B 716-728. 7
25.	Oechalians	(Podalirius)	B 729-733. 30
26.	From Ormenium	(Eurypylus)	B 734-737. 40
27.	From Argissa	(Polypoetes)	B 738-747. 40
28.	Aenianians	(Guneus)	B 748-755. 22
29.	Magnesians	(Prothoüs)	B 756-759. 40

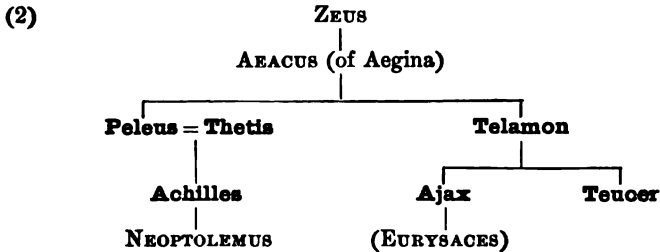


## FAMILY TREES.

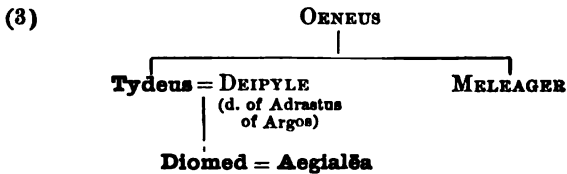
### THE PELOPIDS.



### THE AEACIDS.

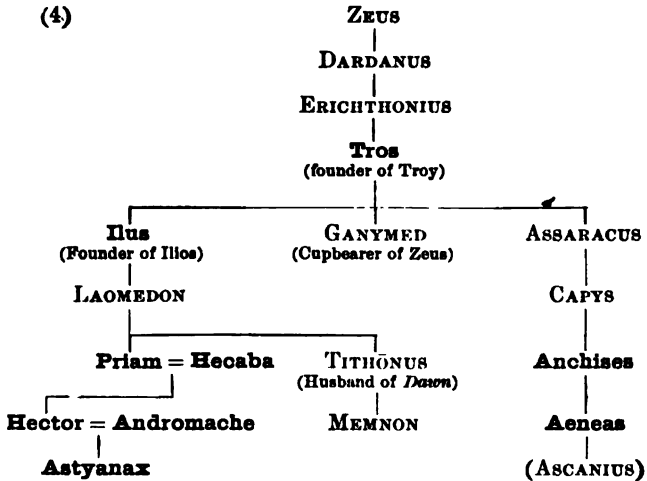


### THE OENEIDS.

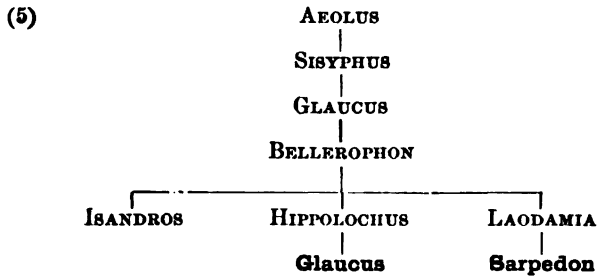


## FAMILY TREES.

### ROYAL FAMILY OF TROY, Y 215 ff.



### LYCIANS, Z 153 ff.



# VOCABULARY

TO THE

## FIRST SIX BOOKS OF THE ILIAD.

### A.

ἀ-απτος: unapproachable, invincible.  
δάσχετος (ἔχω): irresistible, unmanageable.

ἄατος: insatiate.

\*Αἰῶντες pl.: early inhabitants of Euboea, B 536.

Αἰαυαυαυή: a fountain-nymph, Z 22.

\*Αἰας, -αυτος: a Trojan, slain by Diomed, E 148.

\*Αἰλῆρος: a Trojan, slain by Nestor's son Antilochus, Z 32.

ἀ-βλής, -ῆτος (βάλλω): un-shot, new (of an arrow), Δ 117.

ἀ-βλητος (βάλλω): un-hit, not wounded by a missile, Δ 540.

ἀ-βληχρός 3: delicate, weak.

\*Αἰδύδος: Ahydus, in the Troad, on the south side of the Hellespont, opposite Sestus, B 836.

\*Αἰδύδθεν: from Ahydus, Δ 500.

ἀγα-: strengthening prefix, very, exceedingly.

ἀγαγε: aor. of ἄγω, lead.

ἀγαθός 3: good, noble, useful, esp. useful in war, brave. It is rarely used of moral quality. βῆν ἀγαθός, good at the war-cry, brave in war.

ἀγα-κλειτός 3 and ἀγακλυτός (κλέος): renowned, famed, highly praised.

ἀγάλλομαι: delight, exult.

ἀγαλμα, -ατος: delight, treasure.

ἀγαμαι, aor. ἠγάσασατο, ἀγασσάμεθα: admire, wonder at.

\*Αγαμέμνων, -ωνος: Agamemnon, son of Atreus, grandson of Pelops (B 104 ff.), king at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole of the *Iliad*. The first part of the Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnestra and her paramour (Agamemnon's cousin) Aegisthus, a 35 ff., δ 512-537, λ 409 ff.

ἀ-γαμος: unmarried, Γ 40.

ἀγά-νιφος: very snowy, snow-clad. Epith. of Olympus, A 420.

ἀγανός 3: kindly, winning.

\*Αγαπήνωρ, -οπος: Arcadian leader, B 609.

ἀγαπητός (ἀγαπάω): beloved.

ἀγά-ρρος: with strong stream.

\*Αγασθένης, -εος: son of Augēas, E 624.

ἀγασσάμεθα: aor. of ἀγαμαι, wonder. ἀγανός, admirable, excellent, noble.

ἀγγελίη: *message, news.*

ἀγγελίης and ἀγγελος: *messenger.*

ἀγγέλλω: *announce, bear a message.*

ἄγγος, -εος: *vessel, bowl, pan.*

ἄγε, ἄγετε: *strictly inv. of ἄγω, bring, but generally used as interjection, up, come! Cf. ἄγρε.*

ἀγείρω, aor. mid. ἀγέροντο and ἀγομύνουσιν, plpf. ἀγηγέρατο, aor. pass. ἀγέρθη and ἡγερθεν [ἡγέρθησαν]: *collect, bring together, assemble.*

ἀγε-λείη: *giver of booty.* Epith. of Athena as war-goddess.

ἀγέλη-φι: *old locat., in the herd.*

ἀγέμεν inf., ἄγεν impf. of ἄγω, *lead.*

ἄγεν [ἔαγησαν]: aor. pass. of ἀγνυμι, *break.*

ἀγέραςτος: *without gift of honor (γέρας), A 119.*

ἀγέρθη, ἀγέροντο: aor. of ἀγείρω, *collect.*

ἀγέρωχος: *proud, mighty, impetuous.*

ἄγη: aor. pass. of ἀγνυμι, *break.*

ἀγηγέρατο: plpf. pl. of ἀγείρω, *assemble.*

Ἀγήνωρ, -οπος: *brave Trojan leader, son of Antenor, Δ 467, Α 59.*

ἀγ-ήνωρ, -ορος (ἀνήρ): *manly, proud.*

ἀγήραος (γῆρας): *ever-young, imperishable.*

ἀγητός: *admirable, splendid.*

Ἀγκαῖος: *Ancæus, an Argonaut, B 609.*

ἀγκάς: *adv. in his arms.*

ἀγκλίνας: aor. partic. of ἀνακλίνω, *lean upon.*

ἀγκυλο-μήτης (μῆτις): *crooked-minded, crafty.* Epith. of Cronus.

ἀγκύλος: *curved.*

ἀγκυλό-τοξος: *with curved bow.*

ἀγκών, -ῶνος: *elbow.*

Αγλαΐη: *mother of Nireus, B 672.*

ἀγλαΐη, loc. as dat. ἀγλαΐηφι: *splendor, beauty.*

ἀγλαός: *clear, splendid, glorious.*

ἀγνοίω, aor. ἡγνοίησεν: *fail to notice.*

ἀγνῦμι, aor. subjv. ἄξῃ, aor. partic. ἄξαντε, aor. pass. ἄγη and ἄγεν [ἔαγησαν] (καγ-): *break, break in pieces.*

ἀ-γονος: *without offspring, childless, Γ 40. (Perhaps unborn.)*

ἀγοράομαι, impf. ἡγορόωντο, aor. ἀγορήσατο: *am in assembly, deliberate, address an assembly.*

ἀγορεύω: *speak, say, tell. φόβονδ' ἀγόρευε, advise to flee (flight).*

ἀγορή (ἀγείρω): *assembly, speech to an assembly, place of assembly.*

ἀγορή-θεν: *adv. from the assembly.*

ἀγορήν-δε: *adv. to the assembly.*

ἀγορητής: *speaker, orator.*

ἀγός (ἄγω): *leader.*

ἄγρει: *interjection, up, come! (Strictly inv. of ἀγρέω [αἰρέω], take hold.) Cf. ἄγε.*

ἄγριος (ἀγρός): *wild (of animals), savage.*

ἀγρομένησιν: aor. partic. of ἀγείρω, *assemble.*

ἀγρός: *field, country (opp. to city).*

ἀγρότερος 3: *wild (of animals).*

ἀγυιά: *street.*

ἄγχι: *adv. near, with gen.*

Ἀγχιάλος: *a Greek, slain by Hector, E 609.*

ἀγχί-αλος (ἄλς): *near the sea.* Epith. of coast-cities.

ἀγχι-μαχητής: *hand-to-hand fighter, who fights with sword and spear, in contrast with javelin-throwers.*

ἀγχί-μολον: *adv. near.*

Ἀγχίσις: *Anchises, king of the Dardanians, father of Aeneas by Aphrodite, B 819, E 247, Y 239.*

ἀγχιςτα: *adv. most nearly.*

ἀγχιςτινος: *near, in thick succession.*

ἀγχοῦ: *adv. near.*

ἀγχω: *choke, Γ 371.*



ἄγω, impf. ἦγεν or ἄγεν, fut. ἄξω, aor. ἦγαγε or ἄγαγε, aor. impv. ἄφετε: *lead, bring, fetch, lead away* (the connection indicating from what and to what the motion tends).

ἄ-δαήμων, -ονος: *unskilled in, inexperienced, with gen.*

ἄ-δάκρυτος: *without tears, tearless.*

αἰεῖν: aor. inf. of ἀνδάνω, *please.*

ἀδελφεός or ἀδελφεός: *brother.*

ἄδην: adv. in *plenty, to satiety.*

αἰνός 3: *thick, crowded, huddled.*

\*Αδμητος: *Admetus, Thessalian king, husband of Alcestis, father of Eumelus, B 713 f.*

\*Αδρήστεια: *Mysian town, B 828.*

\*Αδρηστήνη: *daughter of Adrastus, Aegialeia, E 412.*

\*Αδρηστος: (1) Argive king who gave his daughters in marriage to Tydeus and Polynices, B 572.

(2) Leader of Trojan allies, B 830.

(3) A Trojan, Z 37.

ἄ-δυστον: (place *not-to-be-entered*), *sanctuary.*

ἀεθλεύω: *contend in games.*

ἀεθλος: *struggle, conflict.*

αἰδῶ, impf. αἰδών: *sing.*

ἀ-εκής, -ές, *unseemly, shameful, pitiful.*

αἶρω, aor. partic. ἀειραμένη, plpf.

ἄωρο: *raise, take up; plpf. pass. was hanging.*

ἀεκαζόμενος 3 (ἀ-φεκ-) : *against his will.*

ἀ-έκων, -ονσα 3: *unwilling, against (his) will.*

ἄελλα (ἄημη): *violent wind, storm.*

ἀελλής: with *κονίσσαλος*, *cloud of dust, Γ 13.*

ἀέξω (cf. *wax*): *increase.*

ἀερόπιος (ἀείρω, πούς), pl. ἀερόπιδες: *high-stepping (of horses).*

\*Αἰεΐδης: *son of Azeus, Actor, B 513.*

ἀ-ζηχῆς: neut. adv. *incessantly, unceasingly.*

ἄζομαι: *dry, season, Δ 487.*

ἄζομαι: *reverence, feel pious fear.*

ἄημη, pres. partic. ἀέντες: *blow (of the wind).*

ἀήρ, dat. ἡέρι: *air (as opposed to the clear αἰθήρ), mist.*

ἀήσυλος: *wicked, dreadful, equiv. to αἰσυλος, E 876.*

ἄ-θάνατος 3: *undying, immortal, imperishable. ἀθάνατοι immortals.*

ἀ-θερίζω: *disregard, slight.*

ἀ-θίσφατος: *unspeakable, ineffably great.*

\*Αθήναι pl.: *Athens, B 546.*

\*Αθηναῖος: *Athenian.*

\*Αθήνη and \*Αθηναίη: the goddess *Athena, Minerva.* She appears often in Homer as war-goddess, as she is represented in later works of art; hence she is called Παλλάς (*spear-brandishing*), γλαυκῶπις (*gleaming-eyed*), ἀγελείη (*giver of booty*), λαοσσόος (*rouser of the people*).

ἄθροός: *assembled, all together, united.*

αἰ (εἰ): *if. αἰ κε: εἰάν. αἰ γάρ* often introduces a wish.

αἶα: *earth, equiv. to γαῖα, γῆ.*

Αἰακίδης: *son of Aeacus. Of Achilles, grandson of Aeacus, B 860.*

Αἴας, -αντος: *Ajax. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans, next to Achilles, B 768 f., Γ 226 ff. (2) Son of Oileus, swift-footed leader of the Locrians, B 527 ff.*

Αἰγαίωv: *a hundred-armed giant of the sea, son of Poseidon; called Βριάρεως by the gods, A 404.*

αἰγανή: *javelin, used chiefly for hunting, or in games.*

Αἰγείδην: son of Aegeus, Theseus, A 265.

αἴγεις (αἶξ): adj. of goat-skin.

αἴγειρος: black poplar.

Αἰγάλεια: daughter of Adrastus, E 412.

Αἰγιαλός: (1) the north coast of Peloponnesus, on the Corinthian gulf, from Corinth to the Elean frontier; the later Achaea, B 575.

(2) A town in Paphlagonia, B 855.

αἰγιαλός: coast, shore.

Αἰγυίη: a district (?) under the rule of Odysseus, B 633.

Αἴγινα: Aegina, island in the Saronic Gulf, B 562.

Αἶγιον: city in Achaea, B 574.

αἰγί-οχος (ἔχω): aegis-bearing, freq. epith. of Zeus, esp. in the gen.

Διὸς αἰγίοχοιο.

αἰγίς: aegis; the shield of Zeus, wrought by Hephaestus; prob. an emblem of the thunder-storm. Described E 738 ff., cf. B 447 f. Athena also holds it, B 417, E 738 ff.

αἶγλη: gleam, brightness.

αἰγλή-εις: gleaming, bright-shining.

αἰδέομαι and αἰδομαι, aor. pass. partic. αἰδестείς (αἰδώς): feel honorable shame, or self-respect, reverence, am abashed before.

ἀ-ἰδῆλος (ἀ-φιδ-): (making unseen), destructive, destroying.

Ἄ-ιδης, gen. Ἄιδω and Ἄιδος, dat. Ἄιδωνῆς (φιδ-): Hades, god of the unseen lower world. His realm is the home of the dead, and in the *Iliad* it is beneath the earth, cf. © 16, I 568 ff., Y 61, X 482; while in the *Odyssey*, Odysseus sails to it, across Oceanus, κ 508 ff., and finds in it a faint, ghostly imitation of life on earth. Freq.

are the elliptical expressions εἰς Ἄϊδαο (sc. δόμους), Ἄϊδος εἰσω, to the realms of Hades.

αἰδοῖος (αἰδώς) 3: revered, honored, modest.

ἄ-ιδρις: witless, I 219.

Ἄιδωνεύς: parallel form of Ἄιδης.

αἰδώς, acc. αἰδῶ or αἰδῶα: shame, sense of honor; often in a good sense for which a word is lacking in Eng. Also shame, disgrace. Nakedness, genitalia, B 262.

αἰεῖ, αἰέν (αἰεῖ): always. αἰέν ἔοντες: ever-living, equiv. to the following.

αἰεῖ-γενέτης: ever-existing, immortal, eternal.

ἀἰζήλος: unseen, in some editions for ἀρῖζήλος, B 318.

αἰζήος: adj. as subst., vigorous youth.

αἰθαλό-εις, -εσσα: smoky, sooty.

Epith. of the μέλαθρον. The Homeric house had no chimneys. B 415.

αἶθε: introduces a wish, as A 415.

αἰθήρ, -έρος: the pure upper aether above the clouds, in contrast with the lower ἀήρ. αἰθέρι ναίων dwelling in the aether, i.e. in the sky.

Αἰθίκες pl.: a people in Thessaly, on the slopes of Mt. Pindus, B 744.

Αἰθίοπες pl., acc. Αἰθιοπίας: Aethiopians, living in two nations, at the extreme east and west, on the borders of Oceanus. They are pious men, loved and visited by the gods. a 22, A 423.

αἰθόμενος: burning, blazing.

αἶθουσα: portico, corridor. The pl. is used of the two, one (αἶθουσα αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἶθουσα δώματος), through which a passage led from the court into the house.

αἶθαψ, acc. αἶθωπα: *bright, gleaming*, esp. of bronzes and wine.

Αἰθήρη: *Aethra*, daughter of Pitheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave, Γ 144.

αἶθων, -ωνος: *bright* (of iron, Δ 485), *brown, tawny, bay*.

αἶ κε: equiv. to εἰ ἄν, ἔάν, *if*, with subjv.

αἶμα, -ατος: *blood, race, descent*.

αἱματόεις: *bloody, bleeding*.

Αἱμονίδης: *son of Haemon*, Maëon, Δ 394.

Αἶμων, -ωνος: a Pylian leader, Δ 296.

αἶμων, -ωνος: *skilled*, with gen., Ε 40.

Αἰνείας: *Aeneas*, son of Anchises and Aphrodite, the bravest of the Trojans, next to Hector, Ε 467. He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race, Υ 215 ff., 307 f.

αἰνέω (αἶνος): *praise, commend*.

Αἰνόθεν: *from Aenus*, Δ 520.

αἰνός 3: *dread, dreadful, terrible, horrible*. αἰνά cognate acc., adv. with τεκούσα, Α 414.

αἰνότατος: *most dread*, esp. with Κρονίδη.

αἰνυμαι: *take*.

αἰνῶς: *dreadfully, terribly*.

αἶξ, αἰγός: *goat*.

αἶξας: aor. partic. of αἶσσω, *rush*.

Αἰαλίδης: *son of Aeolus*, Sisyphus, Ζ 154.

αἰολο-θώρηξ: *with bright shining cuirass*, Δ 489.

αἰολο-μίτρης: *with bright, shining belt of mail* (μίτρη).

αἰολό-πῳλος: *with* (quick-moving) *fast horses*, Γ 185.

αἰόλος: (quick-moving), *bright*, Ε 295.

αἰπεινός 3: *lofty, high-lying*.

αἰπόλιον: *herd of goats, herd*, Β 474.

αἰπόλος (αἶξ, πελ-): (*goat-tender*), *goat-herd, herdsman*.

Αἶψυ: *town under Nestor's rule*, Β 592.

αἰπός, αἰπέα: *lofty, towering, steep, sheer*. αἰπὺν ὄλεθρον *utter destruction*.

Αἰπύτιος: adj. of *Aepytus*, an old Arcadian hero, Β 604.

αἰρέω, fut. αἰρήσομεν, aor. ἔλε or ἔλε: *take, grasp, seize, gain, capture, overcome*; mid. *choose*.

αἶσα: *share, lot, allotted portion, term of life*. κατὰ αἶσαν, *as is* (my) *due*, equiv. to αἶσιμα.

Αἰσηπός: (1) a river in Trojan Lycia, emptying into the Propontis near Cyzicus, Β 825. (2) Son of Bucolion, slain by Euryalus, Ζ 21.

αἶσιμος (αἶσα): *fitting, suitable, due*. αἰόσω, aor. ἤξα, αἶξας, aor. pass. as mid. ἤχθη: *rush, hasten*. καθ' ἵππων αἶξαντε *leaping down from the chariot*, χαῖται αἰσσοῦνται the (hair) *mane floats*.

Αἰσῆτης: an old Trojan, Β 793.

αἰσυλος: *dreadful, horrible*, Ε 403.

αἰσχιστος: *ugliest*.

αἶσχος, -εος: *shame, disgrace, reproach*.

αἰσχρός: *shameful, disgraceful*.

αἰσχύνω: *disgrace, bring shame upon*.

αἰτέω: *ask, beg, request*.

αἶτιος 3: *accountable, guilty, to blame*.

Αἰτώλιος and Αἰτωλός: an *Aetolian*.

Αἰτωλοί *Aetolians*.

αἰχμᾶζ, fut. αἰχμᾶσσουσι: *wield the lance* (αἰχμή), *brandish*, Δ 324.

αἰχμή: *lance-point, point, lance, spear*.

αἰχμητής (also αἰχμητά, Ε 197): *spearman, warrior*, equiv. to ἀγχιμαχητής, with an implication of *bravery*.

αἶψα: straightway, quickly.

αἰών, ὤνος: duration of life, life.

Ἀκάμας (κάμνω): (1) Thracian, slain by Ajax, B 844, E 462, Z 8. (2) Son of Antenor, leader of Dardanians, B 823.

ἀκάματος: unwearied, unwearying. Epith. of fire, E 4.

ἀκαχίζω, perf. partic. ἀκαχήμενος and ἀκηχεμένη: grieve, am troubled. Cf. ἀχέω.

ἀκέομαι, aor. ἠκέσατο (ἄκος): heal, cure.

ἀκίων: silent, quiet. Generally indeclinable, but also fem. ἀκέονσα. Cf. ἀκήν.

ἀκήδεστος (κήδομαι): uncared-for, unburied (of a corpse).

ἀκήν: adv. quietly, still, hushed.

ἀκήριος: heartless, cowardly, E 812.

ἀκηχεμένη: perf. partic. of ἀκαχίζω.

ἀκοίτις (κοίτη, κείμαι): fem. (bed-mate), wife, spouse. Cf. ἄλοχος, παράκοιτις.

ἀκοντίζω, aor. ἀκόντισε and ἀκοντίσαντος: hurl the javelin (ἄκων), hurl.

ἀκοσμος: un-ordered, disorderly, unfitting.

ἀκοστῶν (ἀκοστή barley): am well fed (of a horse).

ἀκούαζω: hear. πρῶτω δαιτὸς ἀκούαζεσθον "you two are the first invited to a feast."

ἀκούω, aor. ἤκουσα or ἄκουσα: hear, give ear, obey, learn.

ἀκράαντος (κρααίνω): unfulfilled, unaccomplished.

ἄκρη (strictly fem. of ἄκρος): summit, cape, promontory.

ἀκρητος (κεράννυμι): unmixed, pure. σπονδαὶ ἄκρηται libations where no water was mixed with the wine.

ἀκριτό-μῦθος: endless prattler, of Thersites, B 246.

ἄκριτος (κρίνω): (unseparated), confused, immoderate, unreasonable, endless.

ἀκριτό-φυλλος: with countless leaves, leafy, B 868.

ἀκρό-κομος (κόμη): with hair upon the crown of the head, i.e. with hair bound in a knot on top of the head, Δ 533.

ἀκρο-πόλος: high-towering, lofty.

ἄκρος 3, sup. ἀκρότατος: uttermost, highest. Only of place. ἄκρη πόλις equiv. to ἀκρόπολις, ἄκρη χειρὰ the end of the arm, the hand, ἐπ' ἄκρῃ ῥυμφῇ on the tip of the pole, ἀκροτάτη κόρυς very top of the helmet.

ἄκτῆ: headland, promontory, shore.

Ἀκτορίων: descendant of Actor, of his grandsons, B 621.

Ἄκτωρ: son of Azeus, B 513.

ἄκωκῆ (ἄκ-): point, tip.

ἄκων, -οντος: javelin.

ἄλα-δε (ἄλς): to the sea.

ἀλαλητός: a loud shout, war-cry.

Ἀλαλκομενής (ἀλάλκω, ward off): epith. of Athena, as the Defender, Protector.

ἀλάομαι: wander.

ἀλαπαδνός 3: weak, powerless, unwarlike; comp. ἀλαπαδνότερος.

ἀλαπάζω, fut. ἀλαπάξεις: sack, destroy.

Ἀλάστωρ: (1) a Pylian, Δ 295.

(2) A Lycian, E 677.

ἀλγέω, aor. partic. ἀλγήσας: suffer pain, ache.

ἄλγος, -εος: grief, pain, trouble, woe.

ἀλεγινός 3: painful, grievous.

ἀλεγίζω: regard, heed.

ἀλεινώ: avoid, shun.

Ἀλείσιον: place in Elia, B 617.

ἀλείτης: sinner, evil-doer, Γ 28.

Ἀλέξανδρος (ἀλέξω, ἀνίστημι, warder-off of men): Alexander, perhaps the

Greek translation of *Paris* (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan war. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Z 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'

ἀλέξω, fut. partic. *ἀλεξήσονται*: ward off, hence (with dat. of interest) defend.

ἀλείομαι, aor. *ἀλείατο*, aor. subjv. *ἀλειώμεθα*: escape, avoid. *ἀλευόμενον* in flight.

ἀληθής, -ές: true. *ἀληθία* truly, the truth.

\**Ἀλήιον πεδίον*: the *Alēan plain* in Asia Minor, where Bellerophon wandered, Z 201.

ἀλέμεναι: gather, aor. pass. inf. of *είλω* crowd together.

ἄλθομαι: am healed.

\**Ἀλῖαρος*: *Haliartus*, in Boeotia, on Lake Copāis, B 503.

ἀ-λίσστος: (unbending), mighty, violent.

ἀλίγκιος: resembling, like.

\**Ἀλιζῶνες* pl.: a people who dwelt in Bithynia on the Euxine, B 856.

\**Ἄλος*: a Lycian, slain by Odysseus, E 678.

ἄλιος: fruitless, ineffectual, in vain.

ἄλιος (ἄλς): of the sea, dwelling in the sea.

ἄλις (φάλις): adv. in throngs, enough. *ἀλίσκομαι*, aor. pass. partic. *ἀλούσα* and *ἀλόντε* (φαλ-): am captured, taken.

\**Ἀλκανδρος*: a Lycian, slain by Odysseus, E 678.

ἄλαρ: defence, protection, E 644.

ἀλακή, dat. *ἀλαί*: defence, help, strength, courage, bravery.

\**Ἀλκιστος*: daughter of Pelias; who died for her husband Admētus, B 715.

ἄλκιμος: brave, courageous, mighty.

ἀλλά: but, yet, on the other hand.

Sometimes correlative with *μέν*.

Sometimes in apod., as A 82, 281.

ἄλλῃ: adv., strictly dat. of *ἄλλος*, elsewhere, i.e. away (from me).

ἄ-λληκτον (λήγω): adv. unceasingly.

ἄλλήλων, ἄλλήλοισι, ἄλλήλους: each other.

ἄλλο-δαπός: foreign. *ἄλλοδαποίμεν* of other lands.

ἄλλο-θεν: from another side. *ἄλλο-θεν ἄλλος* one on one side, another on another.

ἄλλοιός (ἄλλος): of other quality.

*ἄλλοιός τις* a different sort of man.

ἄλλομαι, aor. *ἄλτο* (salio): leap.

ἄλλο-πρόσ-ἄλλος: (changing from one to another), changeable, fickle, E 831.

ἄλλος 3 (alius): other, another. *τὰ μὲν . . . ἄλλα δέ*, some . . . others.

οἱ ἄλλοι, those others. Freq. a noun is added in appos. Cf.

*ἄλλῃ, ἄλλως, ἄλλοτε, ἄλλοθεν, ἄλλοδαπός, ἄλλοπρόσαλλος, ἄλλοιός, ἄλλότριος*.

ἄλλοτε: at another time, once upon a time. *ἄλλοτε, ἄλλοτε* at one time, at another time.

ἄλλότριος 3: belonging to another (ἄλλος, alienus). *ἄλλότριος φώς* (foreigner), enemy, E 214.

ἄλλως: otherwise, E 218.

ἄλόντε, ἀλούσα: aor. partic. of *ἀλίσκομαι* am captured.

\**Ἀλόπη*: town under Achilles's rule, B 682.

\**Ἄλος*: town under Achilles's rule, B 682.

ἄ-λογος (λέχος): (bed-mate), wife.  
Cf. ἄκοιτις.

ἄλς, ἄλός (salum): fem. the sea; esp. the sea near the shore, as distinguished from both the high seas and the land.

ἄλος, -εος: grove, esp. a grove consecrated to a divinity; hence, a sacred field, equiv. to τέμενος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or enclosure, with an altar.

ἄλτο: aor. of ἄλλομαι.

Ἀλύβη: a country near Troy from which silver came, B 857.

ἀλυσκάζω: flee, skulk.

ἀλύω: am frantic, am beside myself, rave.

Ἀλφειός: (1) *Alphēus*, river in Arcadia and Elis (flowing past Olympia), B 592. (2) The god of the *Alphēus*, E 545.

Ἀλωεύς (ἄλωή, *thresher*): father of Otus and Ephialtes, E 386.

ἄλωή: *threshing-floor, field* (planted with vines or trees?).

ἄλωμενος: partic. of ἀλάσσει wander.

ἄμ: up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἄμ πεδίον.

ἴμα: adv. at the same time, together, with. It is sometimes found with τὲ . . . καί, and ἔπεισθαι, and accompanies a 'dative of association.'

Ἀμαζόνες pl.: *Amazons*. These warlike women fought against the Phrygians, F 189; they were slain by Bellerophon, Z 186.

ἄμαθος: sand, E 587.

ἄμαιμάκετος 3: *raging, impetuous*.

ἄμαρτάνω, aor. ἄμαρτε and ἡμβροτες: miss, fail to hit.

ἄμαρτη (ἄμα, ἄρ-): at the same time, at once, together.

Ἀμαρνηκεῖδης: son of *Amarynceus*, Diōres, B 622.

ἄμ-βάλλω (ἀναβάλλω): (throw up, hold back), put off, postpone.

ἄμ-βα-τός (ἀνά, βαίνω): to be ascended, scaled.

ἄμ-βροσίη: *ambrosia*, food of the gods, and even of their horses.

ἄμ-βρόσιος 3 (βροτός): *ambrosial, divine*.

ἄμ-βροτος: *immortal, divine*.

ἄ-μέγαρ-τος (μεγαίρω): (unenviable), dreadful.

ἀμείβω, aor. ἀμείψατο: *change, exchange*; mid. answer, reply.

ἀμείνων, -ον: *better, preferable, braver, mightier*, comp. of ἀγαθός.

ἄμέλγω: *milk*. ἀμελγόμεναι a-milking, being milked.

ἄ-μενητός: *powerless, weak, faint*.

ἄ-μετρο-επής, -ές (ἔπος): of un-measured speech, endless talker, B 212.

ἄμμε: Aeolic for ἡμᾶς, us.

ἄμμι: Aeolic for ἡμῖν, us.

ἄ-μμορος (μόρος, μοῖρα): (without portion), ill fated, unhappy.

ἄμός: for ἡμέτερος, our, Z 414.

ἄ-μοτον: adv. ceaselessly, eagerly, violently.

ἄμ-πείρω, aor. ἀμπεύαντες: put upon spits, spit.

ἄμπελό-εις, -εσσα: *rich in vines, vine-clad*.

ἄμ-πεπαλόν: aor. partic. of ἀναπάλλω brandish.

ἄμ-πνύνθη: aor. pass. of ἀναπνέω revive, E 697.

Ἀμυδών, -ῶνος: town in Paeonia, on the Axius, B 849.

Ἀμύνκλαι pl.: an old Achaean city in the valley of the Eurōtas, about a league south of Sparta. Seat of Tyndareus and his sons. B 584.

ἀμύμων, -ονος: blameless, honorable.

ἀμύνω, aor. ἀμύνεν: ward off, keep off, protect, defend, with dat. of interest, or ablatival gen.

ἀμύσσω, fut. ἀμύξω: (tear), gnaw.

ἀμφέχυντο: aor. of ἀμφιχέω, pour about.

ἀμφηρεφής, -ής (ἐρέφω): covered (closed) both above and below, A 45.

ἄμφι (ἀμφω): adv. and prep. (on both sides), (above and below), about, around. Often equiv. to περί, but περί freq. is used of what surrounds in a circle. ἀμφ' ὀβελόισιν ἔπειραν they pierced with spears so that the spit appeared at either side, ἤριπε δ' ἀμφ' αὐτῷ but he fell over him, οἱ ἀμφὶ Πρίαμον Priam and his attendants. Cf. ἀμφίς.

ἀμφι-ιαχῦαν: perf. partic., as pres., shrieking about, B 316. (ἀμφε-ιαχῦαν, from ἡχέω, has been conjectured.)

ἀμφι-βαίνω, perf. ἀμφιβέβηκα, go about; perf. has come upon, stands over (lit. upon both sides of), protects (fig., from the beasts who stand over and protect their young).

ἀμφί-βασις (βαίνω): defence, E 623.

ἀμφί-βροτος 3: man-protecting, only of the shield (ἀσπίς).

Ἀμφιγένεια: town under Nestor's rule, B 593.

ἀμφι-γυή-εις (γυῖον) (ambi-dexter): strong-armed. Epith. of Hephaestus; sometimes as a subst.

ἀμφι-δαίω, perf. ἀμφιδέδηκε: burn about, blaze round about, Z 329.

ἀμφι-δρυφής, -ής (δρύπτω): (torn on both sides), with both cheeks torn (in grief), B 700.

ἀμφι-έλισσα: fem. adj., curved at both ends (or on both sides), shapely. Epith. of ships, esp. of those drawn up on shore; only at the close of the verse.



ἀμφι-έπω: am busy about. ἀμφι-έποντες busily.

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε: conceal round about, cover, envelop.

ἀμφι-κύπελλον δέπας: two-handled cup.

ἀμφι-μάχομαι: fight about, with acc. Ἀμφίμαχος: (1) leader of the Eleans, B 620. (2) A Carian leader, B 870 ff.

ἀμφι-μέλᾳς: black round about, darkened on all sides (of a mind dark with passion).

ἀμφι-νέμομαι: dwell round about, inhabit.

\*Ἀμφίος: (1) Trojan leader, B 830. (2) Son of Selagus, slain by Ajax, E 612.

ἀμφι-πένομαι: am busy about.

ἀμφί-πολος (πέλω): fem., maid, female attendant, corresponding to the male θεράπων.

ἀμφι-ποτάομαι: fly round about, B 315.

ἀμφίς: on both sides, separately, in two ways. ἀμφίς φράζονται are divided in mind, are at variance. Cf. ἀμφί.

\*Ἀμφιτρών, -ωνος: husband of Alomena, putative father of Heracles, E 392.

ἀμφί-φαλος: *with double ridge* (for the crest). Epith. of a helmet.

ἀμφι-χέω, aor. mid. as pass. ἀμφέ-χυτο: *pour about*.

ἀμφότερος (ἀμφω) 3: *both*. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τὲ...καί. ἀμφοτέρησιν (sc. χερσίν) *with both hands*.

ἀμφοτέρωθεν: (*from both sides*), on both sides.

ἀμφω (a m b o): *both*, only nom. and acc. dual, but freq. const. with the pl.

ἀν: by 'apocope' for ἀνά, up.

ἀν: modal adv., indicating a condition. 'There is no adequate translation for ἀν taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with ἀν is used nearly like the fut. ind., or the potential opt.; the potential opt. is sometimes found without ἀν, where the Attic rule would require it; and κέ is used even with the fut. ind.

In use, ἀν is essentially equiv. to κέ, which is more freq.

'In simple sentences and in the apodosis of complex sentences, ἀν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἀν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἀν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

τότε κέν μιν πεπείθωμεν *then we may persuade him*, κείνουσι δ' ἀν οὔτις μαχέτο *but with those no one would contend*, αἶ κέ ποθι Ζεὺς

δοῖσι if Zeus ever grants, τάχ' ἀν ποτε θυμὸν δλέσσει *he may at some near time lose his life*, εὐτ' ἀν πολλοὶ πίπτωσι *when many shall fall*.

ἀνά, ἀν, ἀμ (before labials): adv. and prep., up, thereon, upon, along. ἀνὰ ἔδραμε *started back*, ἀνὰ στρατόν (up) *through the camp*, ἀν' ὄμιλον *through the throng*, ἀν τε μάχῃ *along through the conflict*, φρονέων ἀνὰ θυμὸν *considering in mind*, ἀνὰ στόμα *on (your) lips*. ἀνὰ στρατόν and κατὰ στρατόν, ἀνὰ ἄστυ and κατὰ ἄστυ are used with slight difference of meaning; in such expressions, metrical convenience seems to have determined the choice between ἀνά and κατὰ.

ἀνα: for ἀνάσσει rise, Z 381.

ἀνα: vocative of ἀναξ king, Γ 351.

ἀνα-βαίνω, aor. ἀνέβη and ἀναβὰς: *go up, ascend, mount, embark*.

ἀνά-βλησις, -ιος: *delay, postponement*. Cf. ἀμβάλλω.

ἀναγκαίη and ἀνάγκη: *necessity, compulsion*. τίς τοι ἀνάγκη *what compels thee?*

ἀνα-γνάμπτω, aor. pass. ἀνεγνώμφθῃ: *bend back, turn*.

ἀν-άγω, aor. ἀνήγαγεν: *lead up, bring back*; mid. *put to sea* (opp. to κατάγεσθαι).

ἀνα-δέχομαι, aor. ἀνεδέξατο: *take up, receive*.

ἀνα-δύω, aor. ἀνεδύετο and ἀνέδῡ: *dive up, appear from below, rise*.

ἀνα-θλήω, fut. ἀναθλήσω: *bloom again, put forth new leaves*, A 236.

ἀν-αιδείη (αἰδώς): *shamelessness, insolence*.

ἀν-αιδής, -ές: *shameless, pitiless*.

ἀν-αἶμων, -ονος (αἶμα): *bloodless* (of the gods), E 342.

ἀν-αιρέω, aor. partic. ἀνελών, aor. mid. ἀνέλοντο: *take up*.



- ἀναΐσσω, aor. opt. ἀναΐξειεν, aor. partic. ἀναΐξας: *start up, spring up, rise.*
- ἀνα-κλίνω, aor. inf. ἀνα-κλίνειν, aor. partic. ἀγκλίνας: *lean upon, lean back.* ἀνακλίνειν νέφος *roll back (i.e. open) the cloud.*
- ἀν-ακοντίζω: *shoot up, spirt up (of blood),* E 118.
- ἀν-αλκείη (ἀλκή): *weakness, cowardice.* ἀναλκείησι δαμέντες *overcome by their cowardice.*
- ἀν-αλκίς, -ιδος: *powerless, weak, cowardly.*
- ἀνα-νέω: (*nod up*), *refuse, deny (a request);* opp. to κατανέω *indicate and confirm assent by a nod.*
- ἀναξ, gen. ἀνακτος, voc. ἀνα (γάναξ): (*protecting lord*), *king, lord, master,* epith. of gods and princes. ἀναξ ἀνδρῶν *king of men,* epith. esp. of Agamemnon.
- ἀνα-πάλλω, aor. partic. ἀμπεπαλὼν: *brandish.*
- ἀνα-πίμπλημι, aor. subjv. ἀναπλήσῃς: *fill up, fulfil, complete.*
- ἀνα-πνέω, aor. pass. ἀμπνύνθῃ: *take breath, revive.*
- ἀν-άποιος (ἀποινα): *unransomed, freely,* A 99.
- ἀν-αρχος: *without leader, uncommanded.*
- ἀνάσσω (γάναξ): *rule over, reign, be master, lord of.* Freq. with dat. of interest. Μυρμιδόνεσσιν ἀνασσε (*reign for the Myrmidons*), *reign over the Myrmidons.*
- ἀνά-στας: *standing up; aor. partic. of ἀνίστημι set up.*
- ἀνα-στήσειεν: aor. opt. of ἀνίστημι *cause to stand up, rouse from their seats.*
- ἀνα-σχεῖν, ἀνάσχεο, ἀνασχεῖσθαι, ἀνασχόμενος, ἀνασχών: aor. of ἀνέχω *hold up, endure.*
- ἀνα-τέλλω, aor. ἀνέτε cause to grow, E 771
- ἀνα-τρέπω, aor. ἀνεί over.
- ἀνα-φαίνω: (*show up*); ἀνα-χάζομαι: *draw back, yield.*
- ἀνα-χωρέω, aor. ἀναχά back, yield, retreat.
- ἀνα-ψύχω: *cool, refresh.* ἀνδάνω, impf. ἤνδανε inf. ἀδεῖν (φανδάνω, am acceptable.
- Ἀνδραΐμων, -ονος: *father* B 638.
- ἀνδρεί-φόντης (φόνος) of Ἐννάλιος, B 651
- ἀνδρο-κτασίη (κτανεῖν) men.
- Ἀνδρομάχη: *Andromache* Hector, daughter of Theba), Z 394 f and brothers were killed, Z 414 ff.
- ἀνδρο-φόνος: *man-slayer* esp. of Hector and
- ἀν-έβη: aor. of ἀναβα
- ἀν-εγνήμεθῃ: aor. ο bend back
- ἀν-εδέξατο: aor. of receive.
- ἀν-έδῴ, and ἀνεδύσετο δύω *dive up to, approach*
- ἀν-είργω: *check, hold*
- ἀν-έηκεν: aor. of ἀνέ
- ἀν-εἰμι, pres. partic. come back, return,
- ἀν-είρομαι (ἔρομαι):
- ἀν-εκ-τός (ἀνέχω): en
- ἀν-έλοντο, ἀνελών: take up.
- ἀνεμος, -οιο: *wind.* but four winds: E Boreas North wind, Notos South

*ἀνεμώλιος* (*ἀνεμος*): (windy), empty, useless, idle, in vain.  
*Ανεμώρεια*: town in Phocis, B 521.  
*ἀνένευε*: impf. of *ἀνανεύω* (nod up, i.e. shake the head), refuse.  
*ἀνέντες*: aor. partic. of *ἀνίστημι* urge on.  
*ἀνέχομαι*: fut. of *ἀνέχομαι* suffer, allow.  
*ἀνέρες, ἄνῆρ, ἄνῆρας*: from *ἀνῆρ* man.  
*ἀνέρχομαι*: return.  
*ἀνέστησαν* [*ἀνέστησαν*], *ἀνέστη*: stood up, rose, aor. of *ἀνίστημι* set up.  
*ἀνέσχετο, ἀνέσχον*: aor. of *ἀνέχω* hold up, raise.  
*ἀνέτειλε*: aor. of *ἀνατέλλω* send up.  
*ἀν-ετράπετο*: aor. of *ἀνατρέπω* turn over.  
*ἀνευθε(ν)*: adv. far, away from, without. *ἀνευθε θεοῦ* without divine help.  
*ἀν-εχάζετο*: impf. of *ἀναχάζομαι* draw back.  
*ἀν-έχω*, fut. *ἀνέξομαι* and *ἀνσχίσεσθαι*, aor. *ἀνέσχον*: hold up, lift, raise; mid. hold up under, endure, suffer, allow.  
*ἀν-εχώρησεν*: aor. of *ἀναχωρέω* draw back.  
*ἄνεψ*: speechless, dumb, mute. (Prob. an old adj. in nom. pl.)  
*ἀν-ήγαγεν* aor., *ἀνήγες* impf.: of *ἀνάγω* bring back.  
*ἀν-ήη* aor. subjv., *ἀνήκε* aor. ind.: of *ἀνίστημι* let go, urge on.  
*ἀν-ήκεστος* (*ἄκος*): incurable, unendurable, E 394.  
*ἀν-ηκόντιζε*: impf. of *ἀνακοντίζω* shoot up, E 113.  
*ἀνῆρ*, gen. *ἀνδρός* or *ἀνέρος*, dat. *ἀνέρι*, nom. pl. *ἀνέρες*, dat. pl. *ἀνδράσι* or *ἀνδρεσσι*: man, vir, in contrast with boy, woman, or divinity. *ἀνέρες ἔστε* be (brave) men! In military use, equiv. to *μαχητής* warrior. In *πατὴρ ἀνδρῶν τε θεῶν τε*, father of both men

and gods (of Zeus), *ἄνδρες* is used of the human race (like *ἄνθρωποι*). *ἀνῆρ* is sometimes added to ethnic names, as *Σύντιες ἄνδρες*, *Δαρδανος ἄνῆρ*, or to the name of a class, as *αἰπόλοι ἄνδρες*, *βασιλεῖς ἄνδρῆς*, *βουλευφόρον ἄνδρα*.  
*ἀν-ήσαι*: fut. of *ἀνίστημι* urge on.  
*Ἀνθεμίδης*: son of Anthemio, Simoisius, Δ 488.  
*Ἀνθεμίων, -ωνος*: a Trojan, Δ 473.  
*ἀνθεμόεις, -εντος* (*ἄνθος*): flowery, abounding in flowers.  
*ἀνθερέων, -ώνος*: chin.  
*Ἀνθηδών, -όνος*: town on the Euripus, about seven miles from Chalcis, B 508.  
*ἄνθος*, pl. *ἄνθηα*: flower.  
*ἄνθρωπος*: man, human being, homo.  
*ἀνιάω*, aor. partic. *ἀνιήντα*: grieve, vex, wear out.  
*ἀν-ίημι*, 2d pers. ind. *ανεῖς*, fem. partic. *ανείσα*, fut. *ἀνήσει*, aor. *ἀνῆκε* or *ἀνέκεν*, aor. subjv. *ἀνήη*, aor. partic. *ἀνέτες*: (send up), let go, free, urge on.  
*ἀν-ιόντα*: partic. of *ἀνεμῖ* come back, return.  
*ἄ-νιπτος* (*νίπτω*): unwashed, Z 266.  
*ἀν-ίστημι*, pres. mid. partic. *ἀνιστάμενος*, fut. inf. *ἀνστήσεσθαι*, 1st aor. opt. *ἀναστήσειεν*, 2d aor. ind. *ἀνέστη*, *ἀνστήτην*, *ἀνέστησαν* [*ἀνέστησαν*], aor. partic. *ἀναστάς*, *ἀνστάντες*: set up, raise, cause to rise, in pres. and 1st aor. act.; stand up, rise, in 2d aor. and mid. Often with dat. of interest, *ταῖσι δ' ἀνέστη* he rose for them, sc. to address them.  
*ἀν-ορούω*, aor. *ἀνόρουσε*: start up, rise, A 248.  
*ἀν-ούρατος* (*οὐράμεναι*): unwounded by a weapon held in the hand,

- opposed to ἀβλητος *unhit* by a missile, Δ 540.
- ἀν-σάντες aor. partic., ἀνστήσεσθαι fut., ἀνστήτην aor. ind.: of ἀνίστημι *raise up, rise*.
- ἀν-σχήσεσθαι: fut. of ἀνέχομαι *endure, allow*.
- ἄντα: *opposite, over against*. Cf. ἄτην.
- ἀντ-άξιος: *of like worth, of equal value, equivalent*.
- ἀντάω, aor. ἤντησα: *meet*, Z 399.
- \*Ἀντεία: wife of Proetus, Z 160. (Sthenoboea in the tragic poets.)
- ἀντ-ετόρησεν: aor. of ἀντιτορέω *pierce*, E 337.
- ἄτην: equiv. to ἄντα, *opposite, to (my) face, openly*.
- \*Ἀντηγορίδης: *son of Antenor*.
- Ἀντήνωρ, -ορος (cf. ἀντιάνειρα): *Antenor, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the Iliad. He received Menelaus and Odysseus at his house, when they came to Troy as ambassadors, Γ 205 ff.; he accompanied Priam to the field, to strike a truce, Γ 262.*
- ἀντία: *adv. opposite*. Cf. ἀντίος.
- ἀντι-άνειρα (ἄνθρωπος): *matched with men in battle, like to men, of the Amazons, Γ 189, Z 186.*
- ἀντιάω, subjv. ἀντιώωσιν, fem. partic. ἀντιώωσαν, aor. partic. ἀντιάσας: *meet, approach, partake of, share, receive*.
- ἀντι-βίην: *adv. with opposing might; originally cognate acc., sc. ἐπιδά.*
- ἀντί-βιος (βίη): *opposing, hostile. ἀντίβιον μάχεσθαι fight against in hand to hand conflict.*
- ἀντι-βολέω, aor. inf. (βάλλω): *go to meet*.
- ἀντί-θεος 3: *god-like, reference to moral*.
- ἀντικρός: *adv. (opposite) straight forward, str*.
- \*Ἀντίλοχος: *Antiloch of Nestor, a distinctior, and friend* P 652 ff., Ψ 556.
- ἀντίος 3: *adj. meeting friendly or hostile is used adv. ἀντίον ἀντίον εἰμι go again*
- ἀντι-πέραια (πέρας): *subst., the opposite site coast, B 635.*
- ἀντι-τορέω, aor. ἀντετέ
- ἀντι-φέρω: *bear against myself against, oppo*
- \*Ἀντιφος: (1) Greek Sporades, B 678. the Maeonians, B of Priam, Δ 489.
- ἄντομαι: *meet*.
- \*Ἀντρον, -ῶνος: *town of Protesilaüs, B 6*
- ἄντυξ, -υγος: *rim, chariot.*
- ἀνυσις, -ιος: *accomplishment. ἀνυσις δ' οὐκ will not attain what and plan."*
- ἀνύω: *accomplish, gain*
- ἀνώγα (perf. as pres.) plpf. as impf. ἠνώγα *command, order, bid*
- ἄξαντε: aor. partic. of ἄξει fut., ἄξετε aor. *lead, bring.*
- \*Ἀξιός: *river in Macedonia ing into the Therapies* B 849.
- ἄξιος: *(of equal value, suitable (of a*

ἄξον: aor. impv. of ἄγνυμι *break*.

\*Ἀῤῥλος: Trojan from Arisbe, slain by Diomed, Z 12.

ἄξων: axle of chariot.

δοιδή (δαῖδω): song, gift of song.

δοιδῆμος: sung of, subject of song, Z 358.

ἀλλήs, -ές: all together, with closed ranks.

ἀλλίζω, aor. δάλλισαν: collect, bring together.

\*Ἀπαισός (Παισός, E 612): town of Mysia, B 828.

ἀπάλαμνος (παλάμη): (without device), unskilled, helpless, E 597.

ἀπαλοιάω, aor. ἀπρλοΐσεν: crush, Δ 522.

ἀπαλός 3: tender, delicate, soft.

ἀπ-αμείβομαι: reply, answer. Freq. in the formula τὸν δ' ἀπαμειβόμενος προσέφη, where the acc. is const. with προσέφη.

ἀπ-άνευθε: adv. away, apart, sometimes with ablative gen., away from.

ἀπᾶs, ἀπᾶσα, ἀπαν (strengthened πᾶs): all, all together.

ἀπ-άτερθε(ν) (ἄτερ): adv. separately, apart, with gen.

ἀπάτη: deceit, trick.

ἀπατηλός: deceptive, deceitful, A 526.

ἀπ-έβη and ἀπεβήσεται: aor. of ἀποβαίνω depart.

ἀπ-εδέξατο: aor. of ἀποδέχομαι accept.

ἀπ-έδυσε: aor. of ἀποδύω strip off.

ἀπ-έδωκε: aor. of ἀποδίδωμι give back, pay, render.

ἀπειλέω, fut. ἀπειλήσω, aor. ἠπειλήσεν and ἀπειλησαν (ἀπειλή): threaten. ἠπειλησεν μῦθον (he threatened a word), he uttered a threat.

ἀπ-εμι, partic. ἀπεόντος (εἰμι): am away.

ἀ-πεῖρων, -ονος: boundless, limitless.

ἀπ-έκτανε: aor. of ἀποκτείνω slay.

ἀ-πέλεθρος (πέλεθρον): immeasurable, infinite.

ἀπ-ενάσασατο: aor. of ἀποναίνομαι emigrate.

ἀπ-εόντος: partic. of ἀπ-εμι am away.

ἀ-περείσιος (πέρα) 3: boundless, countless.

ἀπ-ερύκω: keep off, ward off, avert.

ἀπ-εσύμενον perf. partic., ἀπέσυντο plpf.: of ἀποσσεύομαι hasten away.

ἀπ-έστη: stepped back, aor. of ἀφίστημι set back.

ἀπ-έτισαν: aor. of ἀποτίνω pay.

ἀπ-εχθαίρω, aor. subjv. ἀπεχθήρω (ἐχθος): hate violently.

ἀπ-εχθάνομαι, aor. ἀπήχθετο: am hated.

ἀπ-έχω, aor. subjv. ἀπόσχω: hold off, keep far away.

ἀπ-ρλοΐσεν: aor. of ἀπαλοιάω crush.

ἀπ-ήμυν (πήμια): unharmed.

ἀπ-ηνής, -έος: (unkind), harsh, cruel, A 340.

ἀπ-ήρυα, ἀπ-ήρων: took away. See ἀπούρας.

ἀπ-ήχθετο: aor. of ἀπεχθάνομαι am hated.

ἀπ-ιθέω, aor. ἀπίθησε (πέιθω): disobey.

ἀπ-ιος 3: distant, remote. τηλόθεν ἐξ ἀπῆs γαίης from far away—a remote land.

ἀπ-ιστος: faithless, untrustworthy.

ἀπό: adv. and prep., away, off, from, back. The adv. is freq. attended by an ablative gen.

ἀφ' ἵππων ἄλτο leaped from his chariot, ἀπὸ χθονὸς ὤρντο on the ground he set out, μένων ἀπὸ ἧs ἀλόχοιο remaining away from his wife.

ἀπο-αίρέομαι and ἀφαιρέομαι, fut. ἀφαιρήσεσθαι, aor. ἀφέλοντο: take away, deprive for my own interest.

**ἀποβαίνω**, aor. **ἀπεβήσето** or **ἀπέβη**: *go off, dismount.*

**ἀπόβλητος** (**βάλλω**): *to be cast off, to be rejected, despicable.*

**ἀπογυῖω**, aor. subjv. **ἀπογυῖσθης**: (*lame utterly*), *weaken*, Z 265.

**ἀποδέχομαι**, aor. **ἀπεδέξατο**: *accept*, A 95.

**ἀποδίδωμι**, aor. **ἀπέδωκε**, aor. inf. **ἀποδοῦναι**: *give back, render, pay.*

**ἀποδύω**, aor. **ἀπέδυσε**: *strip off.*

**ἀπόειπε**: *imv. of ἀπόφημι, deny, refuse.*

**ἀποείκω**: *withdraw from, abandon, with gen., Γ 406.*

**ἀπόερσε** (aor.): *carried off, swept away. Cf. ἀπούρας.*

**ἀποθέσθαι**, aor. inf. of **ἀποτίθηναι**: *put off.*

**ἀποθρώσκω**: *leap off.*

**ἀποινα** neut. pl. (**ποινή**): (*recompense*), *ransom.*

**ἀποοίσετον**: *fut. of ἀποφέρω bear away*, E 257.

**ἀποκρίνω**, aor. pass. partic. **ἀποκρινθέντε**: *separate. ἀποκρινθέντε apart from their friends*, E 12.

**ἀποκτείνω**, aor. ind. **ἀπέκτανε**, aor. inf. **ἀποκτάμεν**: *slay, kill.*

**ἀπολάμπω**: *shine, gleam.*

**ἀπολέσθαι** aor. inf., **ἀπόλεσαν** aor. ind.: of **ἀπόλλυμι** *destroy.*

**ἀπολήγω**: *cease, die away, die.*

**ἀπόλλυμι**, aor. act. **ἀπώλεσε** and **ἀπόλεσαν**, aor. mid. **ἀπώλετο** and **ἀπόλοντο**: *destroy; mid. perish, die, fall (in battle).*

**Ἀπόλλων**, -ωνος: *Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος gleaming), of the bow (ἐκηβόλος, ἀργυρότοξος), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena.*

He favors the Tro the Greeks.

**ἀπολυμαίνομαι**: *purify; ἀπολύω*, aor. **ἀπέλυσε** *free.*

**ἀπομνήτω**, aor. partic. **ἀπομνήτω**: *give vent to wrath far ἀπομόργνυμι*, aor. **ἀπομώργνυμι**: *away.*

**ἀποναίω**, aor. **ἀπενάσσο**: *ἀπο-νέομαι: return.*

**ἀπονοστέω**, fut. **ἀπονοστήσω**: *return, go hom*

**ἀπονοσφεῖν**: *adv. from.*

**ἀποπαύω**, fut. mid. **ἀποπαύω**: *cease from; mid. away from, stop.*

**ἀποπέτομαι**, aor. mid. **ἀποπέτομαι**: *fly away.*

**ἀποπνέω** (**πνέω**): *breath*

**ἀποπτύω**: *spit forth, break off, break.*

**ἀπορνήνυμι**, aor. partic. **ἀπορνήνυμι**: *set out from ἀπορούω*, aor. **ἀπόρου**: (*from his chariot*).

**ἀπορρώξ** (**ῥήγνυμι**): (*off*), *branch (of a riv*

**ἀποσσεύομαι**, plpf. **ἀποσσεύομαι**: *as pres. ἀπεσι away, hasten away.*

**ἀποστείχω**, aor. **ἀπόστι**: *depart.*

**ἀποσφάλλω**, aor. opt. **ἀποσφάλλω**: *drive far away from.*

**πύονοιο**: *"make vain t*

**ἀπόσχῃ**: aor. of **ἀπέχῃ**: *keep far away from.*

**ἀποτίθημι**, aor. inf. **ἀποτίθημι**: *off, doff.*

**ἀποτίνω**, fut. **ἀποτίσω**: *pay.*

**ἀπούρας** aor. partic.: *(Prob. for ἀποφρας.*

*pa* (or *ἀπεύρα*) would be the ind., while *ἀπγύρων* seems to be formed from an *ἀπευράω*.)  
*ἀπο-φέρω*, fut. ind. *ἀποίσετον*: bear away.  
*ἀπο-φθινύθω*: waste away, perish.  
*ἀπο-φθίνω*, aor. partic. *ἀποφθίμενον*: perish, die.  
*ἀ-πρηκτος* (*πρήσσω*): (unaccomplished), without result, fruitless.  
*ἀ-πριάτην* (*πρίαμαι*): adv. unbought, without ransom.  
*ἀ-πτόλεμος*: unwarlike.  
*ἀπτομαι*, aor. *ἤψατο*: lay hold of, touch.  
*ἀπ-ώλεσε*, *ἀπώλετο*: aor. of *ἀπάλ-λυνμι* destroy.  
*ἀπ-ωθέω*, fut. *ἀπώσει*: push off, keep off, remove.  
*ἄρα*, *ῥά* (enclit.), *ἄρ*, *ῥ'*: so, then.  
 Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.  
*ἄραβέω*, aor. *ἄράβησε* (*ἄραβος*): ring, of the armor of falling warriors.  
*Ἀραιθυρέη*: thought to be the later Phlius near Corinth, B 571.  
*ἀραιός* 3: (thin), delicate, tender, of Aphrodite's hand.  
*ἄράομαι*, impf. *ἤρᾱτο*, aor. *ἤρήσατο* (*ἄρά* prayer): pray.  
*ἀραρίσκω*, aor. partic. *ἄσαντες*, aor. ind. *ἤραρε*, perf. partic. *ἀρηρώς* and *ἀραρυῖα*, plpf. *ἀρήρειν*; join, fit, suit; perf. and plpf. are intrans., am fitted, suited. *ζωστήρ*

*ἀρηρώς* a well-fitting girdle, δ of *παλάμην* *ἀρήρειν* which was suited to his hands.  
*ἀργαλός*: grievous, terrible, difficult.  
*Ἀργείος* (*Ἄργος*) 3: Argive. *Ἥρη Ἀργείη*, Δ 8, since Hera was the patron goddess of Argos, *Ἀργείη Ἑλένη* since Helen's true home was in Peloponnesus. As subst., *Ἀργεῖοι* the Argives, men of Argos in the broader sense; used like *Ἀχαιοί* and *Δαναοί*, of all the Greeks. Metrical convenience often determined the choice between these three words. Homer had no one word for Greeks as distinct from barbarians.  
*Ἀργεῖφόντης*: a freq. epith. of Hermes. Its derivation is uncertain. It is best rendered as a proper name.  
*ἀργεννός* (*ἀργός*) 3: lustrous, with white sheen, white.  
*ἀργής*, *-ήτος*: white, glistening.  
*ἀργινός-εις*, *-εντος*: chalky.  
*Ἄργισσα*: a Thessalian town, B 738.  
*Ἄργος*, *-εος*: Argos. (1) Capital of Argolis, seat of Diomed, B 559. (2) Peloponnesus (*Ἄργος Ἀχαικόν*, I 141), A 30. (3) Thessaly (*Πελασγικόν Ἄργος*), B 681. In Z 456, *Ἄργος* seems to be used for all Greece, just as *Ἀργεῖοι* is used for Greeks.  
*Ἄργος-δε*: to Argos, B 348.  
*ἀργός*: (1) swift, (2) white.  
*ἀργύρεος* (*ἀργυρος*) 3: of silver, silver.  
*ἀργυρο-δέτης*: with silver eddies, silver-eddyng.  
*ἀργυρό-ηλος*: silver-studded, studded with silver nails, of a sword hilt.  
*ἀργυρό-πεζα*: silver footed, i.e. with beautiful white feet. Epith. of

Thetis. Cf. 'Thetis' tinsel-slip-  
per'd feet,' Milton *Comus* 877.

ἄργυρος: silver.

ἀργυρότοξος: silver-bowed, bearer of  
the silver bow. Epith. of Apollo.

ἀρείων, ἀρειον: comp. of ἀγαθός  
good, brave, mighty. Cf. ἀριστος.

ἀρέσκω, fut. ἀρεσσόμεθα: atone for,  
satisfy, make right.

Ἀρετῶων, -ονος: Trojan slain by  
Teucer, Z 31.

ἀρήγω, fut. ἀρήξην, aor. ἀρήξαι: aid,  
defend.

ἀρηγών, -όνος: helper, defender.

ἀρήιος: (pertaining to Ares), of war,  
warlike, martial, brave.

ἀρηί-φίλος: dear to Ares.

Ἀρήνη: town under Nestor's rule,  
B 591.

ἀρήρειν plpf., ἀρηρότος perf. partic.:  
of ἀραρίσκω fit, suit.

Ἄρης, gen. Ἄρεος, dat. Ἀρεί, or Ἀρηϊ,  
acc. Ἄρηα, voc. Ἄρες or Ἀρες:  
Ares, Mars, son of Zeus and  
Hera. God of war, but not one  
of the most powerful divinities.

Ἔρις (Strife) is his sister; Δεῖμος  
(Terror) and Φόβος (Flight) are  
his attendants, Δ 440 f. His  
home is in Thrace. He is on the  
side of the Trojans in the action  
of the *Iliad*. His name is freq.  
used for battle, war, fury of war.

ἄρητήρ, -ήρος (ἀράομαι):  
(one who prays), priest.

ἀρί-ζηλος: very clear, dis-  
tinct.

ἀριθμέω, aor. pass. inf.  
ἀριθμηθήμεναι (ἀριθμός):  
count, enumerate, number.

Ἀριμοί: a people in Cilicia,  
where Typhoeus lay bound  
beneath the earth, B 783.

ἀρι-πρεπής, -έος: distinguished, pre-  
eminent.

Ἀρίσβη, town in the  
far from Abṽdus, B

Ἀρίσβη-θεν: from Ari-  
ἀριστερός: left (hand),  
τερά to the left, on the  
ἀριστεύς, -ῆος: chief, p  
ἀριστεύω, iterat. impf.  
am chief, am first,  
battle.

ἄριστος 3: sup. of  
strong, mighty, brave.

Ἀρκαδίη: Arcadia, in  
of Peloponnesus, B 1

Ἀρκάς, -άδος: Arcadia

Ἀρκεσί-λαός (Defende  
ple): Boeotian lea  
slain by Hector, O 3

ἀρκέω, aor. ἤρκεσε: pro  
Z 16.

ἄρκιος: appointed, fatec

Ἄρμα, -ατος: Boeotia  
Mycalaeus, B 499.

ἄρμα, -ατος: chariot, e  
war. It was low a  
tered from behind, v  
rim (ἄντυξ) in front  
sides, with standi  
two persons, the dr  
fighter. It was d  
ally by two horse  
by three. The pl.  
like the sing. Cf.  
ὄχρα.



ἄρμα.

ἄρματο-πηγός (πήγνυ  
maker, Δ 485.

ἀρμόζω, aor. ἤρμοσε: *fit, suit to*.  
 ἤρμοσε αὐτῷ *he fitted it to him-*  
*self*.  
 Ἄρμονιδης, -εω: *son of Harmon*  
*(Joiner), Tecton, a skilful Trojan*  
*artisan who built the ships that*  
*carried Paris to Greece, E 60 ff.*  
 ἄρνα (acc. sing.), dual ἄρνε, gen. pl.  
 ἀρνῶν: *lamb*.  
 ἀρνεός: *ram*.  
 Ἄρνη: Boeotian town, B 507.  
 ἀρνυμαι, aor. opt. ἀροιο: *strive to*  
*win, gain*.  
 ἀρουρα (ἀρώ): *ploughed field, corn-*  
*field, land, earth*.  
 ἀρπάζω, aor. partic. ἀρπάξας: *seize,*  
*carry off*.  
 ἀ-ρρηκτος (ῥήγνυμι): (*unbroken*),  
*unwearied, untiring*.  
 ἀρσαντες: aor. partic. of ἀραρίσκω  
*fit, suit*.  
 ἀρτεμής, -ές: *sound, unharmed*.  
 Ἄρτεμις, -ιδος: Artemis, Diana,  
 daughter of Zeus and Leto, and  
 twin sister of Apollo. Like her  
 brother, she is on the side of the  
 Trojans. Like him she bears a  
 bow, and she is his counterpart  
 in several respects, sending quiet  
 death to women, as he does to  
 men.  
 ἀρτιος: *well-fitting, harmonious*.  
 ἀρτια ἤδη "was of one mind."  
 ἀρτύνω, impf. ἡρτύνετο: *prepare,*  
*form*.  
 ἀρχέ-κακος: *beginning-calamity, which*  
*began the trouble, E 63*.  
 Ἀρχέ-λοχος (*Leader of cohort*): a  
 Trojan, son of Antenor, B 823,  
 slain by Ajax, E 463 ff.  
 ἀρχεύω: *lead, command*.  
 ἀρχή: *beginning*.  
 ἀρχός: *leader, chief*.  
 ἀρχω, aor. subjv. ἀρξῶσι, aor. opt.  
 ἀρξέειαν: *lead the way, command,*

*rule, begin*. Freq. with gen.,  
 sometimes with dat. of interest.  
 ἀρωγή (ἀρήγω): *help, protection*.  
 ἀρωγός: *helper* (ἐπὶ ψευδέσσι *to*  
*liars*).  
 ἄσαι: aor. inf. of ἄω *sate*.  
 ἄσβεστος (σβέννυμι) 3: (*unquench-*  
*able*), *ceaseless*.  
 ἀσθμαίνω (ἀσθμα): *breathe hard*  
*gasp*.  
 Ἀσίνη: town in Argolis, B 560.  
 Ἄσιος: prominent leader of Trojan  
 allies, B 837.  
 Ἄσιος: adj. *Asian*, B 461.  
 Ἀσκάλαφος: leader of Orchomeni-  
 ans, son of Ares, B 512.  
 Ἀσκανίη: district in Bithynia,  
 B 863.  
 Ἀσκάσιος: leader of Trojan allies  
 from Ascania, B 862.  
 ἀσκέω, impf. ἤσκεν, aor. partic.  
 ἀσκήσας: *prepare*.  
 Ἀσκληπιάδης: *son of Asclepius,*  
*Machaon, a skilled surgeon,*  
*Δ 204*.  
 Ἀσκληπίος: Asclepius, Aescula-  
 pius, B 731. Homer does not  
 know him as a divinity, but as a  
 hero skilled in surgery and the  
 use of herbs.  
 ἀσκός: *leathern bottle for wine*.  
 ἀσπαίρω: *gasp*.  
 ἀσπερχές: adv. *violently, eagerly*.  
 ἀσπετος: *unspeakable, indescribably*  
*great, vast*.  
 ἀσπιδώτης: *shield-bearing, equiv.*  
*to ἀσπιστής*.  
 ἀσπίς, -ίδος: *shield*; the general  
 word, for both the large oval  
 shield (ἀμφιβρότη, B 389), and  
 a smaller round shield (εὐκυκλος,  
 E 797). It was made of several  
 layers of ox-hide, with generally  
 an outer layer of bronze. It was  
 supported by a strap which passed



over the shoulder, and was held by the left hand.

ἀσπιστής: *shield-bearing man, warrior*. Cf. αἰχμητής.

Ἀσπληδών, -όνος: Orchomenian town, B 511.

ἄσσα: Epic for ἄ τινα, from ὅς τις.

ἄσσον: adv. *nearer*, comp. of ἄγχι. ἄσσον εἰμι *approach*.

ἄσταχυς, -υος: *ear of grain*, B 148.

ἀστεμφής, -ές: *unshaken, firm*, B 344.

ἀστεμφές: adv. *still*, Γ 219.

Ἀστέριον: Thessalian town, B 735.

ἀστερόεις, -εντος (ἀστήρ): *starry*, Δ 44.

ἀστεροπητής: *hurler of the lightning, god of the lightning*. Epith. of Zeus.

ἀστήρ, -έρος: *star*. ἀστήρ ὀπωρινός *Sirius, the dog-star*.

ἀστράπτω: *lighten, send lightning*.

ἀστυ, εὖς (εἶστυ): *city, walled town* (as made up of dwellings); while πόλις is the city as the 'county-seat,' the central point of the territory.

Ἀστυάλος: a Trojan, Z 29.

Ἀστύ-ἀναξ, -ακτος (*Lord of the city*): *Astyanax*, name given by the Trojans to Hector's son Scamandrius, because of Hector's protection of the city, Z 403, X 506. Cf. Telemachus (son of Odysseus), Neoptolemus (son of Achilles).

Ἀστυόος: a Trojan, E 144.

Ἀστυόχεια (ἔχω): *mother of Telemachus* by Heracles, B 658.

Ἀστυόχη: *mother of Ascalaphus* by Ares, B 513.

ἀσχαλάω, pres. inf. ἀσχαλάαν: *am impatient, vexed*.

Ἀσωπός: Boeotian river, Δ 383.

ἀτάλαντος: *like, equal*.

ἀτάλα-φρων, -ονος (φρήν): *merry-hearted*, Z 400.

ἀτάρ (αὐτάρ): *but, always stands at* of its clause (of μέν), and often contrast with the action. Freq. contrast is slight, *well and or and then*, etc. It is somewhat than δέ, since it has a different position.

ἀ-τάρβητος (ταρβέω): *daunted*, Γ 63.

ἀταρτηρός: *harsh, angry*.

ἀτασθαλίη (ἄτη): *infatuation, wickedness*.

ἀ-τειρής, -ές (τείρω): *yielding, firm*.

ἀ-τέλεστος (τέλος): *unfulfilled, fruitless*.

ἀ-τελεύτητος (τελευτάω): *perished*.

ἄτερ: adv. with gen. *from*.

ἀ-τερπος (τέρπω): *reading in Z 285*.

ἄτη (ἄφατη, ἄω): *blow, ruin*.

ἀ-τίμάζω, aor. ἡτίμασε: *esteem, slight*.

ἀ-τίμος, sup. ἀτίμοσάτ: *slighted*.

ἀπιτάλλω: *cherish, value* (horses).

ἄτος (contracted from ἀτρεΐω): *satiate, with gen.*

Ἀτρείδης and Ἀτρεΐδης of Atreus. Epith. of Menelaus. When without specification, it generally means Memnon.

ἀτρεκές: adv. *truly, really*.

ἀτρεκέως: adv. *truly, really*.

ἀ-τρέμας (τρέμα): adv. *still, motionless.*

\*Ατρεΐς, -έος: Atreus, son of Pelops, father of Agamemnon and Menelaus, B 105 f.

ἀ-τρομος (τρέμα): (*without trembling*), *fearless.*

ἀτρυγέτος: *restless.* Epith. of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as *barren.*)

ἀτρύτωνη: *unwearied, invincible.* Epith. of Athena.

ἀπόζομαι, aor. partic. ἀνυχθείς: *am confused, am frightened.*

\*Ατυμνάδης: son of Atymnius, Mydon, E 581.

αὔ: adv. *again, anew, on the other hand, but now* (forming a transition).

Αὔγαι, pl.: (1) Lacedæmonian town, B 583. (2) Locrian town, B 532.

αὐγή: *gleam, brightness.*

Αὐγήαδης: son of Augēas, Agasthenes, B 624.

αὐδάω, 3d pers. impf. ἤδα, iterative aor. αὐδήσασκε (αὐδή): *speak, τόσον αὐδήσασκε shouted so loud* (of Stentor), E 786.

αὐδή: *voice.*

αὐερύνω, aor. αὐέρυσαν (ἀνά, φερύνω, ἀν φερυνω, ἀφφερυνω): *draw up.*

αὐθι: adv. *right there, there, here.*

αὐλή: *courtyard, court* (situated before the house; the πρόθυρον and αἶθουσα lead from it into the house); *farm yard.*

Αὐλῖς, -ίδος: Aulis, a Boeotian harbor on the Euripus (opposite Chalcis in Euboea) where the Achæan forces gathered in order to set sail together for Troy, B 303 ff., 496.

αὐλ-ῶπις, -ιδος (αὐλός, ὦψ): *with high reed.* Epith. of a helmet,

with high reed-like standard for the crest. (Or, with holes in the visor for the eyes.) See κόρυς.

αὐτάρ (αὐτε, ἄρ): *on the other hand, but, yet.* Equiv. to ἀτάρ.

αὐ-τε: conj. *again, anew, but; in general equiv. to αὐ.*

αὐτή: *shout, battle-cry.*

αὐτῆμαρ: *the same day, that very day.*

αὐτίκα (αὐτός): adv. *at once, straightway.*

αὐτῖς (αὐ): adv. *again, a second time, afterwards, back again.*

αὐτόθι (αὐτός): adv. *right there.* Cf. αὐθι.

αὐτο-κασίγνητος: *own brother.*

αὐτό-ματος: *of (his) own accord.*

αὐτός, αὐτή, αὐτό: intensive pron., *self*, generally of the 3d pers., *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in Eng. αὐτός contrasts the man with his associates, his adversaries, his horses, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. *in person, alone (by himself), of free will.* τὴν αὐτὴν ὁδὸν is equiv. to Attic ταύτην τὴν αὐτὴν ὁδόν, *ωὐτός* is equiv. to οὗτος ὁ αὐτός. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. ἐμὸν αὐτοῦ κλέος (since ἐμὸν is equiv. to ἐμοῦ), τὰ σ' αὐτῆς ἔργα (since σά is equiv. to σοῦ).

αὐτοῦ (strictly local gen. of αὐτός): adv. *in the same place, right there, right here.* Cf. αὐθι, αὐτόθι.

Αἰτο-φόνος: a Theban, Δ 395.

αὐτως (αὐτός): adv. in the same way.

The connection alone decides the exact meaning. A large variety of translations is required; e.g. as I am, without occasion, wholly, vainly, mere.

κῆρην, -ενος: neck.

αὖω, aor. ἤυσε and αὔσεν: shout.

ἀφαιρέομαι: see ἀποαιρέομαι take away.

ἀφ-αμαρτάνω, aor. partic. ἀφαμαρτούση: lose, am bereft.

ἀφ-αμαρτο-επής, -ές (ἔπος): erring in speech, uttering idle words, Γ 215.

ἀφαντος (φαίνω): unseen, out of sight, destroyed.

ἀφαρ: adv. straightway.

ἀφάω, pres. partic. ἀφώνοντα (ἀπτομαι, ἀφή): handle.

ἀφείη: aor. opt. of ἀφίημι (send off), hurl.

ἀφέλοντο: aor. of ἀποαιρέομαι take away.

ἀφενος, -εος: plenty, wealth.

ἀφέστατε: stand aloof, perf. of ἀφίστημι set at a distance.

ἀφ-ήσω: fut. of ἀφίημι send away.

ἀφθιτος (φθίνω): imperishable, indestructible.

ἀφ-ίημι, fut. ἀφήσω, aor. opt. ἀφείη: send off, hurl.

ἀφ-ικάνω: come, as perf. am come.

ἀφίστημι, aor. ἀπέστη, perf. ἀφέστατε: set at a distance; aor. and perf. intrans., stand at a distance, stand aloof.

ἀφνεός (ἀφενος): rich, wealthy, abounding (with gen. of fulness).

ἀφ-ορμύομαι, aor. opt. pass. ἀφορμυθεῖν: set out.

ἀφώνοντα: partic. of ἀφάω handle.

ἀφραδέως: thoughtlessly, inconsiderately.

ἀφραδέη: thoughtlessness, folly, ignorance.

ἀφραίνω (φρήν): am a fool. ἀφραίνοντα playing the fool.

Ἀφροδίτη: Aphrodite, Venus, daughter of Zeus and Dione, E 348, 370 f., wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.

ἀφρός: foam.

ἀφρων, -ονος (φρήν): simpleton.

ἀφυλλος (φύλλον): leafless, B 425.

ἀφύσσω, fut., ἀφύξεν: draw (water or wine), collect, heap up (wealth).

Ἀχαιάδες, -άδων pl.: adj. as subst Achaeen women.

Ἀχαιίς, -ίδος: Achaeen, Achaea.

Ἀχαιῖδες Achaeen women (contemptuously used of the men).

Ἀχαιός: Achaeen; pl. the Achaeans.

The most powerful race of the Greeks at the time of the Trojan war. Phthiōtis (in Thessaly) was one of their principal seats. Homer often uses this name for all the Greeks. Their epithets are ἐκνήμιδες (well-greaved), κάρη κομόωντες (long-haired), χαλκοχίτωνες (bronze-clad).

ἀχεύω or ἀχέω (ἄχος): grieve, sorrow, am troubled (θυμὸν in heart).

ἄχθομαι (ἄχθος): am burdened, distressed.

Ἀχιλλεύς or Ἀχιλεύς, -ης: son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the Iliad. During the siege he had captured 12 Trojan cities on the coast, and 11 in the interior, I 328 ff. Among his prizes was the youthful Briseis whom Aga-

memnon unjustly takes from him. This act of the king leads to the *μήνις* of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in II). In the Nineteenth Book of the *Iliad*, Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book, and ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

*ἀχλὺς*, -ύς: *mist*.

*ἀχνη*: *foam* (of the sea), *chaff* (of grain).

*ἀχνυμαι*: *grieve*, *am troubled*. Cf. *ἀκαχίζω*, *ἀχεύω*.

*ἄχος*, -εος: *grief*, *sadness*.

*ἄχρεϊον*: *neut. adv.*, *aimless*. *ἀχρεῖων ἰδὼν* *looking silly, casting a foolish look*.

*ἄχρως*: *adv. completely, wholly*.

*ἀχρυσμή* (*ἄχυρον*): *place where the chaff falls as it is winnowed; loosely, heap of chaff*.

*ἄψ*: *adv. back, back again, backward*.

*ἄψις*, -ίδος (*ἄπτω*): *mesh*.

*ἄψ-ορρος* (*ὄρνυμι*): *adj. returning, back*.

*ἄω*, *aor. ἄσαι*: *sate*.

*ἄωρτο*: *hung*, *plpf. of ἄειρω lift*.

## B.

*βάζω*: *speak, say*.

*βαθύς*, *βαθεία*, *βαθύ*, *fem. gen. βαθείης* or *βαθείης*: *deep, deep-bayed, extended, high* (of standing grain).

*βαθύ-σχοινος*: *reedy, bearing tall reeds*. Epith. of the *Asōpus*, Δ 383.

*βαίνω*, *fut. βήσομαι*, *aor. trans.*

*βῆσε*, *aor. mid. βήσεται*, *aor. in-*

*trans. ἔβην*, *perf. 3d pers. pl. βεβάσσι*, *plpf. (ἐ)βεβήκει(v)*: *go, come, walk*; *1st aor. act., cause to go*; *2d aor. act., inceptive, set out*. *βεβάσσι ἐνιαυτοὶ years have passed*; *ἔβαν φέρονται (set out carrying), carried away*, cf. *αἰχέσθαι προφέρειν*.

*βάλλω*, *aor. (ἐ)βαλον*, *aor. mid. as pass. βλήτο*, *perf. βέβληται*, *plpf. βεβλήκειν*: *throw, hurl, shoot, hit with a missile*. *βαλέτην ἐν χερσὶν laid in the arms*, *βάλε κύκλα placed the wheels*, *φιλότητα βάλομεν shall we make friendship*, *ἐν φρεσὶ βάλλω receive in thy mind, take to heart*.

*βάν*: for *ἔβαν* [*Attic ἔβησαν*], *set out*, *aor. of βαίνω go*.

*βαρβαρό-φωνος* (*φωνή*): *rough-voiced*, with reference to the harshness of the Carian dialect. The word *βάρβαρος* for 'non-Greek,' 'foreigner,' is not found in Homer, just as the poet has no one word for 'all Greece.' B 867.

*βαρύνω* (*βαρύς*): *weigh down, oppress*.

*βαρύς*, *βαρεία*, *βαρύ*: *heavy, mighty, grievous*. *βαρὺ στενάχων groaning heavily*.

*βάς*: *aor. partic. of βαίνω go*.

*βασιλεύς*, -ῆς: *king, prince*. This title is applied more freely than *ἄναξ*.

*βασιλεύω*, *fut. βασιλεύσομεν*: *am king (queen), reign*.

*βασιληΐς*, -ίδος: *pertaining to the king, royal*, Z 193.

*βάσκω* (*βαίνω*): *go*.

*βάτην* [*ἐβήτην*]: *aor. dual of βαίνω go*.

*Βατία* (*βάτος*): *Thornhill, a hill near Troy, before the Scaean gate*, B 813.

βεβᾶσι perf., βεβήκειν plpf.: of  
βαίνω go.

βέβληται, βέβληται: perf. pass. of  
βάλλω hit.

βεβρώθω (βιβρώσκω): eat, devour,  
Δ 35.

Βελλεροφόντης: son of Glaucus,  
grandson of Sisyphus. His  
story is rehearsed at length,  
Z 153-201.

βέλος, -εος (βάλλω): missile, arrow.

βάνθος, -εος (βαθύς): depth.

βῆ [ἔβη], βήσετο [ἔβησατο], βή-  
σομεν [βήσωμεν], βῆω [βῶ]: aor.  
of βαίνω go.

βηλός: threshold.

Βῆσσα: Locrian town, B 532.

βήσσα: glen, ravine.

Βίας, -αντος: a lieutenant of Nes-  
tor, Δ 296.

βίβημι (βαίνω): go. μακρὰ βι-  
βάντα with long strides.

βίη: might, strength; pl. deeds of  
violence, violence. Freq. in periph-  
rasis (cf. μένος, σθένος, κῆρ);  
Πριάμῳ βίη the might of Priam,  
the mighty Priam, βίη Ἡρακλεΐη  
the mighty Heracles.

βίη-φιν: old locat., in might.

βίος: bios.

βίотος (βίος): life, means of life,  
wealth.

βλάπτω, aor. pass. partic. βλαφ-  
θέντε: weaken, hinder, hold back.

βλήμενος, βλήσθαι, βλήτο: aor.  
mid. as pass. of βάλλω hit.

βλώσκω, aor. partic. μολούσα: go.

Βοάγριος: a stream in eastern Lo-  
cria, emptying into the sea oppo-  
site the northwest corner of  
Euboea, B 533.

βοάω, pres. partic. βοῶντες (βοή):  
shout, cry aloud.

βοείη (βοῦς): ox-hide, shield of ox-  
hide (sc. ἀσπίς).

βόειος: of cattle.

σινews, bow-string.

βοή: shout, outcry.

good at the war-c

(esp. of Menela

Βοίβη: in Thessa

Phrae, on the

gives its name,

Βοιβηίς, -ίδος: Bo

bean lake, B 711

Βοιωτοί: the Boeot

E 710.

βοῶντες: partic. (

Βορέης, gen. Βορέα

wind. (See ἀνερ

βόσκω: pasture, fee

βοτρυδόν (βότρυς)

like grapes, of

B 89.

βουβών, -ώνος: gro

βουκολέω (βουκόλο

Βουκολίων, -ώνος:

Laomedon, Z 22.

βουλευτής: counci

the βουλή, Z 114.

βουλεύω, fut. βουλε

λεύσατο (βουλή):

mid. deliberate, pi

βουλή: advice, cou

purpose; council

γέροντες elders.

βουληφόρος: couns

lor. Epith. of pr

βούλομαι (βουλή,

will, prefer. Bec

parative idea, it

followed by ἤ,

μᾶλλον.

βου-πλήξ, -ήγος:

Z 135.

Βουπράσιον: ancien

ern Elis, B 615.

βοῦς, gen. βοός, no

pl. βόεσσι or βοί

or βοῦς: ox, cow

βοῶπις, -ιδος (βοῦς, ὤψ): (ox-eyed), large eyed. Epith. esp. of Hera, βοῶπις πότνια Ἥρη.  
 βράχω: roar, grate loudly.  
 βρέμω, mid. βρέμομαι: roar. μεγάλα βρέμει roars loudly.  
 βρεχμός: forehead, E 586.  
 Βριάρεως: a hundred-armed giant, called Briareus by the gods, but Αἰγαίων by men, A 403.  
 βρίζω (βρίθω): am sluggish, inactive, Δ 223.  
 βριθοσύνη: weight, burden, load.  
 βριθύς, -εια, -ύ: heavy.  
 Βρίσεύς, -ῆος: father of Briseis, A 392.  
 Βρισηΐς, -ιδος: daughter of Briseus, a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the *Iliad*. A 184, 336; B 689, T 245 f., 282 ff.  
 βροτό-εις, -εντος (βρότος): bloody, gory.  
 βροτο-λαγός (βροτός): man-destroying. Epith. of Ares.  
 βροτός (μορ-τος mors): mortal, both as adj. and subst.  
 Βρύσηαι pl.: a Lacedaemonian town, B 583.  
 βωμός (βαίνω): (base), altar.  
 Βῶρος: a Trojan ally, E 44.  
 βωτι-άνειρα: men- (hero-) nourishing. Epith. of Phthia, A 155.

## Γ.

γαῖα: earth, land, ground. Opposed sometimes to the heavens, sometimes to water. Equiv. to γῆ, αἶα.  
 γαίω: rejoice, exult.  
 γάλα, gen. γάλακτος (lac): milk.

γαλόως, dat. γαλόφ: husband's sister.  
 γαμβρός (γάμος): connection by marriage, daughter's husband, sister's husband.  
 γάμος: marriage.  
 Γανυ-μήδης, -εος (Glad-hearted) (μῆ-δος): Ganymed, son of Tros (founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cup-bearer of Zeus, E 266, Y 232.  
 γάρ (γέ, ἄρα): causal particle, for. It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by *for*, but 'marks a statement as certain and incontestable.'  
 γαστήρ, -έρος: belly, stomach, womb.  
 γέ: an enclitic particle, which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases, γ' was wrongly inserted by the copyists, after some other consonant had been lost.  
 γεγαῶτας: perf. partic. of γίγνομαι am born.  
 γείνομαι, aor. ἐγείναο: am born; aor. begot, bore.  
 γελάω, aor. ἐγέλασσε, aor. partic. γελάσασα (γέλος): laugh; aor. fell to laughing, burst into a laugh.  
 γελοίος: laughable, what would raise a laugh, B 215.  
 γέλως (or γέλος): laughter.

γενεή (γένος) and γενέθλη: *race, generation, breed* (of horses). γε-  
νεῆ in *age*. γενέθλη ἀργύρου  
*fatherland of silver*.

γενέσθαι, γένητο: aor. of γίγνομαι,  
*become, am born*.

γενναῖος (γένος): *suited to* (my) birth,  
in (my) nature.

γένος, -εος: *race, family, birth, de-  
scend.* γένει ὕστερος later by birth,  
younger.

γεραῖος (γῆρας) 3: *old, full of years*;  
subst. *old man, aged man*. γεραιαί  
*matrons*.

γέρανος: *crane*.

γεραρός (γέρας): *stately*, Γ 170.

γεραρώτερος: *more stately*, Γ 211.

γέρας, pl. γέρα: *prize of honor*.

Booty taken on marauding expedi-  
tions was the common prop-  
erty of the army only after the  
several prizes of honor had been  
distributed to the chiefs. These  
prizes were sometimes selected  
by the leaders themselves, but  
are often spoken of as gifts of  
the people. Doubtless they were  
distributed by the general, with  
the approval of the army.

Γερήνιος: *Geranian*. Epith. of Nes-  
tor, prob. from a Messenian  
town or district.

γερούσιος: *of the elders* (γέροντες).

Epithet of special wine broached  
at the 'aldermanic' dinners.

γέρων, -οντος, voc. γέρον: *old, aged  
man*. οἱ γέροντες *elders of the  
people, the nobles*, who without  
regard to age formed a βουλή or  
council; cf. the Spartan γερον-  
σία, senatus, aldermen.

γέφυραι pl.: (*bridges*), dikes. Figur.  
πόλεμοιο γέφυραι *bridges of war*,  
i.e. the lanes between the two  
opposing lines of combatants.

(Or, acc. to ot  
spaces between  
divisions of the  
γῆ: contracted fr  
earth.

γηθίω, aor. γήθησεν:

γηθόσυνος 3: *glad*.

γῆρας, -ας: *old age*

γηράσκω (γῆρας): 3

γῆρυς: *voice, cry*, Δ

γίγνομαι, aor. (ἐ)γί-

γάσσι (γένος): *coi*

*am born, become, c*

ἐγένοντο *came fo*

*their march*.

γιγνώσκω, fut. γνώ-

νῶ: *recognize*,

*know*.

γλάγος, -εος (γάλα)

Γλαῦκος: *Glaucus*.

Sisyphus, father

(2) Grandson o

brave leader of

B 876, Z 150 ff.

γλαυκ-ᾶπις, -ιδος (

*bright-eyed, gleami*

of Athena, as the

dess of war. E

mention the γλαί

Γλαφύραι: Thessali

γλαφυρός 3: *hollow*

Γλίσας, -αντος: Boe

Thebes, B 504.

γλουτός: *buttock*.

γλυκός, -εῖα, -ύ, com

γλυφίς, -ιδος: *notc*

one notch for th

(around the arr

firmer hold for tl

γλώσσα: *tongue*; ἡ

γνοίην: aor. opt. of

γνίξ (γόνυ): *on the*

*fell upon his knee*

γνῶ aor. ind., γνῶ

subjv., γνώμεναι

fut. ind.: of *γινώσκω* know, learn, recognize.

*γνωτός* (*γινώσκω*) 3: (*known, acquaintance*), brother.

*γοάω*, pres. partic. fem. *γοόωσα*, impf. *γόνον* (*γός*): *groan, lament with groans*.

*Γονόεσσα*: Achaean town near Pelene.

*γόνος* (*γίγνομαι*): *offspring, son*.

*γόνυ*, nom. or acc. pl. *γούνατα* and *γούνα*, gen. pl. *γούνων*, dat. pl. *γούνασι* (*genu*): *knee*. The knees were to the ancients the seat of bodily strength, hence *γούνατ' ἔλυσεν* *loosed his knees, took away his strength*. In entreaties, the suppliant clasped the knees of him from whom he sought the favor, *λαβὼν ἑλλίσσεντο γούνων* *clasped his knees and besought him*.

*γόνον*: impf. of *γοάω* lament, Z 500.

*γός*: *groan, lamentation*.

*Γόργειος* 3: *of the Gorgon, Gorgon's*.

*Γόρτυς*, -*ύνος*: *Gortys or Gortyna*, an important town in Crete, B 646.

*γούνα* or *γούνατα* acc. pl., *γούνασι* dat. pl.: of *γόνυ* knee.

*γουνάζομαι*, fut. *γουνάσομαι* (*γόνυ*): *supplicate, entreat*. See *γόνυ*.

*Γουνεύς*, -*ῆος*: *leader of the Aenians before Troy*, B 748.

*Γραῖα*: a Boeotian town near Orōpus from which the later name *Γραικοί* (*Greeks*) is thought to be derived, B 498.

*γράφω*, aor. partic. *γράφας*: *scratch, cut*. *γράφας ἐν πίνακι* *cutting on a tablet*; doubtless this was not writing with an alphabet, but a pictorial representation of what had been done or was to be done.

*γρηῦς*, dat. *γρηῖ*: *old woman*.

*γυῖαλον*: *curved, curved plate of the cuirass*; one such plate prob. forming the front, and another the back of the *θώραξ*. (See *θώραξ*.)

*Γυγαίη* (*λίμνη*): the *Gygæan lake* in Lydia near Sardis, and the nymph of that lake, B 865.

*γυῖον*: (*joint*), *limb, member* (of knees, feet, arms, hands). *τρόμος ἔλλαβε γυῖα* *trembling seized his limbs*, *γυῖα δ' ἔθηκεν* *ελαφρά* *made his limbs light*.

*γυναι-μανής*, -*έος* (*μαίνω*): *woman-mad*, of Paris.

*γυνή*, dat. *γυναικί*, acc. *γυναῖκα*, voc. *γυναι*: *woman, wife*.

*Γυρτώνη*: town of the Lapithæ, in Pelasgiotis, B 738.

*γύψ*, *γυπός*: *vulture*.

#### Δ.

*δαήμεναι* (aor. inf.), aor. subjv. *δαώμεν*: *learn*; used as pass. of *διδάσκω* teach.

*δᾶήρ*, -*έρος*: *husband's brother*.

*δαιδάλεος* 3: *cunningly wrought, richly ornamented*.

*δαίδαλον*: *cunning work*.

*δαίζω*, aor. inf. *δαΐξαι*: *rend, cleave*.

*δαιμόνιος* (*δαίμων*) 3: (*one under the influence of a divinity*), *strange goddess, sir!* *δαιμόνι* *my poor wife* (or husband). The connection must determine the exact force.

*δαίμων*, -*ονος*: *divinity*; much like *θεός*, but esp. of the gods in relation with men. (Never demon.)

*δαίνυμαι*: *feast*.

*δαῖς*, gen. *δαιρός* (*δαίνυμαι*): *feast*.

*δαιτρόν*: *measured portion*, Δ 262.

*δαί-φρων*, -*ονος*: *fiery-hearted, valiant*.

*δαίω*, plpf. *δεδήειν*: *kindle*; plpf. *had blazed forth, was blazing*.



δάκρυ, aor. δάρε: *bite, figur. sting.*

δάκρυ (lacruma): *tear.*

δακρυνό-εις, -εσσα: *tearful, shedding tears, bringing tears.*

δάκρυνον: equiv. to δάκρυ, *tear.*

δακρύνω, aor. δακρυσας: *weep, shed tears; aor. fell to weeping.*

δάμαρ, -αρος: *wife, spouse.*

δάμνημι, impf. ἐδάμνα, fut. δαμῶ and δαμόωσιν, aor. (ἐ)δάμασσα, aor. pass. ἐδάμη, aor. subj. pass. δαμῆης, perf. pass. δεδμήμεσθα, plpf. pass. δεδμήατο, aor. partic. δμηθέντα: *bring into subjection, subdue, overcome, conquer.*

Δαναοί: *the Danaëns; strictly descendants or subjects of king Danaüs of Argos. Used for the Greeks before Troy like Ἀχαιοί and Ἀργεῖοι. They are called ταχύνωλοι (with swift steeds).*

δάπεδον: *floor, pavement.*

δάπτω, aor. ἔδαιψεν: *devour, tear.*

Δαρδανίδης: *son of Dardanus. Epith. esp. of his descendant Priam.*

Δαρδάνιος 3 and Δάρδαρος: *Dardanian: pl. the Dardanians, inhabitants of the country around Troy, led by Aeneas, B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to Τροίη the Troad) and the great-grandfather of Ilus (who gave his name to Ἴλιος), Y 215 ff.*

Δάρης, -ηρος: *Dares, priest of Hephaestus, in Troy, E 9 ff.*

δαυμός (δαίω, δαίομαι): *distribution, division, of the spoils, A 166.*

δαίομαι, aor. δάσαντρο, perf. pass. δέδασται: *divide among themselves, distribute.*

Δαυλῖς, -ίδος: *Phocian town, on a height east of Delphi, B 520.*

δα-φονός: *all blood-*

δαῶμεν: *learn, aor.*

διδάσκω *teach.*

δέ: conj. *but, and* used in the apodictical or relative transition to the construction, or a older and simpler 'coördinate' const a clause with δέ in subordinate clause cession, time, etc. been used; hence be translated, *for,*

-δέ: inseparable enclitic. e.g. ἀγορήδε to the house, home

δέγμενος: *waiting, receive, expect.*

δίδασται: perf. of δα

δεδεγμένος: *waiting, perf. partic. of δέχο*

δέδεξο: *receive (in h perf. inv. of δέχομ*

δεδήμην: *was blazing, kindle.*

δέδερο: plpf. pass. of δεδμήατο plpf., δεδμή were (are) subject, p subdue.

δεδμημένοι: perf. pass.

δέδοται: perf. pass. of

δειδέχατο: *were pledged of δείκνυμι (extena show.*

δειδήμων, -ονος (δειδ cowardly.

δειδίσσομαι (δειδω): frightened.

δεδω, aor. (ἐ)δωκεν, perf. inv. δειδῶθι,

δειδιότες, plpf. ἐδεί

δέος): *fear, am a the stem originall*

two consonants, a short vowel is often 'long by position' before it.  
*δείκνυμι*, aor. *δείξεν*, plpf. *δειδέχατο*:  
*point out, show*; plpf. *pledge*.

*δειλός* 3: cowardly, worthless, miserable.

*δῆμα*, -ατος (*δέος*): *fright, terror*.

*Δειμός*: *Terror*, attendant of Ares.

See Ἄρης.

*δεινός* (*δέος*) 3: terrible, fearful, dread.

*δεινὸν ἔνευεν* nodded terribly.

*δεῖπνον*: dinner; the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon. Cf. *ἄριστον* breakfast, *δῶπρον* supper.

*δειρή*: neck.

*δαίσε*: aor. of *δαῖω* fear.

*δέκα*: indeclinable, *ten*. As a round number, B 489, Δ 347.

*δεκάς*, -άδος: decade, squad of ten.

*δέκατος* 3: tenth. *δεκάτῃ* on the tenth day.

*δεκά-χίλοι*: ten thousand, E 860.

*δέκτο*: aor. of *δέχομαι* accept.

*δέμας*: build, stature, form.

*δέμω*, perf. pass. *δεδημένοι*: build.

*δένδρεον*: tree. (*δενδρέω* is disyllabic.)

*δέξαι*, *δέξασθαι*: aor. of *δέχομαι* receive.

*δεξιή*: right-hand (sc. *χεῖρ*), pledge.

*δεξιός* 3 and *δεξιτερός* 3: right, on the right.

*δέος*, -εος (*δφέος*): fear, dread.

*δέπας*, dat. pl. *δεπάσσιν*: goblet, beaker, cup. Cf. *κύπελλον*.

*δέркоμαι*: look, see, have sight.

*δέρμα*, -ατος: hide, leather (of a shield).

*δέρω*, aor. *ἔδειραν*: flay.

*δεσμός* (*δέω*): bond, halter (of a horse).

*δεῦρο*, *δεῦρω* (Γ 240): adv. *hither*. Sometimes as an interjection, *come hither!*

*δεύτερον*: adv. *second, next*.

*δευτέρος*: *second, next*.

*δεύομαι*: *lack, am in want*.

*δεύω*: *moisten, wet*.

*δέχομαι*, aor. (*ἐ*)*δέξατο*, aor. inf.

*δέχθαι*, perf. inv. *δέδεξο*, fut. perf.

as fut. *δεδέξομαι*: *receive, take, accept*; *await, receive* (in hostile sense).

*δέω*, aor. (*ἐ*)*δησαν*, plpf. *δέδερο*: *bind, fetter*.

*δή*: temporal and determinative particle, *now, already, at length; clearly, just*. No Eng. particles correspond to many of its uses. Freq. with inv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases *δή τότε*, *δή γάρ*. It forms one syllable (by 'synizesis') with the first syllable of *αὔτε*, *αὔ*, and of *οὔτως*, and several other words.

*δηθά* (*δήν*): adv. *long, for a long time*.

*δηθῆνω*: *delay, tarry*.

*Δηκόων*, -ωντος: Trojan, killed by Agamemnon, E 534.

*δῆιος* (*δαίω*): *blazing, devouring, destroying, hostile*; pl. *enemies*.

*δηιοτής*, -ήτος (*δήμος*): *strife, conflict*.

*δηιώω*, impf. *δηῖον*, aor. subjv. *δηώσωσιν*, aor. pass. partic. *δηωθέντων*: *slay, cut down, destroy*.

*Δηίπυλος*: comrade of Sthenelus, E 325.

*δηλέομαι*, aor. (*ἐ*)*δηλήσαντο*: *harm, lay waste*.

*Δημήτηρ*, gen. *Δήμητρος*: *Demeter, Ceres*.

*δημο-βόρος* (*βιβρώσκω*): *people-devouring, "devouring the goods of the people."* A 281.

δημο-γέρων, -οντος: *elder of the people*, in Troy.

Δηροκόων, -ωντος: *son of Priam*, slain by Odysseus, Δ 499.

δήμος: *country, land; people*. δήμον ἄνδρα *man of the people, common man*, contrasted with the nobles.

δὴν (δῆην): *adv. long, for a long time, long-lived*.

δηναιός (δὴν): *long-lived*, E 407.

δῆνος, -εος: *pl. thoughts*.

δηῶω: *see δηῶω* *slay, destroy*.

δηρόν: *adv. long*. Cf. δηθά, δὴν.

δησαν: *aor. of δέω* *bind*.

δηθέντων *aor. pass. partic.*, δηώσω-σιν *aor. subjv.*: *of δηῶω* *slay*.

Δία: *acc. of Ζεύς*.

δια: *fem. of δῖος* *magnificent, divine*.

διά (δύο): *adv. and prep. with gen. and acc., between, through, in different directions*. διὰ κτήσιν *δαρέοντο* *divided (parted) among them the property*, διὰ τρία κοσμηθέντες *divided in three tribes*, διὰ ἀσπίδος *through the shield*, διὰ ὑσμίνης *through (by means of) the conflicts*, διὰ νύκτα *during the night*, διὰ μαντοσύνην *(on account of), by means of his gift of prophecy*. In composition with verbs, διά indicates motion through something, completion, separation, reciprocal relation.

δια-θρύπτω, *aor. pass. partic.* δια-θρῦφέν: *break in pieces*, Γ 363.

δια-κλάζω, *aor. partic.* διακλάσας: *break in pieces*, E 216.

δια-κοσμέω, *aor. opt. pass.* διακοσμηθεῖμεν (*κόσμος*): *divide and arrange*. Cf. *dispono*.

δια-κρίνω, *fut. διακρινέει, aor. pass.* διέκριθεν [*διεκριθήσαν*], *aor. inf. pass.* διακρινθήμεναι: *separate, arrange in divisions*.

διάκοπος: *messenger*. Freq. epith. of *Hermes*, generally connected with ἀργεῖφόντης.

δι-αμάω, *aor. διάμησε*: (*mow through*), *cut through*.

δια-μετρέω: *measure off ground for a combat*, Γ 315.

δια-μετρητός: *measured off*, Γ 344.

δι-αμπερές: *adv. through and through, completely through, right through*.

δι-άν-διχα: *adv. in two ways*.

δια-πέρθω, *aor. inf. διαπέρσαι, aor.*

διεπράθομεν: *sack, lay waste*.

δια-πορθέω, *aor. partic.* διαπορθήσας: *sack, destroy*, B 691.

δια-πρήσσω: *accomplish (go, pass through)*; *intrans. advance*; with *gen. πεδίοιο* *on the plain*.

δια-πρό: *adv. forward and through, right through*.

δια-ρραίω, *aor. inf. διαρραῖσαι*: *tear in pieces, rend*.

δια-σκιδνῃμι: *send in different directions, scatter*.

δια-σσεύω, *plpf. διέσσυτο*: *rush through*.

δια-στήτην: (*stood apart*), *separated*, *aor. of δίστημι* *separate*.

δια-τμήγω, *aor. pass.* διέτμαγεν [*διετμάγησαν*]: (*cut through*), *separate*.

δια-τρίβω: (*wear away*), *hinder, attempt to check*.

δια-τρυφέν: *aor. pass. partic.* of *διαθρύπτω* *break in pieces*, Γ 363.

διδάσκω, *aor. διδάξε, aor. pass.* ἐδάγη, *aor. subjv. pass.* δαῶμεν: *teach, instruct*.

διδυμάων, -ονος (*διδυμος*): *twain*.

δίδωμι, *3d pl. pres.* δίδουσιν, *impf.* δίδου, *fut. δώσω, aor.* (ἔ)δωκε(ν) and δόσαν, *3d sing. aor. subjv.* δῶσι, *3d pl. aor. subjv.* δῶσιν or δώωσιν, *aor. imv.* δός, *aor. inf.* δόμεναι, *δόμεν* or *δοῖναι*, *perf. pass.* δέδοται: *give, grant*.

δέ: impf. of δέω *fear*.

δι-είρωμαι: *ask, inquire*.

δι-εκόσμεον: impf. of διακοσμέω  
*arrange in order*.

δι-έκριθεν [διακρίθησαν]: aor. pass.  
of διακρίνω *separate* into tribes.

δι-έξ-εμ, inf. διεξιμέναι: *go forth*  
*through* (the gates), Z 393.

δι-επράθομεν: aor. of διαπέρθω *sack*.

δι-έπω: *perform, accomplish; stride*  
*through*.

δι-έρχομαι: *pass through*.

δι-έσονται: plpf. of διασσεύω *rush*  
*through*.

δι-έτμαγεν [διατμήσαν]: aor. pass.  
of διατμήγω *separate*.

δι-έχω, aor. διέσχε: *hold through,*  
*reach through, pass through*.

δίξημαι: *seek, look for*.

δί-ζυξ, -υγος (ζεύγνυμι): *two-yoked,*  
*horses yoked two and two*.

δι-ίστημι, aor. intrans. διαστήτην:  
*separate*.

δι-ίφιλος: *dear to Zeus, esp. of*  
*Achilles and Hector*.

δικάζω (δίκη): *judge, decide, rule*.  
(Cf. the Hebrew *Judges*, i.e. rulers.)

δικασ-πόλος (πेल-): *guardian of*  
*justice, judge*.

δινεύω (δίνη): *stroll, wander*.

δινήεις, -εντος: *eddyng*.

δινωτός (δινώω) 3: *skilfully turned,*  
*well-wrought*.

διο-γενής, -έος (γένος): *sprung from*  
*Zeus, descended from Zeus, of*  
*kings and princes, who were*  
*under the special care of the*  
*king of the gods*.

Διοκλῆς, -ῆος: son of Orsiloehus of  
Phrae in Messenia, E 542 ff.

Διομήδης, -εος: *Diomed, son of*  
*Tydeus (who fell in the first*  
*expedition against Thebes), king*  
*of Argos, one of the bravest and*  
*mightiest of the Achaeans before*

Troy. Only Agamemnon and  
Nestor led a larger fleet on the  
expedition. The Fifth Book of  
the *Iliad* is mainly devoted to  
his exploits, in the course of  
which he wounds Aphrodite and  
(aided by Athena) even Ares.  
He returned in safety to Argos  
at the close of the war. He is  
called βόηρ ἀγαθός and κρατερός.  
Δίον: Euboean town, south of  
Oreüs, B 538.

διος, δία, δίων: *glorious, divine, god-*  
*like, noble*, without reference to  
moral quality. Freq. epith. of  
Achilles and of Odysseus, having  
convenient metrical adaptation to  
the names of those heroes, allow-  
ing the bucolic diaeresis (at the  
close of the fourth foot).

διο-τρεφής, -έος (τρέφω): *Zeus-*  
*nourished, Zeus-cherished, of*  
*kings, who enjoyed the special*  
*favor of Zeus. Cf. διογενής.*

δί-πλαξ, -ακος: *doubled, sc. χλαῖνα*  
*a cloak so large that it was worn*  
*double; opposed to ἀπλοῖς.*

δι-πλός: *two-fold, double*.

δί-πτυξ, -υχος: *double*.

δίσκος: *discus, quoit*. The game was  
more like 'putting the shot' than  
the modern 'pitching quoits.'

δίφρος: (1) *foot-board of chariot,*  
*chariot-box, chariot; low, open*  
*behind, with a rounded rim*  
*(ἀντυξ) around the front and*  
*sides. See ἄρμα. (2) Stool, low*  
*seat without a back.*

δίω: *fear. Cf. δέιδω.*

διώκω: *pursue*.

Διώνη: mother of Aphrodite, E 370.

Διώνυσος: *Dionysus, Bacchus*. Son  
of Zeus and Semele, reared by  
nymphs in Thrace. The Thra-  
cian king Lycurgus attacked the

nymphs, and Dionysus fled into the sea, to Thetis. Z 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus; (cf. Ares, Demeter, Asclepius).

Διώρης, -εος: Epēan commander, B 622.

δμηθέντα: aor. pass. partic. of δάμνημι *overcome, subdue*.

δμωή (δάμνημι): *female slave, maid*.

δνοπαλίζω: (*shake*), *slay*.

δοῖεν: aor. opt. of δίδωμι *give, grant*.

δοῖά, δοαί, δοά, dual δοῶ: *two*.

δοκέω: *seem, appear*.

δολιχός 3: *long*.

δολιχό-σκιος: *long-shadowy, casting long shadows, long*. Epith. of the lance.

δολο-μήτης (μήτις): only voc. δολομήτα, *crafty*.

Δολοπτεων, -ονος: priest (ἀρητήρ) of the Scamander, E 77.

δόλος: *trick, deceit*.

δολο-φρονέουσα partic. (φρήν): *devising a trick, with crafty mind*.

δόμεν, δόμεναι [δοῦναι]: aor. inf. of δίδωμι *give*.

δόμος (δέμω): *dwelling, house*.

δόντες: aor. partic. of δίδωμι *give*.

δόρυ, gen. δουρός, dat. δουρί, dual δοῦρε, pl. δούρατα or δοῦρα: *timber, beam, spear*. See ἔγχος.

δός inv., δόσαν ind., δότε inv.: aor. of δίδωμι *give*.

δοῦλη: *female slave*, equiv. to δμωή. δοῦλιον ἡμῶν: *day of slavery, i.e. slavery itself*.

Δουλίχιον: *Dulichium, island in the Ionian sea, southeast of Ithaca, inhabited by Epēans, B 625*.

Δουλιχίον-δε: *to Dulichium*.

δουλιχό-δειρος (δολιχός, δειρή): *long-necked, of swans*.

δουπέω, aor. δούπηκ πεσών *fell with a th*

δούπος: *heavy noise*.

δοῦρα, δούρατα, δοῦρε, of δόρυ *spear*.

δουρι-κλειτός and δοῖ *nouned with the spe*

δράκων, -οντος (δέρκι *snake*. (Not 'dr

this word is derive Δρῆσος: a Trojan, s' *lus, Z 20*.

Δρύās, -αντος: (1) *Lapithae, A 263*. of the Thracian k *Z 130*.

δίμεναι, δύναι: aor. in: *set (of the sun)*.

δύναμαι, subjv. δύνημα *μαι, aor. δυνήσατο*:

δυνω: *put on*. Cf. δι

δύο and δύω: indeclin

δυοκαίδεκα [δῶδεκα]: i

δυσ-: inseparable pe

ing misfortune and

δυσ-αῖς, -έος (ἄημι): i

δῦσαι (with ἀπό, pu

sank: aor. of δύω.

δυσ-ηχής, -έος (ῆχος)

ing, ill-sounding, h

δυσ-κλεής, acc. δυσ

inglorious.

δυσ-μενής, -έος (μένος)

hostile; pl. enemies.

Δύσ-παρις: *unhappy*

Paris.

δύστηνος: *unhappy*.

δυσ-χείμερος (χείμα):

epith. of Dodōna, I

δυσ-ώνυμος (ὄνομα):

*cursed*.

δύω, fut. δύσω, aor. i

mid. (ἐ)δύστρο, α

δέδυκεν: *enter, go*

fut. and 1st aor. a

δύσαι put off. πρὶν ἥλιον δύσαι  
before the sun set.

δύω: collateral form of δύο two.

δωδέκα: twelve.

δωδέκατος: twelfth.

δῶ: indeclin. short form of δῶμα,  
house, home.

δώδεκα: twelve, cf. δνοκαιδεκα.

δωδέκατος 3: twelfth.

Δωδώνη: in Epirus, at the foot of  
Mt. Tomaros; seat of the oldest  
oracle of the Greeks, where asce-  
tic priests interpreted the rustling  
of the sacred oak, B 750, II 233 ff.

δώ(σιν) subjv., δῶκα ind.: aor. of  
δίδωμι give.

δῶμα, -ατος: home, house, palace;  
room, esp. the large hall of the men.

Δώριον: town under Nestor's rule,  
B 594.

δώρον (διδωμι): gift.

δώσωσιν: aor. subjv. of δίδωμι give.

## E.

ἐ (εἶ): enclitic, 3d pers. pron. acc.,  
him, her; seldom neuter. It is  
equiv. to Att. αὐτόν, αὐτήν, which  
is intensive in Homer.

ἔα [ἦν] (εἰα m): was, 3d sing. impf.  
of εἰμί am.

ἔα: contracted for ἔαε (1) imv., (2)  
impf. of ἔδω allow.

ἑανός: pliant, supple, soft, enveloping.

ἑανός: robe (an aristocratic gar-  
ment); generally equiv. to πέπλος,  
the principal female garment;  
but Γ 419, it seems to be used of  
Helen's veil. Prob. made of linen,  
as is indicated by the epithets.

ἔαρ, gen. ἔαρος (εἶαρ, ver): Spring.

ἔωσιν [εἰσίν]: 3d pl. pres. of εἰμί am.

ἐῖμαι [εἶναι]: 3d. pl. pres. of ἦμαι sit.  
pres. ind. εἴωσι, impf.  
iterat. impf. εἴασκον or

ἔασκον, fut. ἔάσωμεν, aor. ἔασε:  
allow, permit, leave alone.

ἔβαν [ἔβησαν], ἔβήτην: set out, aor.  
of βαίνω go.

ἐγ-γεγάασιν: live in, perf. of ἐγγί-  
γνομαι arise in.

ἐγγραλίζω, aor. inf. ἐγγραλίξαι: give  
into (our) hands, grant.

ἐγγυθεν: adv. (from near at hand),  
near.

ἐγγυ-θι, ἐγγύς: adv. near, with gen.  
ἐγείρω, aor. ἤγειρα and ἔγειρα, mid.  
aor. ἔγρετο: rouse, wake.

ἐγ-κέφαλος (κεφαλῇ): brain.

ἐγ-κλίνω, perf. ἐγκέκλιται: lean on,  
rest upon, Z 78.

ἐγνώ: learned, recognized, aor. of  
γινώσκω know.

ἔγρετο: aor. of ἐγείρω wake.

ἐγχείη (ἔγχος): lance, spear.

ἐγχεσι-μωρος: spear-wielding.

ἐγγέσ-παλος (πάλλω): spear-bran-  
dishing.

ἔγχος, -εος: lance, spear; generally  
of ash wood, with a bronze point.

ἐγ-χρίμπτω, aor. pass. partic. ἐγχομ-  
φθεῖσα: draw near.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῖ, or ἐμέθεν,  
dat. (ἐ)μοί, acc. (ἐ)μέ: 1st pers.  
pron., I.

ἐδάην: learned, aor. pass. of διδάσκει  
teach.

ἐδάμασσα aor. act., ἐδάμη aor. pass.,  
ἐδάμνα impf.: of δάμνημι over-  
come, subdue.

ἔδειραν: aor. of δέρω slay.

ἔδεισεν: aor. of δέιδω fear. The  
first syllable is long since the  
verb stem originally began with  
two consonants (δρ-).

ἐδηγός, -ός (ἔδω): eating, food.

ἔδμεναι: inf. of ἔδω eat.

ἐδνοπάλιζεν: impf. of δνοπαλίζω slay.

ἔδος, -εος (sedes): place for a seat,  
seat, home.

ἔδραμον: aor. of *τρέχω* run.

ἔδρη: *seat, row of seats.*

ἔδῃ, ἔδύτην: aor. of *δύνω* enter, put on.

ἔδυνεν: impf. of *δύνω* put on.

ἔδω, fut. ἔδομαι: *eat.* Cf. *ἐσθίω.*

ἔδωκεν: aor. of *δίδωμι* give.

εἰκόσιν: see *εἴκοσι* twenty.

ἔειπες, ἔειπε: see *εἶπον* said.

εἰσάμενος: *taking the form, with dat. of likeness, aor. partic. of εἶδω appear.*

ἐέλδωρ (ἔλδομαι): *wish, desire.*

ἐέργαθεν: impf. of *ἐργάζω* separate.

ἐέργει: pres. of *ἐργω* separate.

ἐερμέναι: perf. of *εἶρω* join.

ἐζομαι, aor. εἴσε(ἔδος): *sit, aor. seated.*

ἔηκεν: aor. of *ἔημι* send.

ἔην or ἔην [ἦν]: impf. of *εἰμί* am.

ἐῆος: gen. of *εὗς* valiant.

ἐῆς: gen. fem. of *εὖς* his.

ἔησι [ῆ]: 3d sing. subjv. of *εἰμί* am.

ἔθεν: impf. of *θέω* run.

ἐθέλω, impf. ἤθελον or ἔθελον: *wish, am willing. μηδ' ἔθελε noli, do not desire, do not try. οὐκ ἐθέλων, equiv. to ἀέκων, against his will.*

ἔθεν [οὔ]: gen. of 3d pers. pron., of him, of her.

ἔθεντο, ἔθεσαν, ἔθηκαν: aor. of *τίθηναι* set, place.

ἔθνος, -εος: *nation, tribe, host, flock (of birds), swarm (of bees).*

ἔθω, perf. as pres. εἴωθε: *am accustomed, am wont.*

εἰ, αἰ: conditional particle, *if whether* (in indir. questions). It often introduces a wish.

εἰ που or εἰ πῶς with subjv. or opt. freq. can be rendered by *on the chance that, in the hope that.*

In *εἰ δ' ἄγε*, *εἰ* seems to be an interjection, *come!*

ἐλαμενή: *low land.*

ἐλαρινός (ἔαρ) 3: *of the springtime, spring.*

εἰās, iterat. εἰασκον *permiū.*

εἴαται: 3d pl. of *ἤμιαι* *ei δ' ἄγε: but up, cor* *εἴδαρ, -ατος (ἔδω): j* *εἴδης subjv., εἰδήσε* *οἶδα κινω.*

εἶδος (φιδ-): *appear* [*εἶδω*] *εἶδομαι, aor.* *tic. (ε)εσάμενος:*

*like, take the form* *εἶδον or ἴδον (aor. in* *ἴδῃτε, iterat. aor.* *mid. εἶδοντο, aor*

*(φιδ-, video): sa* *εἶδωλον (φιδ-, idol):*

*εἰδώς, ἰδύια: partic.* *εἶεν [εἴησαν], εἴην:*

*εἴθαρ: adv. straightly* *εἴθε: would that, O t*

*a wish.* *εἰκελος (φικ-): like,* *εἴκοσι (φείκοσι, vigi*

*twenty.* *εἰκτεν plpf., εἰκυῖα 1*

*εἴωκα am like, rese* *εἴω (φεικ-, weaken*

*back.* *Εἰλέσιον: Boeotian*

*εἰλέω: restrain, keep* *εἰλήλουθα [εἰλήλυσθαι]*

*μαι come.* *εἰλί-πος, -οδος, dat.*

*(leg-twisting), cro* *ing-footed. Epit*

*contrast with δερ* *εἶλον: aor. of αἰρέω*

*εἰλύω, perf. partic. ε* *wrap.*

*εἶλω, aor. inf. ἔλσω* *ἀλήμεναι (φείλω)*

*εἶμα, -ατος (φεισ-, i* *garment, robe.*

*εἰμέν [ἔσμέν]: 1st j* *εἰμένοι: perf. parti*

εἰ μὴ: *if not, unless.*

εἰμί, 2d sing. ἐσσί, 3d sing. ἐστί(ν),  
1st pl. εἰμέν, 2d pl. ἐστέ, 3d pl.  
εἰσί(ν) or ἐασί(ν), 1st sing. subjv.  
ἔω, 3d sing. subjv. ἔησι, opt. εἴην,  
3d pl. opt. εἴεν, 3d sing. inv. ἔστω,  
2d pl. inv. ἔσθε, 3d pl. inv. ἔστων,  
inf. εἶναι or εἶ(μ)εν(αι), partic.  
ἔών, ἐούσα, ἔόν, 1st sing. impf.  
ἦα or ἔα, 2d sing. impf. ἦσθα, 3d  
sing. impf. ἦν, ἦεν, ἔεν, or ἔην, 3d  
dual impf. ἦστην, 3d pl. impf. ἦσαν  
or ἔσαν, iterat. impf. ἔσκε(ν), fut.  
ἔσ(σ)ομαι, 3d sing. fut. ἔσ(σ)εται,  
ἔσσεύεται, or ἔσται: *am, exist, live.*  
οὐ δὴν ἦν *he did not live long, καὶ*  
*ἔσσομένοις even for men about to*  
*be, for future generations.*

εἶμι, 3d sing. εἶσι, subjv. ἴομεν,  
inv. ἴθι, inf. ἴμεν or ἰέναι, partic.  
ἴών, ἴούσα, ἴόν, 3d sing. impf. ἦμε  
or ἴε(ν), dual impf. ἴτην, 3d pl.  
impf. ἴσαν, aor. εἶσατο: *go, depart,*  
*come.* (The connection decides  
whence and whither the action  
proceeds.) The pres. ind. is freq.  
used as fut. (as regularly in  
Attic), while the impf. ind. and  
the other moods are used as aor.

εἰν: for ἐν *in.*

εἰνατῆρες pl.: *brothers' wives.*

εἵνατος (ἐννέα): *ninth.*

εἵνεκα: *see ἔνεκα on account of.*

εἰνοσί-φυλλος (ἐνοσις, φύλλον): *leaf-*  
*shaking, leafy.*

εἰ[οῦ]: gen. of 3d pers. pron. him-  
self.

εἰως, εἰως: *while, until.* (ἦος prob.  
the better form.)

εἰ περ: *if really, if indeed.*

εἰπετο: impf. of ἔπομαι *follow.*

εἶπον or ἔειπον and εἶπας (aor. ind.),  
3d sing. subjv. εἶπη(σιν), partic.  
εἰπών, εἰπούσα, iterat. aor. εἶπεσ-  
κεν (ῥέπος): *said, told, spoke.* ὥς

εἰπών *thus speaking, with these*  
*words.* Cf. φημί, εἶρω.

εἰ ποτε: *if ever.* εἰ ποτε σχοῖατο *if*  
*ever they would stop.*

εἰ που, εἰ πως: *if perchance, in the*  
*hope that.*

Εἰρήτρια: *Eretria, in Euboea, B 537.*

εἰρήνη: *peace.* ἐπ' εἰρήνης *in time*  
*of peace.*

εἶριον: *wool.*

εἶρο-κόμος: *wool-carder, Γ 387.*

εἶρομαι, subjv. ἐρείομεν, impf. ἐρέ-  
οντο: *ask, inquire about.* Cf. εἶρω.

εἶρο-πόκος: *woolly-fleeced, woolly.*

εἰρύαται pres. mid., εἰρύσασθαι aor.  
mid.: *of ἐρύομαι guard.*

εἰρύαται: perf. pass. of ἐρύω *draw up.*  
[εἶρω] fut. ἐρέω, perf. pass. εἰρηται  
(ῥερ, verbum): *say, tell, an-*  
*nounce.* Cf. φημί, εἶπον.

εἶρω, perf. pass. partic. ἐρμέναι:  
*join, unite well.*

εἰς, ἐς: *adv. and prep. with acc.,*  
*into, to, until.* It sometimes seems  
to be followed by a gen., because  
of an ellipsis, e.g. ἐς Ἀθηναίης *to*  
*Athena's temple, ἐς γαλῶν to the*  
*homes of her husband's sisters.* It  
rarely follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one.*  
Cf. ἴος.

εἶσα: *seated, aor. of ἔζομαι sit.*

εἶσατο seemed, εἶσατο took the form  
of: aor. of εἶδω.

εἰς-ανα-βαίνω, aor. εἰσανέβησαν: *go*  
*up into.*

εἶσατο: aor. of εἶμι *go.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor.  
εἰσῆλθον or εἰσῆλθον, aor. inv.  
εἰσελθε: *come in, enter.*

εἴσεται: fut. of εἶδα *know.*

εἶση (ῥίσος): *equal, well-balanced,*  
*shapely (of ships); fair (of a*  
*feast where each has a portion*  
*suitd to his rank).* παντός' εἶση



*equal on every side*, prob. *round*, of a shield (ἀσπίς).

εἰσ-ῆλθον or εἰσῆλυθον: aor. of εἰσέρχομαι come in.

εἶσκω (φερισκω, φυκ-): *think* (him) like.

εἰς ὃ κε(ν): *until*. (For εἰς τοῦτο ἐν ᾧ κε.)

εἰς-οράω, pres. partic. εἰσορόων, fut. εἰσόφομαι: *looking at, looking on*.

εἴσω (εἰς): *adv. within, into*. Freq. with an acc. ('limit of motion'), as Ἴλιον εἴσω to Troy, ὅστέον εἴσω in to the bone, Ἄϊδος εἴσω (sc. δόμον) into the home of Hades.

εἴ τε . . . εἴ τε: *whether . . . or*.

εἶχον: impf. of ἔχω have, hold.

εἴω, εἴωσι: pres. ind. of εἴω allow.

εἴωθε: perf. of εἴω went.

εἴως: *for εἰς until*.

ἐκ, ἐξ (before vowels): *adv. and prep. with gen., out, forth, from*.

ἐκ τοῦτο from that time, ἐξ οὗ since, ἐφίληθεν ἐκ Διὸς received the love of Zeus, were loved by Zeus, ἐξ ἀντρογος (bound) from the rim, i.e. to the rim. In composition ἐκ denotes separation or completion (utterly).

Ἑκάβη: Hecaba, Hecuba, wife of king Priam of Troy, Z 251 ff.

ἐκά-εργος (φεκάς, φέργον): *far-worker*. Epithet of Apollo. Cf. ἐκηβάλος, ἐκατηβελέτης, ἐκατηβύλος, ἑκατος.

ἐκα-θεν (ἐκάς): *from afar, afar*.

ἐκαλέσσατο: aor. of καλέω call.

ἐκαμον: aor. of κάμνω become weary.

ἐκάς (φεκα-): *adv. far, with gen.*

ἐκαστος 3 (φεκ-): *each*. It is freq. added in appos. with the subj. of the principal verb, — in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind.

ἐκατέρθεν: *adv. wit side*.

ἐκατη-βελέτης, -αο (1 βόλος (φεκάς, βάλ far-shooter. Epitl (the sun-god) th bow.

ἐκατόγ-χειρος (χείρ): Epithet of Briareos

ἐκατόμ-βη (βοῦς): he a sacrifice of a hun the poet is not ex ber or class of the sacrifice.

ἐκατόμ-βοιος (βοῦς): dred cattle.

ἐκατόμ-πολις: havi cities, hundred-citi B 649.

ἐκατόν: indeclin. one

ἑκατος (φεκάς): shor τηβελέτης far-darte

ἐκ-βαίνω: go forth, co ἐκ-βάλλω, aor. ἐκβα throw out.

ἐκ-γίγνομαι, aor. ἐξε inf. ἐκγεγάμεν, per. ἐκγεγαυία: am bor am sprung from.

ἐκ-γονος: descendant, ἐκ-δηλος (δηλον): con

ἐκ-δίδωμι, aor. ἔκδω Γ 459.

ἐκ-δύω: put off, doff.

ἐκέδασσε: aor. of (σ)κεδ ἐκέκαστο: plpf. of καί

ἐκέκλετο: aor. of κέλω ἐκέκλετο: plpf. of κλίν

ἐκη-: aor. of καίω dur ἐκη-βολίη (φεκάς, βάλ shots.

ἐκη-βόλος: far-shooter.

ἐκηλος (φεκ-): quiet, disturbed.

ἐκ-καθαίρω: clean out,

ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: look (out) down from.

ἐκ-και-δεκά-δωρος: sixteen hand-breadths in length, Δ 109.

ἐκ-κατ-ιδών: aor. of ἐκκαθοράω.

ἐκ-κλέπτω, aor. ἐξέκλεψεν: steal away.

ἐκ-κυλίνδω, aor. pass. ἐξεκυλίσθη: roll out.

ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, perf. ἐκλελαθέσθαι: mid. forget; trans. cause to forget.

ἐκλινον: impf. of κλίνω hear, give ear.

ἐκ-μυζάω, aor. partic. ἐκμυζήσας: suck out (poisoned blood), Δ 218.

ἐκ-νοστέω, aor. partic. ἐκνοστήσαντι (νόστος): return from.

ἐκολάψα: impf. of κολάω brawl.

ἐκόμισσε: aor. of κομίζω carry off.

ἐκπαγλος: terrible. Sup. ἐκπαγλότατος. Adv. ἐκπάγλως or ἐκπαγλα terribly, mightily.

ἐκ-παιφάσσω: (shine forth), am prominent.

ἐκ-πέρθω, fut. ἐκπέρσουσι, aor. subjv.

ἐκπέρσωσι, aor. ἐξεπράθομεν: sack utterly, destroy. τὰ πολίων ἐξεπράθομεν what we sacked out of the cities, i.e. took from the cities.

ἐκ-πιπτω, aor. ἐκπεσε: fall from.

ἐκ-πρεπής, -έος (πρέπω): distinguished.

ἐκραινεν: impf. of κρανίνω fulfil.

ἐκ-σαόω, aor. ἐξεσάωσεν: save, rescue.

ἐκ-σεύω, aor. pass. ἐξεσύθη: send forth; pass. rush forth.

ἐκ-σπάω, aor. ἐξέσπασε: draw forth.

ἐκτα, ἐκτανε: aor. of κτείνω kill.

ἐκ-τάμνω, aor. ἐξέταμον: cut out, cut, hew out.

ἐκ-τελέω (τέλος): accomplish, perform.

Ἑκτόρεος: of Hector, Hector's.

Ἑκτορίδης: son of Hector, Z 401.

ἕκτος (ἕξ): sixth.

ἐκτός (ἐκ): adv. outside.

Ἑκτωρ, -ορος: Hector, the mightiest and dearest-beloved of Priam's fifty sons, Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp, M 445 ff.; he is grievously wounded by Ajax, Ξ 402 ff., but Apollo restores his strength, and he returns to the conflict, O 246 ff., and advances to the very ships of the Achaeans, Π 114 ff.; he slays Patroclus, the friend of Achilles, Π 818 ff.; he is himself slain by Achilles, X 330. The Twenty-fourth Book of the *Iliad* tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἱπποδάμοιο. He is called κορυθαίολος (with waving plume), βοὴν ἀγαθός (good at the war-cry, valiant), μεγάλθυμος (great-hearted), φαίδιμος (glorious), ἀνδροφόνος (man-slaying).

ἐκυρός, (φεκ-): husband's father.

ἐκ-φαίνω, aor. pass. ἐξεφάνθη: show forth; pass. appear.

ἐκ-φέρω: carry forth, bear out of.

ἐκ-φεύγω, aor. ἐκφυγε: escape.

ἐκ-χέω: pour out.

ἐκών, -όντος (φεκ-): willing, of (his) own will.

ἐλάαν: pres. inf. of ἐλάω drive.

ἐλαβε: aor. of λαμβάνω take, seize.

ἐλάζετο: impf. of λάζομαι take.

ἐλαιον: olive oil.

ἐλάτη: pine-tree.

ἐλατήρ, -ήρος (ἐλάω): driver.

Ἑλατος: Trojan ally, slain by Agamemnon, Z 33.

ἐλαίνω or ἐλάω, pres. inf. ἐλάαν, aor.  
 ἔλασ(σ)ε(ν) or ἤλασε, iterat. aor.  
 ἐλάσασκεν, plpf. ἤλῃλατο or ἐλῃ-  
 λατο: *drive, strike*. καλῶν ἐλάν-  
 ω carry on a brawl.

ἐλαφος: *deer*.

ἐλαφρός 3: *light*.

ἐδομαι: *desire, long for*.

ἐλεαίρω (ἐλεος): *pity*.

ἐλεγχής, -έος: *shameful*.

ἐλέγχιστος: *most disgraced*.

ἐλεγχος, -εος: *shame, pl. (shameful things), cautions*.

ἐλεεινός (ἐλεος): *pitiable*.

ἐλέω, aor. ἐέλησε (ἐλεος): *pity, take pity*.

ἐλελίξω, aor. ἐέλιξεν, aor. pass.  
 ἐελίχθησαν or ἐέλιχθεν: (*turn*),  
 act. *shake*; mid. *coil*; pass. *turn about, rally*.

ἐλε(ν) [ἐλε]: aor. of αἰρέω *take, slay*.

Ἑλένη: *Helen*, daughter of Zeus,  
 sister of Castor and Polydeuces,  
 wife of Menelaus, mother of Her-  
 mione. Famed for her beauty.  
 Carried off by Paris, son of Priam,  
 to Troy, and thus the occasion of  
 the Trojan war. After the cap-  
 ture of Ilios she returned to  
 Sparta with Menelaus. Γ 121 ff.,  
 Ζ 323 ff., δ 121 ff.

Ἑλενος: (1) son of Priam; a seer,  
 Ζ 76. (2) A Greek, Ε 707.

ἐλεόθρεπτος (ἐλος, τρέφω): *marsh-  
 nourished, grown on moist land*,  
 Β 776.

ἐλεσθε, ἐλέτην: aor. of αἰρέω *take*.

ἐλεύθερος: *free*. ἐλεύθερον ἡμῶν  
 day of freedom, freedom, κρητὴρ  
 ἐλεύθερος bowl of freedom, i.e. in  
 celebration of freedom.

ἐλεύσομαι: fut. of ἔρχομαι *come*.

ἐλέφας, -αντος (*elephant*): *ivory*.

Ἐλεφήνωρ, -ορος: leader of Abantes,  
 Β 540, Δ 463.

ἐλεψεν: aor. of λέπω

Ἑλεών, -ῶνος: Boeotian;  
 ἐλήλατο: plpf. of ἐλ-  
 ἔλθέ imv., ἐλθεῖν  
 inf., ἐλθῃσι subj.  
 ἐλθῶν partic.: *ac  
 come*.

Ἑλικάων, -ονος: son  
 and son-in-law of I

Ἑλική: principal to  
 trict on the north ce  
 nesus. Poseidon r  
 honor there. Β 57

ἐλικῶπις, -ιδος and  
 (φέλιξ, ὤψ): *quic  
 eyed*.

ἐλιπον: aor. of λείπω

ἐλίσσω (φέλιξ): *curl*

ἐλκος, -εος: *wound, se*

ἐλκεσί-πεπλος: *with*

Epith. of Trojan n

ἐλκῆθμός (ἐλκω): *dri*

ἐλκω: *draw, drag*.

ἐλαβε [ἐλαβε]: *ao  
 take*.

Ἑλλάς, -άδος: the  
 the rule of Peleus  
 Β 683. Thence t  
 extended to all Gr

Ἑλληνες: *Hellenes, t  
 of Hellas, Β 684*.

Ἑλλήσ-ποντος: (*sea of  
 lesport, Β 845*. Th  
 includes the neigh  
 ἐλλίσσετο: impf. of  
 ἐλοι, ἐλον [ἐλον], ἐ  
 [ἐίλοντο]: aor. of α  
 slay

Ἑλος, -εος: (1) I  
 town, Β 584. (2)  
 Elis, Β 594.

ἔλος, -εος (φέλ-): *ma*

ἐλομαι (φέλ-): *hoi*

ἐλσαι: aor. inf. of  
 gether.

Δωρ and ἑλῶριον (φελ., ελεῖν): *booty, prey.*

ἐμ-βαίνω, perf. partic. ἐμβεβαῶτα, plpf. ἐμβέβασαν: *come into, embark*; perf. *stand in.*

ἐμ-βάλλω, aor. ἐμβαλε: *throw in, put into.*

ἐμ-βασιλεύω: *rule among.*

ἐμῇ acc., ἐμέθεν, ἐμῷ gen.: of ἐγώ *I.*

ἔμεινας: aor. of μένω *await.*

ἐμέμικτο: plpf. of μίσγω *mix.*

ἔμηναι [εἶναι]: inf. of εἰμί *am.*

ἐμεῦ: gen. of ἐγώ *I.*

ἐμίγην, ἔμυχθεν [ἐμίχθησαν], and ἐμίχθη: aor. pass. of μίσγω *unite, mix.*

ἐμπαῖως: adv. *quickly, at once.*

ἐμμεμαῶς, -νῖα: *eager, impetuously.*

ἔμμεναι [εἶναι]: inf. of εἰμί *am.*

ἔμμορα: perf. of μείρομαι *receive as my portion.*

ἐμνώοντο: impf. of μνάομαι *am mindful.*

ἐμός 3: *my.* Strengthened by the gen. of αὐτός in ἐμὸν αὐτοῦ κλέος, since ἐμόν is equiv. to ἐμοῦ.

ἐμ-πάσσω, impf. ἐνέπασσε: (*sprinkle in*), *weave in*, Γ 126.

ἐμ-πεδος: *firm, unshaken.*

ἐμ-πεδον: adv. *immovable.*

ἐμ-πεσε: aor. of ἐμπίπτω *fall in.*

ἐμ-πεφυῖα: *closely clinging to*, perf. of ἐμφύω *grow into.*

ἐμ-πῆς: *in spite of all, never-the-less.*

ἐμπλην: local adv. *next.*

ἐμ-φύω, perf. partic. ἐμπεφυῖα: *grow into*; perf. *cling closely to.*

ἐν, εἰν, or ἐνί: adv. and prep., *in, therein, among.* οὔρεσιν ἐν κορυφῇς *on the mountain summits*, ἐν ὀφθαλμοῖσιν ὁρᾶσθαι *see before (my) eyes*, πατρὶ ἐν χερσὶ τίθει *put in her father's arms.* ἐν with the dat. is freq. used with verbs of motion, because of the state of

rest that follows the motion; as κάππεσον ἐν Λήμνῳ *I fell down on Lemnos.* ἐν sometimes seems to be construed with a gen. because of an ellipsis, as ἐν δόμῳ τοῦ πατρὸς (sc. δώματι) *in the house of my wealthy father.* Cf. εἰς.

ἐνα: acc. masc. of εἷς *one.*

ἐναίρω, aor. ἐνήρατο (ἐναρα): *slay.*

ἐν-αἰσιμος (αἰσα): *favorable, reasonable, the contrary of παραίσια.*

ἐν-αἰσιμον: adv. *at fitting time.*

ἐν-αλίγκιος: *like, resembling.*

ἐν-αντίος 3: *opposite, to meet.*

ἐν-αντίον: adv. *against, to meet.*

ἐναρα pl.: *spoils, armor taken from a slain foe.*

ἐναρίζω (ἐναρα): *strip of (his) armor, slay.*

ἐν-αριθμος (ἀριθμός): *counted, of account.*

ἐνατος (ἐννέα): *ninth.*

ἐνδεκα: indeclin. *eleven.*

ἐνδεκά-πηγος, -υ: *eleven cubits long.*

ἐν-δέξια: adv. *from left to right.*

ἐν-δέω, aor. ἐνέδησε: *bind in, entangle.*

ἐνδο-θεν, ἐνδο-θεν, ἐνδον: adv. *within.*

ἐν-δύνω and ἐν-δύω, aor. partic. ἐν-δύσα: (*slip into*), *put on.*

ἐνείκεσας: aor. of νεύκω *upbraid, rebuke.*

ἐνείκω: aor. subjv. of φέρω *bear.*

ἐν-ειμι, 1st pl. ἐνειμεν, opt. ἐνείη, impf. ἐνήεν and ἐνεσαν (εἰμί): *am within.*

ἐνεκα, ἐνεκεν, or εἵνεκα: prep. with gen., *on account of, for the sake of, because of.*

ἐνενήκοντα: indeclin. *ninety.*

ἐν-έπασσεν: impf. of ἐμπάσσω *weave in.*

ἐνέρτερος: *lower, beneath.*

ἐν-εσαν: impf. of ἐνιμι *am within.*

Ἐνετοί pl.: Veneti, in Paphlagonia, B 852.

ἐν-ἦεν: impf. of ἐνεῖμι *am within*.  
 ἐνήρατο: aor. of ἐναίρω *slay*.  
 ἐνθα: *there, here, where, then*. ἐνθα  
 καὶ ἐνθα *in this direction and in  
 that*.  
 ἐνθά-δε: *thither, there*.  
 ἐνθεν: *thence, from that source*.  
 ἐν-θεο: aor. of ἐντίθημι *place in*.  
 ἐνί: see ἐν *in*. The accent is drawn  
 back upon the first syllable when  
 the prep. follows its noun.  
 ἐνί: dat. of εἷς *one*.  
 ἐνιαυτός: *year*. Cf. ἔτος.  
 Ἐνῆρες: a Thessalian tribe, B 749.  
 ἐνίπῃ (ἐνίπτω): *rebuke, blame*.  
 ἐνίπτω, aor. ἡνίπατε: *rebuke, re-  
 proach*.  
 ἐνισπε: aor. of ἐννέπω *tell, say*.  
 Ἐνίσπη: Arcadian town, B 606.  
 ἐννέα: indeclin. *nine*.  
 ἐννέα-βοῖος (βοῦς): *worth nine cattle*.  
 ἐννέα-χίλοι: *nine thousand*.  
 ἐννέπω, aor. ἐνισπε: *tell, say*.  
 ἐννεσίη (ἐννήμη): *suggestion, advice*.  
 ἐνν-ἡμαρ: adv. *for nine days*.  
 Ἐννομος: a Mysian seer, B 858.  
 ἐννῦμι, aor. ἔσσε, perf. partic. pass.  
 εἰμένον, plpf. ἔσσο (φέννυμι, φεσ-  
 vestis): *clothe, put on*. τὰ εἰμέ-  
 νοι *clad in which*, λάινον ἔσσο χι-  
 τῶνα *put on a stone tunic, i.e. be  
 stoned*.  
 ἐνόησε: aor. of νοέω *perceive*.  
 ἐνοπή: *outcry*.  
 ἐν-ὄρνυμι, aor. act. ἐνώρσεν, aor. mid.  
 ἐνώρτο: *arouse among; mid. arise  
 among*.  
 ἐν-στρέφωμαι: *turn within*.  
 ἔντρεα, dat. ἔντεσι pl.: *weapons, armor*.  
 ἐν-τεῖνω, perf. mid. ἐντέταται: *stretch  
 within, string*.  
 ἐν-τίθημι, aor. ἐνθεο: *place in, set in*.  
 ἐντο: aor. of ἔημι *send, cast*.  
 ἐντός, ἐντοσθε(ν) (ἐν): adv. *within,  
 with gen.*

ἐν-τροπαλίζομαι: *turn  
 ἐντῶ: make ready*.  
 Ἐνῶαλιος (Ἐννώ): sti  
 of Ares, god of war  
 his name, esp. in 1  
 Ἐνναλίφ ἀνδρεΐφον  
 and ἄ are pronoun  
 by 'synizesis.'  
 ἐν-ὕπνιον: adv. in (m)  
 Ἐνῶ: Ἐνῶ, Bellōi  
 war, companion of  
 592.  
 ἐνώμᾱ: impf. of νομά  
 ἐν-ωπῇ (ὦψ): adv. *op*  
 ἐν-ώρσεν, ἐνώρτο: *ao*  
 arouse in; mid. *ari*  
 ἐξ: see ἐκ *out of*.  
 ἐξ (εξέ): indeclin. *si*  
 ἐξ-αγγέλλω, aor. ἐξή  
 news out, tell a secret  
 ἐξ-άγω, aor. ἐξήγαγε:  
 Ἐξάδιος: a Lapith, A  
 ἐξ-αἰνῦμι: *take away*,  
 ἐξ-αίρετος (αἰρέω): *se*  
 ἐξ-αίρέω, aor. ἐξεῖλει  
 take out of, take fro  
 ἐξ-ακέομαι, aor. οἶ  
 (ἄκος): *cure, appea*  
 ἐξ-αλαπάζω, aor. ἐξα  
 utterly destroy.  
 ἐξ-άλλομαι: *leap forth*  
 ἐξ-απίνης [ἐξαίφνης]:  
 ἐξ-ἄπο-δίομαι: *drive*  
 E 763.  
 ἐξ-απ-όλλυμι, aor. *op*  
 mid. *perish utterly*.  
 ἐξ-αρπάζω, aor. ἐξήρπα  
 ἐξ-άρχω: *begin, propo*  
 ἐξ-αυδάω: *speak out*.  
 ἐξ-αὐτις: *again, anew*  
 ἐξείης [ἐξής]: *in ord*  
 other.  
 ἐξ-εἰλετο: aor. of ἐξα  
 ἐξ-εῖμι, inf. ἐξέμμεν  
 sprung from, am th

ἐξείνισσα: aor. of ξενίζω *receive as guest.*

ἐξ-είρωμαι: *question, ask.*

[ἐξ-είρω] fut. ἐξερῶ: *speak out, speak plainly.*

ἐξ-εκάθαιρον: impf. of ἐκκαθαίρω *clean out.*

ἐξ-έκλεψεν: aor. of ἐκκλέπτω *steal away.*

ἐξ-εκυλίσθη: aor. pass. of ἐκυλίνδω *roll out.*

ἐξ-ελάω, aor. ἐξέλασε: *drive out of, drive away.*

ἐξ-έλετο: aor. of ἐξαιρέω *take away.*

ἐξ-έλκω: *draw out.*

ἐξέμεν: fut. inf. of ἔχω *hold, keep, protect.*

ἐξ-εμμεναι: inf. of ἔξειμι *am the son of.*

ἐξ-εναρίζω, ἐξενάριξε(ν) (ἐναρα): *despoil, strip of armor, slay.*

ἐξ-επράβημεν: aor. of ἐκπέρθω *sack.*

ἐξ-ερέω: fut. of ἐξείρω *speak out.*

ἐξ-ερύω, aor. ἐξέρυσε: *draw out.*

ἔξεσε: aor. of ἔξω *hew, cut.*

ἐξ-έσπασε: aor. of ἐκσπάω *draw forth.*

ἐξ-εσύθη: aor. pass. as mid. of ἐκσεύω *rush forth.*

ἐξ-έταμον: aor. of ἐκτάμνω *cut out, hew.*

ἐξ-εφάσθη: *appeared, aor. pass. of ἐκφαίνω show forth.*

ἐξ-ήγαγε: aor. of ἐξάγω *lead forth.*

ἐξ-ήγγειλε: aor. of εξαγγέλλω *tell the secret.*

ἐξ-ηγέομαι: *lead forth, B 806.*

ἐξ-ήκοντα (ἕξ): indeclin. *sixty.*

ἐξ-ήρπαξε: aor. of ἐξαρπάζω *snatch away.*

ἐξ-ήρχεν: impf. of ἐξάρχω *begin.*

ἐξ-οίχομαι: *am gone.*

ἐξ-ονομαίνω, aor. subjv. ἐξονομήνης: *call by name, name.*

ἐξ-όπιθε: *behind, in the rear.*

ἔξ-οχος (ἐξέχω): *prominent, pre-eminent, chief. ἔξοχα adv. chiefly.*

ἐξ-υπ-αν-ίστημι, aor. ἐξυπανέστη: *rose (ἀνέστη), out of the back . (ἐξ), under (ὑπό) the blow.*

ἐο [οὔ]: gen. of 3d pers. pron., *him, her.*

ἐοικα, fem. partic. ἐκυῖα, plpf. ἐφ-κειν, plpf. dual. ἐκίτην (ρέφοικα, ρικ-): perf. as pres., *am like, resemble; impers. it is fitting, suitable.*

έόντες: partic. of εἰμί *am.*

ἐοργα: perf. of ἐρῶ *do, work.*

έός (οὔ) 3: possessive pron., *own, his, her.*

ἐπ-αγείρω: *collect.*

ἐπ-αιγίζω: *dash upon.*

ἐπ-αινέω, aor. partic. ἐπανήσαντες (αἰνός): *praise, commend.*

ἐπ-αῖσσω, aor. inf. ἐπαῖτξαι: *rush upon, hasten to.*

ἐπ-αῖτιος: *blameworthy, to blame.*

ἐπ-ακούω, aor. ἐπάκουσαν: *hear.*

ἐπ-αμείβομαι, aor. subjv. ἐπαμείβο-μεν: act. *exchange; mid. change.*

νίκη ἐπαμείβεται ἄνδρας *victory comes now to one, now to another.*

ἐπ-αμύνω, aor. impv. ἐπαμύνον: *bring aid to, protect, defend.*

ἐπ-αν-ίστημι, 2d aor. ἐπανέστησαν: *aor. rose thereupon.*

ἐπ-απειλέω, aor. ἐπηπειλήσε: *threaten.*

ἐπ-αρκέω, aor. ἐπήρκεσε: (αναῖ), *ward off, with acc. and dat. of interest.*

ἐπ-άρχω, aor. partic. ἐπαρξάμενοι: *begin. νόμησαν ἐπαρξάμενοι equiv. to ἤρξαντο ἐπινέμοντες began distributing.*

ἐπ-ασσύτερος (ἄσσω) 3: *in thick succession, one soon after the other.*

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι, aor. subjv. ἐπαύρωνται: *enjoy, reap the fruits of. Freq. ironical.*

ἐπ-έγναμψεν: aor. of ἐπεγνάμπτω *bend, bring over.*

ἐπ-έδραμε: aor. of ἐπιτρέχω *run upon*.  
 ἐπέεσσι(ν): dat. pl. of ἔπος *word*.  
 ἐπ-έθηκε: aor. of ἐπιτίθημι *place upon*.  
 ἐπεί: temporal and causal conj.,  
*when, since, for*. It generally  
 stands at the head of its clause,  
 but sometimes follows one or  
 more words, as Z 474.  
 ἐπέγγω: *hurry, urge*; mid. *hasten, in*  
*haste, eagerly*.  
 ἐπεὶ δὴ: *since once, since, when*.  
 ἐπεὶ ᾗ: *since in truth*; always causal.  
 ἔπ-ειμι, opt. ἐπεῖρ, impf. ἐπήεν(ειμί):  
*am upon, am over*.  
 ἔπ-ειμι, 3d sing. ἔπεισιν, partic. ἐπι-  
 όντα(ειμι): *come on*; pres. ind.  
*shall come on*.  
 Ἐπειοί: *Epeians, early inhabitants*  
*of northern Elis, B 619*.  
 ἔπειρα: aor. of πείρω *pierce, spit*.  
 ἐπειράω impf., ἐπειρήσαντο aor.: of  
 πειράομαι *try, attempt*.  
 ἔπ-εσιν: 3d sing. of ἔπειμι *come*  
*upon*.  
 ἔπ-εστα: adv. *then, after that, next,*  
*hereafter*. Freq. in apod., giving  
 it independence and prominence.  
 ἐπ-ελθών: aor. partic. of ἐπέρχομαι  
*come on*.  
 ἐπ-εμήνατο: aor. of ἐπιμαίνομαι *rave*  
*for, fall madly in love with*.  
 ἐπ-έμυζαν: aor. of ἐπιμύζω *mutter*  
*over*.  
 ἐπ-εν-ήνοθε: 3d sing. of an old perf.,  
 as (pres. or) impf. *grew on it*.  
 ἐπ-έοικε: impers. *it is fitting*.  
 ἐπ-επειθεο: impf. of ἐπιπειδομαι  
*obey, yield obedience*.  
 ἐπέπειθμεν [ἐπεποίθειμεν]: *trusted,*  
 plpf. of πείθω *persuade*.  
 ἐπ-ερείδω, aor. ἐπέεισε: (*rest upon*),  
*push*.  
 ἐπέρησεν: aor. of περάω *pass through*.  
 ἐπ-ερρώσαντο: aor. of ἐπιρρώομαι  
*roll down at (the nod)*.

ἐπ-έρχομαι, aor. πα  
*come on, advance, c*  
 ἐποσ-βόλος (ἔπος, βι  
*bandying*), *babbling*  
 ἔπασε: aor. of πῆπτω  
 ἐπ-έσσυμαι: *rush upo*  
*σεύ urge upon*.  
 ἐπ-εστενάχοντο: impf  
*groan at*.  
 ἐπ-εστέφαντο: aor.  
*crown*.  
 ἐπ-έτευλας: aor. of ἐ  
 ἐπ-ευφήμειω, aor.  
*(speak well at), ap*  
*αίνεω. ἐπευφήμη*  
*to ἐκέλευσαν ἔπει*  
*with pious reverence*  
 ἐπ-εύχομαι, aor. parti  
*pray, boast over, ex*  
 ἔπεφνον, inf. πεφνέμε  
 aor. *slew. πέφαντι*  
 ἐπ-εφράσατο: aor. c  
*notice, think of*.  
 ἐπ-ῆεν: impf. of ἔπει  
 ἐπήν: ἐπεὶ ἄν *when, v*  
 ἐπ-ῆνεον: impf. of ἐπ  
*approve*.  
 ἔπηξε: aor. of πήγνυ  
 ἐπ-ηπειλήσε: aor.  
*threaten*.  
 ἐπ-ῆρκεσε: aor. of ἐπ  
 ἐπί: adv. and prep  
*over, at, against, af*  
*acc., and gen. ἐ*  
*darkness came on,*  
*poured a libation of*  
*offering), ἐπὶ μῦθ*  
*upon him his com*  
*καρπῷ arm at the*  
*γέλασσαν laughed*  
*ἐπὶ χθονὶ upon the*  
*ground, ἐπὶ πύργῳ*  
*ἐπὶ πύλῃσιν by (a*  
*ἐπὶ on the road,*  
*Πάνθῳ ἐπὶ on the*

*Xanthus, ἐπὶ νηυσὶν at (near) the ships, ποιμὴν ἐπ' οἴεσσιν shepherd keeping watch over his sheep, θεῖναι ἐπὶ γούνασιν place upon the knees, ἐπ' ἀλλήλοισιν ἰόντες going upon (against) each other, ἦκε δ' ἐπ' Ἀργείοισι sent against the Argives, ἦλθε δ' ἐπὶ Κρήτεσσι came to the Cretans, ἐπὶ χθόνα to the ground, ἐξεκυλίσθη ἐπὶ στόμα was rolled out upon his face, ὕδωρ ἐπὶ χεῖρας ἔχευαν poured water over the hands, ἐπὶ βωμῶν ἄγων leading to the altar, ἐπὶ πύργον ἰούσαν coming to the tower, καταγεῖν ἐπὶ νῆας lead back (down) to the camp (ships), ἐπὶ στίχας ἡγέομαι lead into ranks, so as to form ranks, ἐπὶ ὧτα θαλάσσης over the back of the sea, μέναι' ἐπὶ χρόνον wait for a while, ἐπ' ὤμων on the shoulders, ἐπὶ χθονός on the ground, καθέζετ' ἐπὶ θρόνου sat upon a throne, νῆα ἐπ' ἡπείρου ἐρυσσαν drew the ship upon the shore, ἐπ' εἰρήνης in time of peace, ἐπὶ προτέρων ἀνθρώπων in the time of former generations. ἐπί draws its accent back upon the 1st syllable when it follows its noun, unless either some word intervenes, or the final vowel of the prep. is elided.*

*ἐπι: equiv. to ἔπεισι "is thine."*

*ἐπι-ιάω: shout (ἐπί in the fight).*

*ἐπι-βαίνω, aor. imv. ἐπιβήσῃ, aor. opt. ἐπιβαίῃ, aor. partic. ἐπιβάς: go upon, mount.*

*ἐπι-βάλλω: mid. lay hands upon, strive for.*

*ἐπι-βάσσω (βαίνω): bring to (upon). κακῶν ἐπιβασκόμενον bring into (evils) misfortune.*

*ἐπι-βήσῃ imv., ἐπιβησόμενον partic.: aor. of ἐπιβαίνω mount.*

*ἐπι-βρίθω, aor. subjv. ἐπιβρίσῃ: press heavily, fall heavily, of rain.*

*ἐπι-γίγνομαι: come on, come, Z 148.*

*ἐπι-γνάμπτω, aor. ἐπέγναμψεν: bend, win over to one's side.*

*ἐπι-γράφω, aor. ἐπέγραψε: scratch.*

*Ἐπίδαυρος: town in Argolis on the Saronic gulf, B 561.*

*ἐπι-δέξια: adv. acc., on the right, toward the right. Cf. ἐνδέξια.*

*ἐπι-δεύς, -ές: in want, lacking.*

*ἐπι-δεύομαι: am in want, am inferior, with gen.*

*ἐπι-δινέω, aor. ἐπιδινήσας: swing, whirl.*

*ἐπι-δρομος (δραμεῖν): approachable, to be scaled.*

*ἐπι-εἰκελος: like.*

*ἐπι-εικής, -ές: fitting, suitable.*

*ἐπι-εικτός (εἰκω): yielding.*

*ἐπι-έλπομαι: hope (for).*

*ἐπι-έννυμι, perf. partic. pass. ἐπιεμένος: clothe; pass. clad in, with acc.*

*ἐπί-ηρα: see ἦρα.*

*ἐπι-θαρσύνω: cheer, encourage.*

*ἐπι-θεῖναι aor. inf., ἐπιθήσει fut.: of ἐπιτίθην lay upon, put to (i.e. close).*

*ἐπιθόντο: obeyed, aor. of πείθω persuade.*

*ἐπι-θρώσκω: leap upon, leap forward.*

*ἐπι-κειμαι, fut. ἐπικείμεαι: lie upon, rest upon.*

*ἐπι-κεύθω, fut. ἐπικεύσω: cover up, conceal, hide; with neg.*

*ἐπι-κίδναμαι: mid. spread over.*

*ἐπι-κουρέω, fut. ἐπικουρήσω: help, serve as ally.*

*ἐπί-κουρος: helper, ally. Esp. in pl. of the allies of the Trojans.*

*ἐπι-κραιαίνω, aor. imv. ἐπικρήνον: fulfil, accomplish, grant.*

*ἐπι-λεύσσω: see before me, see, Γ 12.*

*ἐπι-μαίνομαι, aor. ἐπεμήνατο: rave for, fall madly in love with.*



- ἐπι-μαίομαι*, fut. *ἐπιμάσσεται*: (*feel*), *examine* or *probe* a wound, *strike* (*ἱππους μάστιγι*).  
*ἐπι-μειδάω*, aor. partic. *ἐπιμειδήσας*: *smile* (*at*).  
*ἐπι-μέμφομαι*: *blame*, with genitive of cause.  
*ἐπι-μένω*, aor. inv. *ἐπίμεινον*: *wait*, *await*.  
*ἐπι-μίσσω*: *mingle*. *ἀψ ἐπιμισγομένων* sc. *Τρώων* joined battle again with the Achaeans.  
*ἐπι-μύζω*, aor. *ἐπέμυζαν*: *mutter* at.  
*ἐπι-όντα*: partic. of *ἔπειμι* come on.  
*ἐπί-ορκον*: *false oath*.  
*ἐπι-πιέθομαι*: *am obedient*, *render obedience*.  
*ἐπι-πέτομαι*, aor. inf. *ἐπιπτεσθαι*: *fly forward* (*upon*), of an arrow.  
*ἐπι-πλέω* and *ἐπιπλώω*, aor. partic. *ἐπιπλώσας* and *ἐπιπλώς*: *sail over*.  
*ἐπι-πνέω*: *breathe* (*blow*) *upon*.  
*ἐπι-προ-ίημι*, aor. inf. *ἐπιπροέμεν*: *send forth* against.  
*ἐπι-πυλόμεαι*: *come up* to the ranks, in order to review them.  
*ἐπι-ρρέω*: *flow over*.  
*ἐπί-ρροθος*: *helper*, only as fem.  
*ἐπι-ρρώομαι*, aor. *ἐπερρώσαντο*: *roll down* at (the nod).  
*ἐπί-σπη*: aor. of *ἐφάπω* meet.  
*ἐπι-σειώ*: *shake* at, *brandish* at.  
*ἐπι-σσεύω*, plpf. *ἐπέσσυτο*, perf. *ἐπέσσονται*: mid. *hasten on*, *rush upon*.  
*ἐπι-σσωτρον*: *tire* of a wheel.  
*ἐπίσταμαι*: *am skilled*, *understand*.  
*ἐπι-στενάχομαι*: *groan* meanwhile, Δ 154.  
*ἐπι-στέφω*, aor. *ἐπεστέφαντο*: *crown*, *fill* to the brim.  
*ἐπι-στρέφω*, aor. partic. *ἐπιστρέψας*: *turn about*.  
*Ἐπίστροφος*: (1) Phocian leader, B 517. (2) Slain by Achilles at the sack of Lyr.
- (3) Leader of Troj  
*ἐπι-σφυρία* pl. (*σφυρ*  
 or *hooks* by which  
 were fastened at t  
 perhaps better, *gr*  
*tions for the ancle*,  
*ἐπι-τάρροθος*: *helper*,  
*ἐπι-τέλλω*, aor. inf. *ἐ*  
*upon*, *command*.  
*ἐπι-τέτραπται*, pl.  
 perf. pass. of *ἐπ*  
*commit*.  
*ἐπιτηδές*: adv. *suffi*  
*needed*.  
*ἐπι-τίθημι*, fut. *ἐπιθήσ*  
 aor. inf. *ἐπιθεῖναι*:  
*upon*, *put* to (i.e. ci  
*ἐπι-τοξάζομαι*: *dend* t  
 at, with dat., Γ 79  
*ἐπι-τρέπω*, perf. pass  
 perf. pass. pl. *ἐπιτετ*  
*τραμμένοι εἰσίν*]: *co*  
*ἐπι-τρέχω*, aor. *ἐπέδρα*  
*run upon*.  
*ἐπι-τροχά-δην* (*τρέχα*  
*fluently*.  
*ἐπι-φέρω*, fut. *ἐποιήσ*  
*χείρας ἐποιήσει* shall  
*ἐπι-φλέγω*: *burn*, con  
*ἐπι-φράζομαι*, aor. *ἐπ*  
 opt. *ἐπιφρασσάμ*  
*think*.  
*ἐπι-χθόνιος* (*χθών*): *earthly*. Epithet o  
*ἐπλεο*, *ἐπλετο*: *thou*  
*πέλω* move, become.  
*ἐπληντο*: aor. of *πε*  
*meet*.  
*ἐπ-οίσει*: *lay upon*, f  
*bear upon*.  
*ἐπ-οίχομαι*, impf. *ἐπ*  
*attack*. *ἔργον ἐπ*  
*work*, *ιστόν ἐποιχο*  
*and fro before the l*

- loom, ἐποιχομένη *busily, going to work.*
- ἔπομαι, impf. εἶποντο or ἔποντο, fut. ἔσεται, aor. ἔσπετο (sequor): *follow, accompany, attend.* Cf. ἔπω.
- ἐπ-ορέγω, aor. ἐπορεζάμενος: *reach out after (in attack), lunge at.*
- ἐπ-όρνυμι, aor. inv. ἔπορσον: *arouse upon, send against.*
- ἐπ-ορούω, aor. ἐπόρουσε: *hasten to, rush upon (generally in hostile sense).*
- ἔπος, -eos, dat. pl. ἔπε(σ)ιν or ἐπέεσσι(ν) (ῥέπος): *word, speech.*
- ἐπ-οτρύνω, aor. subjv. ἐποτρύνητον: *rouse, urge on, impel.*
- ἐπ-ουράνιος (οὐρανός): *of heaven, heavenly.* Epithet of the gods.
- ἐπτά: indeclin. *seven.*
- ἐπτά-πυλος (πύλη): *seven-gated.* Epith. of Boeotian Thebes, Δ 406.
- ἐπίθοντο: aor. of πυνθάνομαι *learn.*
- ἔπω: *am busy with.*
- ἐπ-ώχετο: impf. of ἐποίχομαι *attack.*
- ἔραμαι (ἔρος): *love.*
- ἐρατεινός 3 and ἐρατός (ἔραμαι): *lovely, charming.*
- ἐργάθω, impf. ἐέργαθεν (φεργ-): *separate.*
- ἔργον (ῥέργον): *work, labor, deed, matter, thing; esp. of war, conflict.*
- ἔργα ἀνδρῶν *labors of men, tilled fields, hence ἔργα alone farm, fields.*
- ἔργω or ἐέργω (φεργ-): *separate, keep off.* ἐντὸς ἐέργει *encloses, shuts in.*
- ἔρδω, aor. subjv. ἔρξης, aor. inv. ἔρξον, perf. ἔοργε (φεργ-): *do, work, freq. with two accs.* ἔρδομεν ἑκατομβάς *we were offering (hecatombs) sacrifices.* Cf. ῥέζω.
- ἑρεβεννός (ἑρεβος) 3: *dark, gloomy.*
- ἑρεῖναι (ἔρομαι): *ask, question, inquire.*
- ἑρεβίζω and ἐρέθω: *excite, vex.*
- ἑρεῖδω, aor. ἐρείσατο, plpf. ἡρήρευστο: *thrust, press; aor. mid. lean, rest; plpf. was thrust.*
- ἑρείομεν: aor. subjv. of ἔρομαι *ask.*
- ἑρείπω, aor. ἥριπε or ἔριπε: *tear down; aor. fall.*
- ἑρεμνός (ἑρεβος) 3: *gloomy.*
- ἑρέξε(ν): *wrought, aor. of ῥέζω do.*
- ἑρέοντο: impf. of ἔρομαι *question.*
- ἑρέπτομαι: *champ, munch, of horses.*
- ἑρέτης (ἑρέσσω): *oarsman, sailor.*
- ἑρετμόν (remus, 'oar'): *oar.*
- Ἐρευθαλίων, -ωνος: *an Arcadian champion, slain by Nestor, Δ 319.*
- ἑρέφω, aor. ἔρεψα: *roof.* ἐπὶ ἑρεψα *roofed over, built.*
- Ἐρεχθεύς, -ῆος: *originally identical with Erichthonius. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.* δῆμος Ἐρεχθῆος *land of Erechtheus, i.e. Attica.*
- ἑρέω: fut. of ἔρω *say, tell.*
- ἐρήμος 3: *left alone, deserted.*
- ἐρητύω, aor. opt. ἐρητύσειε, iterat. aor. ἐρητυσσασκε, aor. pass. ἐρήτῳθεν [ἡρητύθησαν]: *restrain, check, control, keep in order.*
- ἐρι-: *strengthening prefix, cf. ἀρι-.*
- ἐρι-βῶλαξ, -ακος: *large-clodded, rich-soiled.*
- ἐρί-γδοντος: *loud-sounding, heavy-thundering.* Epithet of Zeus.
- ἐριδαίνω and ἐρίζω, aor. opt. ἐρίσσειε, aor. partic. ἐρίσαντε (ἔρις): *contend, strive, vie, am a match for.*
- ἐρίηρος, pl. ἐρίηρες: *faithful, trusty.* Epithet of ἑταῖρος.
- ἐρι-θλής, -ές (θάλλω): *luxuriant, fresh-green.*
- ἐρι-κῦδής, -ές (κῦδος): *glorious.*
- ἐρίνεός: *wild-fig-tree.*
- ἔριπε: *fall, aor. of ἐρείπω tear down.*

Ἔρις, -ιδος: Eris, goddess of strife, a companion of Ares, Δ 440.

ἔρις, -ιδος: strife, contention, conflict. ἐρίσαντε partic., ἐρίσσειε opt.: aor. of ἐρίζω contend, vie.

ἔρισμα, -ατος (ἔρις): matter of strife, cause of contention.

ἐρίτιμος: highly honored, august.

ἔρκος, -εος: hedge, wall, defence. ἔρκος ἀκόντων defence against darts, ἔρκος πολέμοιο bulwark of protection against the war, ἔρκος Ἀχαιῶν bulwark of the Achaeans, ἔρκος ὀδόντων wall of teeth, i.e. wall formed by teeth.

ἔρμα, -ατος: prop, support.

ἔρμ' ὀδυνάων: chain of pains, string (series) of sufferings.

Ἑρμείας or Ἑρμείας: Hermes, Mercurius, son of Zeus, and messenger of the gods, B 104, E 390.

Ερμιόνη: town in Argolis, B 560.

ἔρξαντα, ἔρξης, ἔρξον: aor. of ἔρδω do, work.

ἔρος [ἔρως]: love, desire.

ἔρρεεν: impf. of ῥέω flow.

ἔρρηξεν: aor. of ῥήγνυμι break, rend.

ἔρρηγῃσι: perf. subjv. of ῥιγέω shudder, dread. Used as present.

Ἑρυθῖνοι pl.: Paphlagonian town, with two red cliffs (ἐρυθρός), B 855.

Ἑρίθραι pl.: Boeotian town, B 499.

ἐρύκω, aor. ἔρυν, ἥρυνκακε or ἐρύκακε: check, detain, hold, keep.

ἔρυμα, -ατος: protection, defence.

ἐρύομαι, εἰρύομαι, ἔρυμαι, or εἰρυμαι, impf. ἔρυντο, aor. εἰρύσατο, aor. inf. εἰρύσασθαι (φερν-): protect, preserve, observe, ward off. See ἐρύω.

ἐρυσί-πτολις: see ῥυσίπτολις.

ἐρύω, aor. ἐῤρυσεν or ἐῤρυσεν, perf. εἰρύεται (φερ-): draw, drag, mid. keep off, save, draw. See ἐρύομαι.

ἐρχομαι, fut. ἐλεύσομαι or εἶμι, aor. ἦλθον or ἦλυνθον, aor. subjv. ἔλθῃσι, aor. inv. ἐλθέ, aor. inf. ἐλθέμεν(αι) or ἐλθεῖν, perf. ἐλήλουθα: come, go. The direction of the motion is made distinct by the connection. ἐρώέω, fut. ἐρώήσει: flow, draw back, μηδέ τ' ἐρώει draw not back, do not rest.

ἐρωή: force, throng.

ἐς: see εἰς into.

ἐσ-άγω: lead in.

ἐσ-αθρέω, aor. opt. ἐσαθρήσειεν: catch sight of.

ἔσαν [ἦσαν] impf., ἔσται [ἔσῃ], ἔσονται, and ἔσεται [ἔσται] fut.: of εἶμι am.

ἐσ-ελεύσομαι: fut. of εἰσέρχομαι come in, enter.

ἐσθίω, aor. φάγε: eat.

ἐσθλός 3: noble, excellent, good.

ἔσκει: iterat. impf. of εἶμι am.

ἐσκιδναντο: impf. of σκιδναμαι scatter, disperse.

ἐσ-όψομαι: fut. of εἰσοράω behold.

ἐσπάσατο: aor. of σπάω draw.

ἐσπέσθην, ἐσπόμεθα: aor. of ἔπομαι follow, accompany.

ἔσπετε: aor. inv. tell.

ἔσσε(ν), ἔσσο: aor. of ἔννυμι clothe. Construed with two accs.

ἐσσεῖται, ἔσσομαι fut., ἔσσι 2d sing. pres.: of εἶμι am.

ἔσσενα aor., ἐσσεύοντο impf., ἐσσύμενον perf. partic., ἔσσοντο plpf.: of σεύω drive; mid. hasten.

ἐσσυμένως: adv. quickly, eagerly.

ἐστάμεν perf. inf. stand, 2d aor. ἔσταν [ἔστησαν] stood up, rose, perf. partic. ἐσταότες standing, plpf. ἔστασαν were standing, perf. ἔστηκε stands, 1st aor. ἔστησε and ἔστησαν stationed: of ἵστημι set.

ἐστέ pl., ἐστόν dual, ἔστω and ἔστων inv.: of εἶμι am.

ἐστῶτα: *standing*, perf. partic. of ἵστημι *set*.  
 ἐστιχῶντο: impf. of στιχάομαι *go in line, go*.  
 ἐσύλα: impf. of συλάω *strip off*.  
 ἔσφαξαν: aor. of σφάζω *cut the throats*.  
 ἐσχατώσα: *at the extremity (ἔσχατος), on the frontier*.  
 ἔσχε (*took*), ἔσχοντο *held themselves (refrained) from*: aor. of ἔχω *hold*.  
 ἑταῖρος or ἑταρος: *comrade, companion*.  
 ἐτάρη: *fem. companion*.  
 ἔτεκε(ν): aor. of τίκτω *bear, bring forth*.  
 ἐτελείετο impf., ἐτέλεσεν aor.: *of τελείω bring to pass, accomplish*.  
 Ἑτεοκλήσιος: *adj. of Eteocles*. βίη Ἑτεοκλείῃ *the mighty Eteocles*.  
 See βίη.  
 ἐτέον: *adv. in truth*.  
 ἕτερος 3: *other, the other of two, one or other*. χῶλος ἕτερον πόδα *lame in one foot*. Cf. ἄλλος.  
 ἐτέρω-θεν: *adv. on the other side*.  
 ἐτέρω-θι: *adv. elsewhere*.  
 ἐτέρω-σε: *adv. to the other side*.  
 (ἐ)τετμε(ν): aor. *found, fell in with*.  
 ἐτέτυκτο: *was*, plpf. of τεύχω *make*.  
 Ἑπωνός: *Boeotian town*, B 497.  
 ἔτης (γένης): *connection, friend*.  
 ἐτήτυμον: *adv. acc., truly*.  
 ἔτι: *adv. still, yet, again*. οὐκ ἔτι *no longer*.  
 ἐτίναξε: *plucked*, aor. of τινάσσω *shake*.  
 ἐτόμεν impf., ἔτισεν aor.: *of τίω honor*.  
 ἐτίσαστο: aor. of τίνω *punish*.  
 ἔτλη: aor. *took courage*; see τλήσομαι.  
 ἐτοιμάζω, aor. impv. ἐτοιμάσατε (ἐτοίμος): *make ready*.

ἔτος, -εος (γένος, *vetus*): *year*.  
 ἔτραπεν: aor. of τρέπω *turn*.  
 ἐτραφέτην: *grew up*, aor. of τρέφω *nourish*.  
 ἔτραψε: aor. of τρέπω *turn*.  
 ἔτυχες: aor. of τυγχάνω *hit*.  
 ἐτύχθη: aor. pass. of τεύχω *bring to pass*.  
 ἐτώσιος (γεν-): *in vain*.  
 εὐ or εὖ: *adv. well, happily, carefully*. εὖ ἔρξαντα (*one who did well*), a *well-doer, benefactor*. εὖ πάντα *all together*.  
 Ἑναιμονίδης: *son of Euaemon*, Eurypylus, E 76.  
 Ἑναίμων, -ονος: *Euaemon*, B 736.  
 Εὐβοία: *Euboea*, B 536.  
 εὐδμητος (δέμω): *well-built*.  
 εὐδω: *sleep*.  
 ἐν-ειδής, -ίος: *beautiful, comely*, Γ 48.  
 ἐν-εργής, -έος: *well-wrought, well-made*.  
 ἐν-ζωνος (ζώνη): *well-girdled, well-girt*.  
 Εὐήνός: *a Lyrnessian*, B 693.  
 εὐήκλος: *in quiet, undisturbed*. Cf. ἑκλος.  
 ἐν-κνήμης, -ίδος: *well-greaved*. Epithet of Ἀχαιοί, *nom. or acc. pl.* See κνήμης.  
 ἐν-κτίμενος 3 and εὐκτίτος (κτίζω): *well-built*.  
 εὐ-κυκλος: *well-rimmed, of shields*.  
 Εὐμηλος: *Eumelus, son of Admetus and Alcestis*, B 714.  
 ἐν-μμελής, *gen. ἐνμμελῖω*: *with good ashen spear*.  
 ἐννάω, aor. pass. partic. ἐννηθέτε and ἐννηθείσα (ἐννή): *pass. lying on the couch*.  
 ἐνή: *bed, couch*. ἐμήγην φιλότῃ καὶ ἐνῇ "enjoyed (her) love and embrace."  
 ἐναί pl.: *anchor-stones*.  
 εὐξαντο: aor. of εὐχομαι *pray*.  
 ἐύ-ζοος (ξέω): *well-polished*.

εὐ-πατέρα (πατήρ): daughter of a noble father.  
 εὐ-πεπλος: well-robed.  
 εὐ-πηκτος (πήγνυμι): well-built.  
 εὐ-πλεκής, -εός: well-plaited.  
 εὐ-πλόκαμος (πλέκω): fair-tressed, with beautiful tresses.  
 εὐποιήτος (ποιέω): well-made.  
 εὐ-πρυμνος (πρύμνη): with beautiful sterns, of the Greek ships, Δ 248.  
 εὐ-πῶλος: with good (or many) horses.  
 εὐρίσκω, aor. εὔρον and εὐρέμεναι: find.  
 Εὐρος: Eurus, East wind, B 145.  
 εὐ-ρρεής and εὐρρείτης, gen. (contracted from εὐρρείος) εὐρρείος (ρέω): strong-flowing.  
 εὐρυ-άγνια: with broad streets, broad-streeted.  
 Εὐρύαλος: an Argive, B 565, Z 20.  
 Εὐρυβάτης: (1) herald of Agamemnon, A 320. (2) Herald of Odysseus, B 184.  
 Εὐρυδάμης, -αγρος: an old Trojan seer, E 149.  
 εὐρὺ κρείων: wide-ruling, late tyrannus. Epithet of Agamemnon.  
 Εὐρυμέδων: squire of Agamemnon, Δ 228.  
 εὐρύ-σπα (nom. and acc.) (ὄψ): far-sounding, far-thundering. Epithet of Zeus. (Perhaps far-seeing, from ὤψ.)  
 Εὐρύπυλος: Eurypylus. (1) Son of Euaemon, B 736. (2) Ancient king of Cos, B 677.  
 εὐρυ-ρέων: broad-flowing.  
 εὐρύς, εὐρεία, εὐρύ: broad, wide, spacious. Comp. εὐρύτερος broader.  
 Εὐρυπτος: (1) A famous bowman, B 596. (2) Son of Actor, B 621.  
 εὐρύ-χορος: (with broad squares for the choral dance), spacious.

εὐς, εὐ, and ἥς, gen valiant, good.  
 εὐ-σσελμος: well-deck  
 Εὐσωρος: a Thracian  
 εἴτε: conj. when; as, ἦτε.  
 εὐ-τείχεος: well-walled  
 Εὐτρησις: Boeotian t  
 εὐ-τυκτος (τεύχω): we  
 Εὐφημος: leader of B 846.  
 εὐ-φραίνω, fut. inf (φρήν): cheer, deli  
 εὐ φρονέων: well dispos heart.  
 εὐφρων, -ονος: kindly,  
 εὐ-φνής, -ές (φύω): sh  
 εὐχετάομαι, inf. εὐχετ  
 μαι): pray.  
 εὐχομαι, aor. εὐξάντο: exult, vow, pray.  
 εὐχος, -εος: glory.  
 εὐχολή: exultation, b shout of triumph, vou  
 εὐ-ώδης, -ες (ὀδός): fumed.  
 ἔφ-αλος (ἄλς): on the of coast towns. Cf  
 ἔφάμην, ἔφαν [ἔφασαν] impf. of φημί say, s  
 ἔφάνη: appeared, aor. show.  
 ἔφ-άπτω, perf. pass. ἔφ upon; pass. impend  
 ἔφ-έζομαι: sit upon.  
 ἔφ-είω subjv., ἔφες im lay upon, shoot at.  
 ἔφ-έστασαν stood oppo stood upon: plpf. of upon.  
 ἔφ-έπω, aor. subjv. πτόμον ἐπισπείν τι (death), fulfil his de  
 ἔφ-έστιος (ἐστία): ad hearth), at home, na

ἐφ-ετμή (ἐφ-ήμι): *behest, command, injunction.*

ἐφ-ευρίσκω, aor. opt. ἐφεύροι: *find, catch sight of.*

ἐφ-ήκε(ν): aor. of ἐφίημι *send upon, shoot at.*

ἐφηνεν: aor. of φαίνω *show.*

ἐφ-ήπται: *impend, perf. of ἐφάπτω fasten upon.*

ἐφ-ήσεις: fut. of ἐφίημι *urge on.*

ἐφρησθα [ἐφης]: impf. of φημί *say.*

ἐφθιάτο: plpf. of φθίνω *waste away, pass away.*

ἐφ-ήμι, fut. ἐφήσεις, aor. ἐφήκα, aor. subjv. ἐφείω [ἐφώ], aor. inv. ἐφες: *send upon.*

Ἐφιάλτης: a giant, E 385.

ἐφίλατο and ἐφίλησε: aor. of φιλέω *love.*

ἐφ-ίστημι, plpf. ἐφιστήκει and ἐφίστασαν: *place upon; plpf. stand upon.*

ἐφόβηθεν [ἐφοβήθησαν]: aor. pass. of φοβέω *put to flight.*

ἐφοίτα: impf. of φοιτάω *go to and fro.*

ἐφ-οπλίζω: *make ready, prepare.*

ἐφ-οράω: *look upon, behold.*

ἐφόρειν: impf. of φορέω *wear.*

ἐφ-ορμάω, aor. ἐφώρμησαν, aor. pass. partic. ἐφορμηθέντες: *urge upon; pass. rush upon, attack.*

Ἐφύρη: (1) old name of Corinth, Z 152, 210. (2) Home of king Augēas, B 659.

ἐχαδε: aor. of χανδάνω *contain.*

ἐχάρη: aor. pass. of χαίρω *rejoice.*

ἔχεν: aor. of χέω *pour, heap.*

Ἐχέμμων, -ονος: son of Priam, E 160.

ἐχε-πευκής, -ές: *biting, sharp.*

Ἐχέπωλος: a Trojan, Δ 458.

ἔχεναν and ἐχεύατο: aor. of χέω *pour, throw around. σὺν ἔχεναν confused, broke.*

ἔχθιστος: sup. *most hateful.*

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *act in hostility, A 518.*

ἔχθος, -εος: *hatred, hate.*

Ἐχῖναι: the later *Echinades*, a group of small islands in the Ionian Sea, near the mouth of the Achelous, B 625.

ἔχω, iterat. impf. ἔχεσσε(ν), fut. inf. ἐξέμεν, aor. ἔσχε, aor. opt. σχοιάτο, aor. σχέθον: *have, hold, inhabit, guide, keep, protect, check. τὴν Ἀντηνοριδῆς εἶχε whom the son of Antenor had to wife, νωλεμέως ἔχέμεν stand firm, ἔσχοnton μάχης ceased fighting.*

ἔψεται: fut. of ἔπομαι *follow.*

ἐώκειν: plpf. of perf. ἔοκα *am like.*

ἐώμεν: pres. subjv. of ἑάω *allow.*

ἑών [ῶν]: partic. of εἰμί *am.*

ἐωνοχόει: impf. of οἰνοχέω *pour out wine, pour out. (Better, εἰνοχόει.)*

[ἔως: see εἰος *while, until.*]

## Z.

ζα-: inseparable particle, *very, exceedingly.* Prob. a form of διά.

ζά-θεος 3: *very sacred, holy.*

ζά-κοτος (κότος): *sullen, Γ 220.*

Ζάκυνθος: *Zacynthus, (Zante), island in the Ionian sea, under the rule of Odysseus. (A short open final syllable retains its quantity before Z in this word as before Ζέλευα, B 634, 824.)*

ζα-χρειής, -ές: *fierce-blowing, furious.*

ζεί-δωρος (ζειαί): *grain-giving, fruitful.*

Ζέλευα: town in Northern Lycia, home of Pandarus, B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. See on Ζάκυνθος.)

ζεύγνυμι (ζυγόν): *yoke.*

**Ζεύς**, gen. Διός or Ζηρός: *Zeus*, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πατήρ ἀνδρῶν τε θεῶν τε). He is enthroned on high (ὑψίζυγος αἰθέρι ναίων), and controls the elements, sending lightning (τερπικέραυνος, ἀστεροπητής, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

**Ζέφυρος** (ζόφος): *Zephyrus*, west wind, one of the four chief winds mentioned by Homer. It is not a 'Zephyr,' but a cold, blustering wind, blowing from Thrace. B 147.

**ζυγόν** (jugum): *yoke*.

**ζωγρέω** (ζωός, ἀγρέω): *take alive*.

**ζωγρέω** (ζωή, ἀγείρω): *revive, give life*, E 698.

**ζῶμα** (ζώννυμ): *the lower part of the cuirass* (protecting the upper part of the thighs), over which the girdle (ζωστήρ) was placed.

**ζώνη** ('zone'): *woman's girdle, waist*.

**ζώννυμ**, iterat. impf. ζωννίσκετο: *gird*.

**ζωός** or **ζώς**: *alive, living*.

**ζωστήρ**, -ήπος: *man's girdle, belt*; prob. made of leather.

**ζῶω**, partic. ζῶντος and ζῶντες: *live*.

## H.

**ἦ** or **ἥέ**: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; or (3) comparative, *than*. In a double question ἦ (ἥέ) . . . ἦ (ἥε) is used for Attic πότερον . . . ἦ.

**ἦ**: fem. of demonstrative, relative, or possessive pron.

**ἦ**: *truly, surely, indeed* introduces a direct always expresses never is a mere point, as it often is

**ἦ**: impf. of ἡμί say.

**ἦ**: adv. *whither*.

**ἦα** (eram): impf. o

**ἦβαιόν**: adv. *little*. in the least.

**ἦβάω**, aor. partic. ἦβ

**Ἥβη**: *Hebe*, daughter of Hera, cup-bearer o. E 722, 905.

**ἦγαγε**(ν): aor. of ἀγ

**ἦγάθεος** 3: *very sacre*

**ἦγάσσατο**: aor. of ἀγ

**ἦγε**: impf. of ἀγω lei

**ἦγεμα**: aor. of ἐγείρ

**ἦγείροντο**: impf. of δ

**ἦγεμονεύω** (ἦγεμών):

**ἦγεμών**, -όνος: *leader*

**ἦγέομαι**, aor. ἦγησαι

*guide*.

**ἦγερέθωμαι** (ἀγείρω):

*lect (themselves)*.

**ἦγερθεν** [ἦγέρθησαν]

*assemble*.

**ἦγήτωρ**, -ορος (ἦγέομ

**ἦγνοίησεν**: aor. of

*know, fail to percei*

**ἦγορόωντο**: impf. of

*in assembly*.

**ἦδέ**: *and*. Sometim

**ἦμέν**.

**ἦδεε** or **ἦδη**: plpf. of

**ἦδη**: *temporal adv.*

*before now*. νῦν ἦ

**ἦδος**, -εος (ἦδόνη, ἦδι

**ἦδυ-επής**, -ές: *sweet-t*

**ἦδυμος**: *sweet*.

**ἦδύς**, -εῖα, -ύ (ἀνδάνω

*ing. ἦδὺ γέλασσ*

*merry laugh*.

ἥέ, ἥε: see ἦ.

Ἡέλιος [<sup>ἥ</sup>Ἡλιος]: *Helius*, sun-god, Γ 277.

ἡέλιος: *the sun*.

ἡεν: impf. of εἰμι *am*.

ἡερίθομαι (δείρω): *hang, wave, flutter*.

ἡέρι: dat. of ἀήρ *air, mist*.

Ἡερίβοα: *Eriboea*, E 389.

ἡέριος 3: *adj. early in the morning*; always in the pred., as adv.

ἡερο-ειδής, -ές: *misty*. ὅσσον δ' ἡερο-ειδὲς ἶδεν *as far as he sees into the misty distance*.

Ἡερίων, -ωνος: *Eetion*, king of Hypoplacian Theba near Troy, father of Hector's wife Andromache; slain by Achilles on the capture of Theba, A 366, Z 396, 415 ff.

ἡθείος: *honored, dear*. Applied by a younger to an elder brother.

ἡθος, pl. ἡθεα: *home, haunt* (of horses).

ἦμε: impf. of εἰμι *go*.

ἡῤθεος: *youth, young man not yet married*.

ἦιζεν, ἦιχθη: aor. of αἶσσω *dart, rush*.

Ἡϊόνες pl.: *town in Argolis*, B 561.

ἡιών, -όνος: *beach, seashore*.

ἡιό-εις, -εντος: *high-banked*, E 36.

ἦκα: adv. *softly, gently*.

ἦκα: aor. of ἵημι *send, cast*.

ἡκέσται: aor. of ἀκέομαι *heal, cure*.

ἡκεστος 3: *ungoaded*, of cattle not broken for service.

ἦκω: *am come*.

ἡλακάτη: *spindle*.

ἡλασεν: aor. of ἐλαύνω *drive*.

ἡλάσκω (ἀλάομαι): *hover*.

ἡλέκτωρ, -ορος: *the beaming sun*.

ἡλήλατο: plpf. pass. of ἐλαύνω *drive*.

ἡλθον: aor. of ἔρχομαι *come*.

Ἡλῖς, -ιδος: *Elis*, the western country of Peloponnesus, B 615, 626. Northern Elis belonged to the Epeians, Southern Elis to Nestor.

ἥλος: *nail, stud*, used as an ornament for staff, hilt of sword, or goblet.

ἡλυθον: aor. of ἔρχομαι *come*.

Ἡλώνη: *Thessalian town*, B 739.

ἡμαθό-εις (ἀμαθος): *sandy*.

ἡμαι, 2d sing. ἦσαι, 3d pl. εἵσται or

εἵσται, inv. ἦσο, inf. ἦσθαι, partic.

ἡμενος, impf. ἡμην, 3d pl. impf.

εἵατο: *sit*. This verb with a partic.

often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

ἡμαρ, -ατος (ἡμέρα): *day*. δούλιον

ἡμαρ *day of slavery, slavery, νύκτας*

τε καὶ ἡμαρ *by (through) night and*

*day*.

ἡμβροτες: aor. of ἀμαρτάνω *miss*.

ἡμείβετο: impf. of ἀμείβομαι *answer*.

ἡμεῖς, gen. ἡμέων or ἡμείων, dat. ἡμῶν

or ἄμμι, acc. ἄμμι: *we, us*, pl. of ἐγώ.

ἡμέν: particle, generally correl. with

ἡδέ, both — *and*. Cf. μέν . . . δέ.

ἡμέτερος (ἡμεῖς) 3: *our*.

ἡμί, impf. ἦ: *say, speak*. ἦ καὶ *is*

used after a speech that is reported, where the same subject is continued for the following verb.

ἡμί-ονος: (*half-ass*), *mule*.

ἡμισυς, -εια, -υ: *half*. ἡμισυ τιμῆς

*half of the honor*.

ἡμι-τελής, -ές (τέλος): *half-finished, uncompleted*.

ἦμος: *when*.

ἡμῶν, aor. opt. ἡμυνσε: *droop its head, bow*.

ἦν: εἰ ἄν, *if*, with subjv.

ἦνδανε: impf. of ἀνδάνω *please*. (ἄνδανε *is a better reading*.)

ἡνεμό-εις, -εσσα, -εν (ἄνεμος): *windy, wind-swept*. Epithet of high-situated towns, esp. of Ilios.

ἦνεον: impf. of αἰνέω *praise, commend*.



ἡνα pl.: reins, of the chariot-horses; freq. adorned with thin plates of ivory or metal.

ἡνι-οχεύς, ἡνος, and ἡνι-οχος (ἡνα, ἔχω): charioteer.

ἡνέπαπε: aor. of ἐνέπω rebuke.

ἡνις, -τος, acc. pl. ἡνίς: sleek, shining (of cattle).

ἡνιόρῃ, loc. as dat. ἡνιόρῃφι (ἀνὴρ, ἀνδρεία): manliness, bravery.

ἡντητο: impf. of ἀντομαι meet.

ἡντησε: aor. of ἀντάω meet.

ἡνώγει: impf. of ἀνωγα bid.

ἡνος: see εἰος while, until.

ἡπειλήσεν: aor. of ἀπειλέω threaten.

ἡπειρος: mainland, land.

ἡπεροπεντής: deceiver.

ἡπεροπεύω: deceive, trick.

ἡπιό-δωρος: kindly-giving, kindly, generous.

ἡπιος: kindly, soothing.

ἡρα (ῥῆρα): pleasure, always obj. of φέρειν. μητρὶ ἐπὶ ἡρα φέρων doing service of love to his mother.

Ηρακλῆδης: son of Heracles, B 653, 679.

Ἡρακλῆϊος 3: of Heracles. βίη Ἡρακλῆϊη the might of Heracles, the mighty Heracles. See βίη. B 658.

ἡραρε: aor. of ἀραρίσκω fit, join.

ἡρατο: aor. of ἀρνυμαι gain.

ἡράτο: impf. of ἀράομαι pray.

ἡρειν: impf. of αἰρέω seize.

Ἥρη: Hera, Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans, and strongly favors the Greeks. She is called large-eyed (βοώπις), revered (πότνια), white-armed (λευκώλενος).

ἡρήρευτο: plpf. pass. of ἐρείδω thrust.

ἡρήσατο: aor. of ἀράομαι pray.

ἡρι-γένεια: early-born, child of the morning. Epithet of Ἡώς Dawn.

ἡριπε: fell, aor. of ἐρείπω tear down.

ἡρκεσε: aor. of ἀρκέω avail, ward off.

ἡρμωσε: aor. of ἀρμόζω fit.

ἡρύκακε: aor. of ἐρύκω check.

ἡρώς, -ως, dat. pl. ἡρώεσσιν: war-rrior, hero. Not yet in the specific modern sense of hero.

ἦσαι 2d sing., ἦσθαι inf., ἦσθην dual,

ἦσο inv.: of ἦμαι sit.

ἦσκειν: impf. of ἀσκέω prepare.

ἦστην: dual impf. of εἰμί am.

ἦτε: impf. of αἰτέω ask.

ἦτμασεν: aor. of ἀτμάζω slight.

ἦτμησε(ν): aor. of ἀτμάω slight.

ἦ τοι: asseverative particle, believe me, in truth, indeed.

ἦτορ, -ορος: heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs, B 490.

ἦυδα: impf. of αὐδάω speak.

ἦυ-κομος: fair-haired.

ἦύς, ἦύ: see εὖς noble, valiant.

ἦύσε: aor. of αὖω shout.

ἦύτε: as, introducing a comparison. μελάντερον ἦτε πίσσα φαίνεται appears blacker (even) like pitch. See εὔτε.

Ἡφαίστος: Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire). His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire, B 426. A 571 ff., B 101 f., 426.

ἦχή: roar, great din.

ἦχῆ-εις, -εσσα: resounding, roaring.

ἦχι: locative adv. where.

ἦψατο: aor. of ἀπτομαι touch, lay hold of, clasp.

Ἡώς, gen. Ἡώς: Eōs, Dawn, Aurora, goddess of the morning. She is called early-born

(*ῥοσγίνευα*), *rosy-fingered* (*ῥοδοδάκτυλος*) and *saffron-robed* (*κροκόπεπλος*).

*ἡώς*, gen. *ἡός* or *ἡούς*, acc. *ἡά* or *ἡῶ*: *morning, dawn*.

## Θ.

*θάλαμος*: *women's apartment, chamber* (esp. of married people), *store-room*.

*θάλασσα*: *sea*.

*θαλάσσιος*: *of the sea*.

*θαλερός* (*θάλλω*) 3: *blooming, vigorous, swelling*.

*Θάλλιος*: *Erēan leader*, B 620.

*θαλπυρή*: *comfort, joy*.

*Θαλυσιάδης*: *son of Thalsius*, Δ 458.

*θαμβέω*, aor. *θάμβησεν*: aor. *wonder came over* (him).

*θάμβος*, -*εος*: *wonder, amazement*.

*θαμναί* or *θαμναί* fem. pl.: adj. *thick, close*.

*Θάμυρις*: *Thamyris*, a mythical Thracian bard, B 595.

*θάνατος*: *death*.

*θάνε* aor., *θανέσθαι* fut. inf.: of *θνήσκω* *die*.

*θαπ-*: see *τεθηπότες* *dazed*.

*θαρσαλέος* (*θάρσος*) 3: *bold, courageous*.

*θαρσέω*, aor. *θάρσησε*: *am bold, dare, take courage*.

*θάρσος*, -*εος*: *courage, daring*.

*θαρσύνω*, iterat. impf. *θαρσύνεσκε*: *cheer, encourage*.

*θαῖσσον*: adv., comp. of *ταχύ*, the *quicker, the sooner, at once*.

*θαῦμα*, -*ατος*: *a wonder, marvel*.

*θαυμάζω*: *wonder, admire*.

*Θαυμακίη*: a *Magnesian town* under the rule of *Philoctetes*, B 716.

*θεά*: *goddess*.

*Θεάνω*: wife of *Antenor*, and priestess of *Athena* in *Ilios*, Z 298 ff., Δ 223 f.

*θέεν*, *θέον*: impf. of *θέω* *run*.

*θεῖναι* inf., *θείομεν* subjv.: aor. of *τίθημι* *place*.

*θείνομαι*: *am struck*.

*θεῖος* or *θῆιος* (*θεός*): *of the gods, divine, sacred, god-like*.

*θεῖω*: see *θέω* *run*.

*θέλω*: *wish, desire*. See *ἐθέλω*.

*θέμεναι*: aor. inf. of *τίθημι* *place, make*.

*θέμης*, -*ιστος*, pl. *θέμιστες* (*τίθημι*): *natural law, what is fitting*; pl. *laws, decrees*. *ἡ θέμης ἐστὶ* as is *right, as is lawful*.

*-θεν*: inseparable suffix, forming an ablative gen.

*θέναρ*, -*αρος*: *hollow of the hand*, E 339.

*θεο-ειδής*, -*ές* (*εἶδος*) and *θεο-εἰκελος*: *god-like*. Of beauty of person, without reference to moral qualities. Cf. *ἱσόθεος*.

*θεο-προπέων*: partic. *prophesying, declaring the divine will*.

*θεο-προπίη* and *θεοπρόπιον*: *oracle, prophecy, will of the gods*.

*θεός*: *god, divinity*. Cf. *δαίμων*.

*θεράπων*, -*οντος*: *attendant, squire, comrade*. A servant, but free, and doing voluntary service.

*Θερσίτης* (*θάρσος*): *Thersites*, the ugliest and most insolent of the Greeks, B 212-271.

*θέρω*: *warm, with gen.*

*θές* imv., *θέσθαι* ind.: aor. of *τίθημι* *place, make*.

*θέσκελος*: *wondrous, strange*.

*Θέσπεια* [*Θεσπιαί*]: *Thespieae*, in Boeotia, at the foot of Mt. Helicon, B 498.

*θεσπέσιος* 3: *divine, marvellous, beautiful*. *θεσπεσίη* by decree of the gods.

*Θεσσαλός*: a son of *Heracles*, B 679.

*Θεστοριδής*: son of *Thestor*, *Calchas*, A 69.

θέσφατον: oracle.

Θέτις, -ιδος: *Thetis*, a sea-goddess, wife of Peleus, and mother of Achilles, A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called *silver-footed* (ἀργυρό-πεζα) and *θυγάτηρ Ἀλκίονος γέροντος*.

θέτο: aor. of τίθημι place.

θείω or θείω: run.

Θήβαι or Θήβη: *Thebes*, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan war, cf. Ὑποθήβαι, B 505. It was *seven-gated* (ἐπτάπυλος), Δ 406.

Θήβη: *Theba*, a Cilician town in the Troad under the rule of Andromache's father Eëtion; it was sacked by Achilles. A 366, B 691, Z 397, 416.

θήγω, aor. imv. θηξάσθω: *sharpen, whet*.

θήκε(ν): aor. of τίθημι place, make.

θήλυς, θήλεια: *female*. θήλυς is used also as fem.

θῆν: enclitic particle, *doubtless*. οὐ θῆν "I don't think."

θήρ, gen. θήρως: *wild beast*.

θήρη (θήρ): *hunting, chase*.

θηρητήρ, -ῆρος: *hunter*.

Θησεύς, -ῆος: *Theseus*, mythical king of Athens and national hero of Attica, ally of the Lapithae, A 265.

-θι: inseparable locative suffix.

θίς, dat. θινί: *beach, strand*.

Θίσβη: between Mt. Helicon and the Corinthian gulf, not far from the coast, B 502.

θλάω, aor. θλάσσε: *crush*.

θηήσκω, fut. θανέεσθαι, aor. θάνε, perf. opt. τεθναίην, perf. partic.

τεθνηῶτα: *die; perf. am dead*.

θνητός 3; *mortal*.

Θόās, -αντος: *Thoas*

B 638, N 216 ff.,

θοός (θέω) 3: *swift*

θορών: aor. partic.

θοῦρος, fem. θοῦραι,

*raging*. Epithet

Ἀλκίη.

Θόων, -ωνος: a Tro

θοῶς (θοός): adv. 3

θρασυ-μένων, -ονος

of Heracles, E 68

θρασύς, -εία, -ύ (θάρ

θρέπτρα pl. (τρέφω)

for nurture. οὐδὲ

ἀπέδωκε he did no

ents' care.

θράψε: aor. of τρέφ

Θρήξ, -ικος, or Θ

The Thracians w

Trojans.

θρίξ, gen. τριχός:

lambs).

Θρόνιον: Locrian

town, B 533.

θρόνος: seat, chair,

esp. a high arm-

chair, with back

and foot-stool,

throne.

θρός: shout, cry, —

Δ 437.

Θρόνον: a Pylian tow.

of the Alphēus, ne

of Elis, B 592.

θρώσκω, aor. ἔθορε:

θυγάτηρ, acc. θύγατρ

daughter.

θυέεσιν: dat. pl. of

ing.

θύελλα: blast.

Θυέστης or Θυέστηα:

son of Tantalus,

brother of Atre

Aegisthus (Clytae

mour), B 106 f.

θυμ-αλγής, -ές: heart-grieving.

Θυμοίτης: an aged Trojan, Γ 146.

θυμο-λέων, -οντος: lion-hearted.

θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason, and will. θυμῷ in heart, within, ὀρίνω θυμὸν touch the heart; move to fear, anger, or pity. Cf. καρδίη and κῆρ.

θυμο-φθόρος (φθείρω): life-destroying.

θύνω, impf. θύνε: rush madly, hasten.

θύος, -εος: burnt-offering; probably not animal sacrifices, but some kind of incense.

θύραζε: adv. (out of the door), out.

θύρετρα pl.: door, of Priam's palace.

θύρη: door. ἐπὶ Πριάμοιο θύρῃσιν "before Priam's palace."

θύσανό-εις, -εσσα: tasselled, fringed.

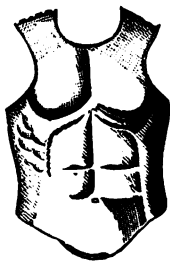
θύσανος: tassel, fringe.

θύσθλα pl. (θύω): thyrsi, wands used in the worship of Dionysus, Z 134.

θύω: rage.

θώραξ, -ηκος: breast-plate, cuirass.

Armor for the protection of the upper part of the body; the lower part of it was called the ζῶμα. The θώραξ seems to have been composed of two large plates (γάλα), one for the back, another for the front.



θώραξ.

θωρήσσω, aor. subjv. θωρήξομαι, aor. pass. θωρήχθηναι: arm, equip with cuirass.

# I.

ἴα [μία]: fem. of ἴος [εἰς] one.

Ἰάλμενος: Boeotian leader, B 512.

ἰαομαι, aor. ἰήσατο: heal, cure.

ἰαχή (φύαχ-): shriek, loud cry.

ἰάχῳ (φύαχ-): shout, shriek, yell.

Ἰωαλκός [Ἰωλκός]: Iolcus, on the Pagasæan gulf, B 712.

<sup>1</sup>Ἰδαῖος: *Idæus*, (1) Trojan herald Γ 248. (2) A Trojan warrior, E 11 ff.

ἰδέ: conj. and. Cf. ἡδέ.

ἰδέειν inf., ἰδε(ν) ind., ἰδῃ subjv. mid., (φιδ-) aor.: see *εἶδον saw*.

<sup>2</sup>Ἰδῃ: *Ida*, a lofty mountain-chain in the Troad, stretching from northwest to southeast, with many projecting shoulders.

<sup>3</sup>Ἰδῃθεν: from *Mt. Ida*, Γ 276.

ἰδμεν [ἴσμεν]: 1st pl. of οἶδα *know*.

ἰδνῶ, pass. dep. ἰδνῶθῃ: bend over.

ἰδοιμι: opt. of εἶδον *saw*.

<sup>4</sup>Ἰδομενεύς, -ῆος: leader of the Cretans (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders, cf. μεσαιπῶλιος N 361 *grizzled*. He reached home in safety after the war (γ 191).

ἰδον: epic for εἶδον *saw*.

ἰδρώ, fut. ἰδρώσει, aor. ἰδρωσα: sweat.

ἰδρύνω, aor. pass. ἰδρύνθησαν (ἔδος): seat, cause to sit down.

ἰδρώς, -ῶτος (sudor, sweat): sweat.

ἰδύια: fem. partic. of οἶδα *know*.

ἰδωμαι: subjv. mid. of εἶδον *saw*.

ἰει impf., ἰείσω 3d pl.: of ἰημι *send*.

ἔμαι: *desire*, mid. of ἔμμι *send*.

ἔε(ν) impf., ἔναι inf.: of εἰμι *go*.

ἔντες: partic. of ἔμμι *hurl*.

ἑρεα: *priestess*, Z 300.

ἑρεός or ἑρεός, ἥος: *priest*. He was attached to a definite service or temple; hence no priests are mentioned in the Achaean army.

ἑρεώω, fut. inf. ἑρευσόμεν, aor. ἑρευσεν: *sacrifice, offer in sacrifice*; *slaughter*, since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods.

ἑρόν and pl. ἑρά: *offering, sacrifice, victim for sacrifice*.

ἑρός 3: *holy, sacred*.

ἕω, inv. mid. ἕεν, impf. mid. ἕοντο (ἕδος): *seat, sit, rest*.

Ἰηλῦσός: *Ialysus*, one of the chief cities of Rhodes, B 656.

ἔμμι, 3d pl. ἔμισι, partic. ἔντες, impf. ἔει, pass. ἔνται, impf. mid. ἔετο, aor. ἔκα or ἔκα, aor. opt. εἴη, aor. mid. ἔντο: *send, hurl, cast, shoot, throw, drop, put*; pres. mid. *desire*.

ἑήσασθαι: inf. of ἑάομαι *heal*.

ἑτήρ, ἥρος (ἑατός, ἑάομαι): *healer, surgeon*.

Ἰθάκη: *Ithaca*, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus, B 632, Γ 201.

Ἰθακήσιος: *Ithacan*.

ἔθι: inv. of εἰμι *come, go*. Also as interjection, cf. ἄγε.

ἔμμι, -ατος (εἰμι): *walk, gait, step*, E 778.

ἑθνω, impf. ἑθνεν (ἑθός): *send straight at, direct, guide*.

ἑθός [εἑθός]: adv., with gen., *straight, straight at*.

ἑθός, -ός: *onset, enterprise*.

ἑθός, aor. ἑθόσε: *pre*

ἑθώμη: in western

slopes of Mt. Pind.

ἑκάνω: *come*, freq. with motion. Cf.

ἑκάριος: *Icarian*. was part of the A the southwest par B 145.

ἑκείλος (ἑκί-) 3: *like*

ἑκεάων, -ονος: son and so brother of

ἑκμενος: *favoring, fa*

du; const. with

ἑκνέομαι and ἑκώ, ἑ

ἑκετο and ἑξε(ν),

μαι and ἑκαί: *reach*; freq. with

motion.

ἑλαδόν (ἑλη): adv.

talions, B 93.

ἑλάομαι: *propitiate*,

ἑλάος: *propitious*, ἑ

ἑλάσκομαι, aor. sub

ἑλασόμεθα: *prop*

ἑἑλιος fem. (ἑελ-):

the Troad, name

der Πιός (son of ἑ

father of Priam,

is called *wind-su*

and *prosperous* (ἑ

ἑλεθρον). ἑἑλιος

'Troad' in A 71.

ἑμῆς, -άντος: *leathe*

ἑμάσσω, aor. ἑμασε,

ση: *lash, beat*.

ἑμβρασίδης: son of

ροῖος, a Thracian

ἑμεν [ἑναι]: inf. of

ἑμερό-εις, -εσσα: *lo*

ἑμερος: *longing, de*

ἑμερός: *lovely, bea*

ἑνα: adv. *where*.

ἑκαί, that, with su

ἰνα: acc. of ἰς strength, might.

ἰνίον: nape of the neck, neck-sinew.

ἰζαλος: bounding, leaping, Δ 105.

ἰξε(ν), ἰξον: aor. of ἰκω come.

ἰξεσθαι: fut. of ἰκνέομαι come.

ἴομεν subjv., ἴοντες partic.: of εἶμι go.

ἰόμωρος (φω-): shrieker, boaster.

ἰός: arrow. Cf. διστός.

ἰος, ἰα, dat. ἰφ: one. Cf. εἷς.

ἰότης, -ητος: will. ἀλλήλων ἰότητι "each because of the other."

ἰο-χέαιρα (ἰός, χέω): (she who shows arrows), the archer goddess. Epithet of Artemis.

ἵππειος: of the horses.

ἵππεύς, -ῆος: horseman, knight. (The Homeric heroes, however, did not ride, but drove in chariots.) Cf. ἵππότης, ἵππηλάτα. See ἄρμα.

ἵππηλάτα (ἐλαύνω): Aeol. for ἵππηλάτης (horse-driver), knight.

ἵππιω-χαίτης (χαίτη): of horse-hair, Z 469.

ἵππό-βοτος (βόσκω): horse-feeding. Epithet of Argos, as suited to the rearing of horses.

ἵπποδάμεια: Hippodamia, wife of the Lapith Pirithoüs, B 742.

ἵππό-δαμος (δαμάω): (horse-tamer, manager of horses), knight.

ἵππο-δάσεια (δασύς): with thick crest of horse-hair.

ἵππόθοος: Pelasgian leader, B 840 ff.

ἵππο-κορυστῆς: horse-equipped, equipped with chariots.

ἵππόλοχος: son of Bellerophon and father of Glaucus, Z 119, 197.

ἵππος: horse; freq. fem. even when no attention is called to the sex. Horses drew by the yoke, without 'traces.' Dual and pl., horses, horses and chariot, chariot (cf. the New England use of 'team' for 'wagon'), even men on chariots (B 554). The Homeric heroes did not ride

on horseback. καθ' ἵππων ἀΐξαντε leaping hastily from their chariots.

ἵπποσύνη: horsemanship.

ἵππότης [ἵππότης]: horseman, knight.

Cf. ἵππεύς, ἵππηλάτα.

ἵππο-ουρῖς (οὐρά tail): with horse-hair crest, crested.

ἵππομαι, fut. ἵψεται, aor. ἵψω: press hard, afflict, punish.

ἱρά: see ἱερὸν sacrifice.

ἱρεύς: see ἱερεὺς priest.

Ἴρις: Iris, the messenger of the gods in all matters pertaining to war, B 786.

ἱρός 3: see ἱερός sacred.

ἰς, acc. ἰνα (ῖς, vis): strength, might.

ἴσαν: impf. of εἶμι go.

Ἰσανδρος: son of Bellerophon, Z 197.

ἴσασιν: 3d pl. of οἶδα know.

ἴσθ-θεός: equal to the gods, god-like.

Cf. θεοείκελος, θεοειδής.

ἴσος (ῖσ-) 3: equal. ἴσων and ἴσα cognate acc., adv., equally.

ἴσο-φαιρίζω (φέρω): equal, vie with.

ἴστε: 2d pl. of οἶδα know.

ἴστημι, aor. (ἔ)στησα, 2d aor. (ἔ)στη and στάν [ἔστησαν], 2d aor. subjv.

στήγῃ, aor. partic. στάς, iterat. aor.

στάσκεν, perf. ἔστηκας, pl. perf.

ἔστήκῃσιν or ἔστᾱσι, perf. inf.

ἑστᾱμεν, perf. partic. ἑστᾱότα or

ἑστᾱῶτα, plpf. ἑστήκει and ἑστα-

σαν: pres. and 1st aor. act. trans-

itive, cause to stand, station, set,

stop; other tenses and mid. in-

transitive, take (my) position, stand,

stop. ἰσθὼν στήσαντο hoisted the

mast, κρητῆρα στήσασθαι (set up)

offer a bowl, ἀντίκ' ἕστησαν they stood

(rose) to meet him, ἀνὰ ἔσθη stood

up, rose.

Ἰσθμία: on the northwest coast of Euboea, B 537. (Trisyllabic by 'synizesis'.)

ἰστίον, pl. as sing. ἰστία (ἰστός):  
sail.

ἰστο-δόκη (δέχομαι): mast-receiver,  
a rest for the mast when the lat-  
ter was lowered, A 484.

ἰστός (ἵστημι): (1) mast (held in  
place by fore-stays (πρόγονοι)).  
(2) Loom. ἰστόν ἐποίχεσθαι go to  
and fro before the loom, ply the  
loom. (The women stood to  
weave.) (3) Web.

The Homeric loom was 'an up-  
right framework, consisting of  
two perpendicular posts united at  
the top by a cross-bar. From this  
cross-bar, the threads of the warp  
were hung with weights. In  
weaving, one [say, the odd] set  
of threads, by means of a cross-  
stick (κανών, Ψ 760), was drawn  
forward with one hand toward  
the breast of the weaver, while  
with the other hand the woof-  
thread, by means of the κερκίς  
or shuttle, was cast through  
the opening thus made between  
the [odd and even] threads of  
the warp. The weaver passed  
back and forth in front of the  
loom.' (Perrin's commentary on  
ε 62.)

ἰσχανάω (ἵσχω): hold, check.

ἰσχίον: hip-joint.

ἵσχω (ἔχω): hold, check. ἵσχεο check  
thyself, restrain thyself, halt!

ἵτε imv., ἵτην impf.: of εἶμι go.

ἵτης, -νος (ῥιτ-): fellow of a wheel.

Ἰτων, -ωνος: in Phthiotis, B 696.

ἰφθίμος: strong, mighty.

ἰ-φι (ῥίφει, ἴς): adv. with might,  
strongly.

Ἰφικλος: father of Protesilaüs,  
B 705.

ἴφιος (ῥιφ-): strong, goodly (of  
sheep).

Ἰφίτος: Phocian  
ἰχῶρ, acc. ἰχῶ: ich-  
the gods as bloo  
ἵψας: aor. of ἵπτορ  
ἰσθή: breath, blast.  
ἰσκή: του, confusi  
ἰών: partic. of εἶμι

K.

κάβ-βαλε: aor. of  
καγχαλάω: laugh  
tion or in mocke  
κάδ: for κατά δου  
and 'assimilatio  
Καδμείος and Καδμ  
mēan, of Cadmus  
Κάειρα fem.: Cari  
κάνη: aor. pass. of  
καθ-άπτομαι: addre  
καθ-έζομαι, aor. κατ  
sit; aor. act. sea  
καθ-ενδω: sleep.  
κάθ-ημαι, imv. κάθη  
καθ-ίζω, aor. imv. α  
sit down, seat; in  
καθ-ύπερθε: adv. α  
above.

καί: copulative cor  
even. καὶ εἰ ever  
joined with othe  
is freq. correl. wit  
It sometimes m  
ment of a spec  
foregoing gene  
may be used whe  
has or, as εἶνα κα  
τριχθά τε καὶ τετ  
four pieces. It  
the apodosis of  
temporal senten  
Καινέδης: son of  
Καινεύς, -ῆος: king  
A 264.

καίνυμαι, perf. parti  
as impf. (ἐ)κέκα

**καίριον** (καιρός): (*right spot*), *fatal, vital spot*.  
**καίω**, aor. ἔκηρ, aor. pass. κήη: *burn, consume by fire*.  
**κακ-κείοντες**: fut. partic. of **κατάκειμαι** *lie down*.  
**κακο-μήχανος** (μηχανή): *contriving evil, pernicious*.  
**κακόν** and pl. **κακά**: *ill, harm, calamity*.  
**κακός** 3: *bad, evil, worthless, miserable, cowardly, destructive*. Opp. to ἀγαθός.  
**κακότης**: *worthlessness, cowardice, wickedness*.  
**κά-κτανε** [κατάκτανε]: aor. impv. of **κατακτείνω** *kill, slay*.  
**κακῶς**: adv. *ill, miserably, harshly*.  
**καλέω**, iterat. impf. καλέεσκε, fut. partic. καλέουσα, aor. subjv. καλέσω, aor. partic. καλέσασα, aor. mid. (ἐ)καλέσατο and καλέσαντο, perf. κέκλημαι, fut. perf. κεκλήσῃ: *call, summon, name. κекλήσῃ ἀκούτις thou shalt be (called) wife*.  
**Καλήσιος**: Thracian from Arisbe, Z 18.  
**Καλλίαιρος**: town in eastern Locris, B 531.  
**καλλι-γυναικα** acc.: *abounding in beautiful women*.  
**καλλί-θριξ**, -τριχος: *fair-maned, of horses*.  
**καλλι-πάρης** (παρεία): *fair-cheeked*.  
**κάλ-λιπε**: aor. of **καταλείπω** *leave behind*.  
**καλλί-ρροος** (ῥέω): *fair-flowing*.  
**κάλλιστος**: sup. of καλός *beautiful*.  
**κάλλος**, -εος: *beauty*.  
**κάλόν** and pl. **κᾶλά**: cognate acc., adv. *well*.  
**καλός** 3: *beautiful, fair, noble*.  
**Καλύδναι**: islands near Cos, B 677.  
**Καλυδών**, -ώνος: ancient Aetolian town, famed for the Calydonian boar, B 640, I 531.

**καλύπτω**, aor. (ἐ)κάλυψε(ν): *cover, wrap. οἱ πέπλοι οὗ πτόγμ' ἐκάλυψεν held a fold of her robe as a covering (protection) for him*.

**Κάλχᾱς**, -αντος: Calchas, renowned seer of the Achaeans, who guided their ships to Ilios, A 69-100, B 300, 322-330.

**κάματος** (κάμνω): *weariness*.

**κάμ-βαλε** [κατέβαλε]: aor. of **καταβάλλω** *throw down, let fall*.

**κάμει**: aor. of **κάμνω** *weary, work*.

**Κάμειρος**: one of the three chief cities of Rhodes, B 656.

**κάμνω**, fut. **καμείται**, aor. (ἐ)καμιον, perf. κέκηκα, perf. partic. κεκμηῶτι: *labor, am weary (freq. with acc. of the wearied part, and often with partic.), make with toil. καμόντες who became weary, euphemism for θανόντες the dead*.

**κάμπτω**, aor. subjv. **καμψη**: *bend*.

**καμπύλος**: *bent, curved*.

**κάπ**: for **κατά** *down, along*, by 'apocope' and 'assimilation' before π.

**Καπανεύς**, -ῆος: Capaneus, one of the 'Seven against Thebes,' B 564, Δ 404 ff., father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.

**Καπανημάδης** and **Καπανῆος** υἱός: *son of Capaneus, Sthenelus*, Δ 367, E 108 f.

**καπνίζω**, aor. **κάπνισσαν** (καπνός): *kindle fires*.

**καπνός**: *smoke*.

**κάπρος**: *boar, wild boar*.

**κάπ-πεσον** [κατέπεσον]: aor. of **καταπίπτω** *fall down*.

**Κάρ**, gen. **Κᾶρός**: *Carian*, B 867.

**καρδίη** or **κραδίη** (cor): *heart, as seat of will, affections, and passions*.

**κάρη**, gen. **κρᾶτός**, dat. **κρατί**: *head*.



κάρη κομόωντες: *long-haired*. Freq. epithet of Achaeans.

κάρηνα pl.: *heads, summits, citadels*.

καρπαλίμως: *adv. quickly, in haste*.

καρπός: *fruit, crop, grain*.

καρπός: *wrist*.

καρ-ρέζουσα: *partic. of καταρέζω caress*.

καρτερόθυμος: *stout-hearted*.

καρτερός (κάρτος): *strong, mighty*.

See κρατερός.

κάρτιστος: *most mighty, stoutest, hardest*.

Κάρυστος: *Carystus, town on the south coast of Euboea, B 539*.

κασί-γνήτη: *own sister*.

κασί-γνητος (κάσις): *own brother*.

Κάσος: *one of the Sporades, near Cos, B 676*.

Κάστωρ, -ορος: *Castor, son of Leda, and brother of Helen, Γ 237*.

κατά: *adv. and prep., down, with acc. and gen. κατά δάκρυ χέουσα (pouring down) shedding a tear, κατά δ' ὅρκια πάτησαν trampled (down) upon the oaths, καὶ δ' ἔθορε leaped down, κατά μηρί' ἔκηα burned (down, Eng. up) the thigh-pieces, καὶ δὲ λίποιτε ye would leave behind; κεδασθέντες κατά νῆας dispersed (down) along the ships, ἰὼν κατά πόντον coming over the sea, δαινυμένους κατά δῶμα feasting through the house, ἴθι κατά λαόν go through the army, κατά στρατόν down through the camp, in the camp, opposite the camp, κατά μοῖραν in due measure, filly, κατά φρένα in mind, νύξε κατά ὤμον wounded him on the shoulder; κατ' ὀφθαλμῶν down over his eyes, κατά χθονός upon the ground below, καθ' ἵππων down from his chariot.*

κατα-βαίνω, *aor. κατεβήσεται, aor. inf. καταβῆναι: come down, descend*.

κατα-βάλλω, *aor. down, let fall*.

κατ-άγω, *aor. inf. (down) back to the*

κατα-δύω, *aor. κατεδί aor. partic. καταδ*

set(of the sun), ent

κατα-θνήσκω: *mortal*.

κατα-καίω, *aor. κατέκι consume by fire*.

κατά-κειμαι, *fut. part lie down*.

κατα-κοιμάω, *aor. in ναι: pass. lie down*

κατα-κοσμέω: *arrange properly*.

κατα-κτείνω, *fut. κατα*

κατέκτανε and κα

κατακτάμεναι, *aor. aor. pass. κατέκτα*

σαν]: *slay, kill*.

κατα-λείπω, *aor. κάλ hind*.

κατα-λύω, *aor. κατέλ destroy*.

κατα-μάρπτω, *aor. su overtake*.

κατ-αμύσσω, *aor. κατι tear, E 425*.

κατα-νεύω, *fut. κατ imv. κατάνευσον:*

in confirmation

Opposed to ἀνανεί

κατα-πέσσω, *aor. su digest, suppress, A*

κατα-πέφνη: *subjv. slay, kill*.

κατα-πήγνυμι, *aor. stick*.

κατα-πίπτω, *aor. κάπi*

κατα-πλήσσω, *aor. p (strike down), fill*

κατα-πτώσσω: *crou*

κατα-ρέζω or καρρέζε

caress, stroke.

κατα-ρρέω: *flow down*.

κατα-σχομένη: *wrapping herself, wrap*, aor. partic. of κατέχω *hold down, envelop*.

κατα-τίθημι, aor. κατέθηκε and κατέθεντο: *lay down, set down*.

κατα-φύλαδον (φύλον): *by tribes*, B 668.

κατα-χέω, aor. κατέχευαν: *pour down, shower, let fall*.

κατ-εβήσето: *went back*, aor. of καταβαίνω *go down*.

κατ-έδω and κατεδύσето: aor. of καταδύω *go down, enter*.

κατ-έδω: *eat up, consume, gnaw*.

κατ-έθεντο and κατέθηκε(ν): aor. of κατατίθημι *lay down*.

κατ-ειμι, partic. κατιούσα: *come down*.

κατ-έκτη: aor. of κατακαίω *burn*.

κατ-έκτα and κατέκτανε act., κατέκταθεν pass.: aor. of κατακτείνω *slay*.

κατ-ελθέμεν: aor. inf. of κατέρχομαι *come down*.

κατ-ένευσεν: aor. of κατανέυω *nod*.

κατ-έπεφνον, subjv. καταπέφνη: aor. *slew*.

κατ-έπηξεν: aor. of καταπήγνυμι *fix down, fix*.

κατ-επλήγη: aor. pass. of καταπλήσσω *fill with dismay*.

κατ-ερείπω, aor. κατήριπε: *tear down*, aor. intrans. *fell*.

κατ-έρεξεν: aor. of καταρέζω *caress*.

κατ-ερύκω: *keep back, detain*.

κατ-έρχομαι, aor. inf. κατελθέμεν: *come down*.

κατ-εσθίω: *devour, eat up*.

κατ-ευάζω, aor. pass. κατεύνασθεν [κατευνάσθησαν]: *pass. lie down*.

κατ-έχευαν: aor. of καταχέω *pour down*.

κατ-έχω, aor. partic. κατασχομένη: *hold down, possess*; mid. partic. *wrapping herself, wrap*.

κατ-ήλυθον: aor. of κατέρχομαι *come down*.

κατ-ηπιάω, impf. κατηπιώνοντο (ήπιος): *soothe, still, quiet*.

κατ-ήριπε: *fell*, aor. of κατερείπω *tear down*.

κατ-ήσθιε: aor. of κατεσθίω *devour*. κατηφείη: *shame, disgrace*.

κατ-ιούσα: fem. partic. of κάτειμι *go down*.

κατ-ίσχω: mid. *keep for (thy)self*.

καῦμα, -ατος (καίω): *burning heat*. καύματος ἐξ out of (in consequence of) *the heat*.

καύστειρα (καίω): fem. adj. *burning, scorching*, Δ 342.

Καῦστριος: *a river in Asia Minor which empties into the sea near Ephesus*, B 461.

καὺτός: by crasis (rare in Homer) for καὶ αὐτός *thyself too*.

[καφ- or καπ-] perf. partic. κεκαφηότα: *breathe out, gasp*.

κέ(ν): enclitic particle, modal adv.; essentially equiv. to *αν*, indicating a condition. *κέν* is about four times as freq. as *αν*, and is preferred esp. in affirmative sentences. See *αν*.

Κεάδης: *son of Ceas, Troezenus, a Thracian*, B 847.

(σ)κεδάννυμι, aor. ἐκέδασσε, aor. pass. partic. κεδασθέντες: *scatter, shatter*.

κεῖ-θι: adv. *there*.

κείμει, impf. (ἐ)κειτο: *lie*.

κειμήλιον (κείμει): *treasure stored up*.

κείνος [ἐκείνος] 3: *that one, that, he*.

κεινός [κενός] 3: *empty*.

κεῖ-σε: adv. *thither*.

κεκάδοντο: aor. of χάζομαι *draw back*.

κεκασμένε: *excellent*, perf. partic. of καίνυμαι *excel*.

κεκαφῆστα: perf. partic. *breathe out, gasp.*  
 κέκλετο: aor. of κέλομαι *call, bid.*  
 κεκλήγως: perf. partic., as pres., of κλάζω *shriek, yell, shout.*  
 κέκλημαι perf., κέκλησθ fut. perf.: pass. of καλέω *call.*  
 κέκλυτε: aor. of κλύω *hear.*  
 κέκμηκας ind., κέκμηῳτι partic.: perf. of κάμνω *am weary.*  
 κεκορυθμένος: *helmeted, pointed*, perf. partic. of κορύσσω *equip with helmet.*  
 κελαι-νεφής, -ές (νέφος): *in dark clouds, cloud-wrapt (of Zeus), dark.*  
 κελαινός 3: *dark, black.*  
 κέλευθος, pl. κέλευθα: *way, path.*  
 κεύεω, fut. κεύεσσω, aor. ἐκέλευσα: *bid, command, order; with dat. or acc.*  
 κέλομαι, aor. (ἐ)κέλετο: *bid, order, urge; freq. with dat.*  
 κενός: *empty(-handed).* See κεινός.  
 κενών, -ῶνος: *flank.*  
 κεντρ-ηλεκής, -ές: *goaded on, spurred on.*  
 κέντωρ, -ορος: (*goader*), *driver of horses. Cf. πλήξιππος, ἵππηλάτα, ἵπποδαμος.*  
 κεραῖζω: *lay waste, slay.*  
 κέραμος: *earthen-ware, jar.*  
 [κεράννυμι] pres. subjv. mid. κέρωνται: *mix.*  
 κεραο-ξός (ξέω): (*horn-polishing*), *horn-maker, Δ 110.*  
 κεραός: *horned.*  
 κέρας, -ας, pl. κέρα (cornu): *horn.*  
 κερδαλό-φρων (φρήν): *cunning-minded, crafty.*  
 κέρδιον: *better, more advantageous.*  
 κέρδιστος: *most cunning, Z 153.*  
 κερτομέω: *mock, revile.*  
 κερτόμος: *mocking, cutting; as subst.. reviling words.*

κευθάνω and κεύθω: *κ κεφαλή: head, stature*  
 λῆσι "with their li  
 Κεφαλλῆνες: the sub  
 seus, B 631, Δ 329  
 κεχαροίατο: aor. opt. ο  
 κεχολώσεται: *will be a*  
 pass. of χολόω *ange*  
 κέχυτο: plpf. of χέω  
 κῆδος, -εος: *grief, sor*  
 κῆδω: *distress, cause*  
*grieve, care for, wit*  
 κῆλον: *arrow.*  
 κῆρ, gen. κηρός: *fate,*  
 κῆρ, gen. κῆρος; *he*  
 emotions. For the  
 λαμμένους λάσιον κῆ  
 hearted Pylaemene  
 Κήρινθος: on the cos  
 B 538.  
 κῆρυξ, -υκος: *herald*  
 cial attendant of t  
 κηρύσσω: *proclaim, t*  
 mation.  
 κητώεσσα: *aboundi*  
 Epithet of Laceda  
 Κηφῖσις, -ίδος: *Ceph*  
 λίμνη the later L  
 Boeotia, E 709.  
 Κηφῖσός: *Cephisus.*  
 which empties int  
 B 522.  
 κηώδης, -ες: *fragran*  
 κηώ-εις, -εσσα, -εν: *f*  
 κίθαρις, -ιος: *cithara,*  
 μυξ. (λύρα is no  
 κιθαριστός, -νος: *pla*  
 skill with the lyre, l  
 κυκλήσκω (καλέω):  
 name.  
 Κίκονες pl.: a peopl  
 coast of Thrace, F  
 Κίλικες pl.: *Cilician*  
 time they lived in  
 gia near Troy, in

One king, Eëtion, Andromache's father, reigned at Theba, Z 396 ff.; another, Mynes, at Lyrnessus, B 690 ff.

Κίλλα: small town near Troy, A 38.

κινέω, aor. subjv. κινήσῃ, aor. pass.

κινήθῃ: move, drive; pass. move (him)self, go.

κινυμαι: intrans. move.

κίον: impf. of κίω go.

Κισσηίς, -ίδος: daughter of Cisses (a Thracian), Theano, wife of Antenor, Z 299.

κιχάνω, fut. κιχήσεσθαι, aor. κιχήσατο, aor. subjv. κιχείω, aor. partic. κιχήμενον: find, come to, overtake.

κίω, partic. κίων, impf. κίε(ν): go.

κλαγγή: clang, twang, clamor.

κλαγγηδόν: adv. with loud cries, B 463.

κλάζω, aor. ἔκλαξαν, perf. partic. as pres. κεκληγώς: shriek, shout, yell, ring.

κλαίω: weep, wail.

κλειτός (κλέος) 3: famed, renowned, illustrious.

κλέος, -εος: fame, glory, report.

κλέπτῃς: thief, Γ 11.

κλέπτω, aor. ἔκλεψεν: steal, am stealthy, am deceitful.

Κλεωναί pl.: Cleonae, in Argolis, not far from Corinth, B 570.

κλήψ, -ίδος (clavis): key, collarbone.

κλήρος: lot.

κλίνω, aor. ἔκλιναν, perf. partic. κεκλιμένος, aor. pass. ἐκλίνθη: lean,

turn aside, put to flight; pass. lean aside (or back), rest. κεκλιμένος λίμνῃ living next (on) the lake.

κλισίη: hut, barrack, tent.

κλισίηθεν: from the tent.

κλισίην-δε: to the tent.

κλονέω: drive in tumult.

Κλονίος: a Boeotian leader, B 495, O 340.

κλόνος: tumult, confusion.

κλύθι: aor. impv. of κλύω hear.

Κλυμένη: attendant of Helen, Γ 144.

Κλυταμνήστρα: wife of Agamemnon. Acc. to the later story, she was daughter of Tyndareus and Leda, and sister of Helen. During Agamemnon's absence she proved unfaithful to him, and (with her paramour, Aegisthus) slew him on his return to Greece.

Κλυτίος: Clytius, brother of Priam, Γ 147.

κλυτό-πῶλος: with famed horses.

Epithet of Hades, E 654.

κλυτός (inclutus, κλύω): famed, glorious.

κλυτο-τέχνης: of glorious art.

κλυτό-τοξος: of renowned bow.

κλύω, aor. ἔκλυε, impv. κλύθι, κλύτε, and κέκλυτε: hear, give ear to my request.

κλωμακέεσσα: rocky, B 729.

κνέφας, -ας: darkness of evening.

κνήμη: shin-bone.

κνημῖς, -ίδος: greave, a bent thin plate of metal which protected the lower part of the leg. It was fastened at the ankle by hooks or buckles (ἐπισφύρια). The greave seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἐκνημίδης Ἀχαιοί. See θώρηξ



κνημῖς.

κνημός: glen.

κνίσση: savor of burnt offerings, fat

Κνωσός: *Cnosus*, chief city of Crete,

B 646, Σ 591.

κοῖλος or κάλος 3: *hollow*.

κοιμάω, aor. κοιμήσαντο: *lay to rest*;

mid. *lie*; aor. *lay down to rest*.

κοιρανέω: *command, rule*.

Καίρανος: a Lycian, E 677.

κόρανος: *lord, ruler*.

κολεόν: for *κουλεόν sheath*.

κολλητός: *well-joined, well-built*.

κόλπος: *bosom, gulf*.

κολάω: *scold, brawl*, B 212.

κολώνη: *hill, height*.

κολῶς: *brawling, quarrel*.

κομάω (κόμη): *have long hair*. κάρη

κομόωντες *long-haired*, ὀπιθεν κο-

μόωντες *with long back hair* (the front hair being cut short).

κόμη: *hair*.

κομίζω, aor. (ἐ)κόμισσε, aor. imv.

κόμισαι: *attend to, care for, take up*.

κοναβέω and κοναβίζω, aor. κονάβησαν: *resound, ring*.

κοινή: *dust*.

κοῖσσαλος: *cloud of dust, eddy of dust*.

Κόρινθος: *Corinth*, B 570. The old name of Corinth was Ephyra.

κόρση: *temple of the head*.

κορυθ-αἶολος: *crest-waving, gleaming-crested*. Epithet of Hector.

κόρυς, -υθος: *helmet*.

See θώρηξ.

κορύσσω, perf. par-

tic. κεκορυθμένος:

*equip with helmet*,

*equip, rouse to*

*conflict*; mid.

*equip myself, rouse*

*myself*. κεκορυθ-

μένος *χαλκῷ equipped with bronze*,

*bronze-helmeted, bronze-pointed*.

κορυστής: *helmeted, armed*.

κορυφή: *summit, crest*.

κορυφόομαι: *am crested, tower*, Δ 426.

Κορώνεια: *Coronēa*, i

southwest of Lak

κωρώνη: *hook*, at the

for the bow string

κωρώνις, -ιδος: *curv*

with curving bow

ἀμφιέλισσα.)

Κόρωνος: a Lapith,

κοσμέω, aor. κόσμη-

κόσμηθεν [ἐκοσμή

in order, draw w

shal. Equiv. to

κοσμήτωρ, -ορος (κο

commander.

κόσμος: *order, orde*

decoration. κατὰ

κοτέω, aor. subjv.

*angry, feel sullen*

κοτή-εις, -εσσα: *ang*

κότος: *anger, grudg*

κοτύλη: (*cup*), *hip-*

κουλεόν or κολεόν:

κούρη [κόρη]: *maide*

κουρίδιος 3: *wedded*

κοῦρος [κόρος]: *yo*

With κούροι Ἄχα

Achaean, cf. νῆες

κουρότερος: *younge*

Κῶς: see Κῶς

κραδίη: see καρδίη

κραιάνω, aor. imv.

*plish, perform, ful*

κραιπνός: *swift*.

κραιπνά: *acc. adv*.

Κρανάη: an island

took Helen from

κραναός 3: *rugged*,

Κράπαθος: *Carpai*

between Crete an

κραταιός (κράτος) 3

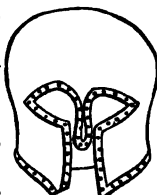
κρατερός or καρτερός

*stern, grievous*.

sup. κάρτιστος.

κρατερ-ώνυξ, -υχος

*hoofed*.



κόρυς.

κρατέω: *hold sway, rule.*

κράτος, -eos: *strength, might, victory.*

κρᾶτός: gen. of κάρη *head.*

κρέας, -ατος, pl. κρέα: *meat, flesh.*

κρείσσων, -ον (κρατερός): *stronger, more mighty, superior.*

κρείων, -οντος: *ruler, prince, king.*

κρήγνος: *good, favorable, A 106.*

κρήνην: aor. impv. of κραιναίνω *fulfil.*

Κρήθων, -ωνος: a Messenian, E 542.

κρήνη: *spring, fountain.*

Κρήτες pl.: *Cretans, B 645.*

Κρήτη: *Crete, B 649.*

Κρήτηθεν: *from Crete, Γ 233.*

κρητήρ, -ήρος (κεράννυμι): *mixing-bowl, bowl, in which the wine was mixed with water, before it was served.*

κρί [κριθή]: indecl. *barley.*

κρίνω, aor. ἔκρινεν: *separate, set apart, select, arrange, interpret; mid. measure strength.*

Κρίσα: ancient town in Phocis, near Delphi, B 520.

κροαίνω: *clatter.*

Κροκύλεια pl.: on Ithaca, B 633.

Κρονίδης and Κρονίων, -ωνος: *son of Cronus, Zeus.*

Κρόνος: *Cronus, Saturnus; father of Zeus, Poseidon, Hades, and Hera.*

κρόταφος: *temple of the head.*

κρουνός: *spring, water-source.*

κρυό-εις, -εσσα, -εν: *chilling.*

κρυπτάδιος (κρύπτω) 3: *secret. κρυπτάδια secret plans.*

Κρώμνα: Paphlagonian town, B 855.

κτάμεναι inf., κτάμε ind.: aor. of κτείνω *slay.*

κτέαρ, dat. pl. κτέατεσσιν: pl. *property, possessions.*

Κτέατος: an Epēan, B 621, A 709.

κτείνω, aor. subjv. κτείνης, aor. (ἔ)κτανε(ν) and ἔκτα, aor. mid. as

pass. κτάμενος: *slay, kill. Rarely used of killing beasts.*

κτῆμα, -ατος (κτάσμαι): *possession, treasure. Cf. κτέαρ, κτήσις.*

κτήσις, -ιος: *property.*

κτίλος: *ram.*

κυάneos: *dark blue, dark.*

κυδαίνω (κῦδος): *glorify, make magnificent.*

κῦδαλμος: *renowned, glorious.*

κῦδι-άνειρα (ἀνήρ): *man-ennobling.*

κυδιάω: *glory, boast.*

κῦδιστος 3: *most glorious.*

κυδοιμός: *tumult.*

κῦδος, -εος: *glory, splendor.*

κυκάω: *stir, mix.*

κύκλα pl. (κύκλος): *wheels.*

κυκλόσε: *round about.*

κυκλο-τερής, -ές: *circular. κυκλοτερές τόξον ἔπαινεν he stretched the bow until it became round.*

κύκνος (cygnus): *swan.*

κυκώνντι: partic. of κυκάω *stir.*

Κυλλήνη: *Cyllene, a lofty mountain in northern Arcadia, B 603.*

κῦμα, -ατος: *wave, billow.*

κύμβαχος: *adj. head foremost.*

κυνέη (κύων): *dog-skin (cap), cap, helmet.*

κύνεσσιν: dat. pl. of κύων *dog.*

κυνέω, aor. κύσε: *kiss.*

Κῦνος: the harbor of Opus, B 531.

κυν-ῶπα voc. A159 and κυνώπις, -ιδος fem. (ῶψ): *dog-faced, shameless.*

Κυπαρισσήεις, -εντος: *town under Nestor's rule, B 593.*

Κυπαρίσσιος: *Phocian town, B 519.*

κύπελλον: *beaker, cup, goblet. Cf. δέπας.*

Κύπρις, -ιδος: *Cypris, of Cyprus. By-name of Aphrodite, E 422.*

κύπτω, aor. partic. κύπαντι: *stoop.*

κύρμα, -ατος: *prey, booty, spoil.*

κύρω, aor. partic. κύρωας: *chance upon, fall in with, find.*

κυρτός : rounded, bending.

κύσε : aor. of κυνέω kiss.

κύστις, -ιος : bladder.

Κύτωρος : a Paphlagonian town, B 853.

Κύφος : city in northern Thessaly, B 748.

κυνών, gen. κυνός, dat. pl. κύνεσσιν : dog, hound. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.

Κῶραι pl. : town on the north of Lake Copais in Boeotia, B 502.

κώπη : hill.

Κῶς or Κόως : Cos, an island in the Icarian Sea, near Caria, B 677.

#### Λ.

Λάας : an old city in Laconia, B 585.

λάας, dat. pl. λάεσσι : stone.

λάβει, λαβέην : aor. of λαμβάνω take, seize.

λάβρος : violent, impetuous.

λαγχάνω, aor. λάχομεν : receive by lot, receive as my portion.

Λαερτιάδης : son of Laërtes, Odysseus, Γ 200.

λάζομαι (λαμβάνω) : seize, take.

λάβρη (λανθάνω) : secretly.

λάβωμαι : forget, aor. subjv. of λανθάνω.

λαῖλαψ, -απος : tempest.

λάινος (λάας) : of stone.

λαιστήμον : target, light shield. It is called πτερόεν winged, as lighter than the δσπίς. Prob. it had no outer layer of metal, but was of rough leather.

Λακεδαίμων, -ονος : Lacedaemon. It is called κοίλη hollow, as forming a basin between Mt. Taygetus and Mt. Parnon.

λαμβάνω, aor. ἔ(λ)λ accept, take, seize.

λαμπετάω, partic. λαμπώ) : shine, gleam,

Λάμπος : brother of

λαμπρός (λάμπω) ὅ :

λαμπρόν brightly, ι

λάμπω : shine, gleam

λανθάνω, aor. λάβει

λελάβοντο, perf. λ

λάξ : adv. with the f

Λαοδόameia : daught

phon ; slain by A

Λαοδίκη : daughter c

Z 252.

Λαοδόκος : son of A

Λαομεδοντιάδης : son

Priam, Γ 250.

Λαομέδων, -οντος :

of Troy, father of

λαός : people, folk, e

The pl. is used li

λαπάρη : flank (bel

Λάρισσα : Pelasgian

near Cyme, B 84]

λάσιος ὅ : shaggy.

λάχνη : wool, woolly

of Thersites, B 2]

λαχνή-εις, -εντος : h

λάχομεν : aor. of λ

my portion.

λέγω, aor. inf. λέξ

ἐλέχθην : collect,

rehearse. λέγομ

lay myself to rest,

λειάνω, aor. partic.

polish.

λείβω : pour a libat

λειμών, -ώνος : meai

λείος ὅ : smooth.

λείουσι : dat. pl. of

λείπω, aor. (ἐ)λιπο

plpf. ἐλέλειπτο : i

leave behind ; mi

- λειρό-εις, -εσσα*: lily-like, lily, (i.e. delicate as the color of the lily).  
*λελάθοντο* aor., *λέλασται* perf.: forget, mid. of *λανθάνω* escape notice.  
*λελήμμι*: am eager. *λελιμμένος* eagerly, impetuously.  
*λέλοιπεν*: perf. of *λείπω* leave.  
*Λεοντεύς, -ῆς*: one of the Lapithae; a Thessalian leader, B 745.  
*λέπαδνα* pl.: broad straps which passed under the necks of the horses and held fast the yoke.  
*λέπω*, aor. *ἔλεψε*: (peel), strip, A 236.  
*Δεῦκος*: companion of Odysseus, Δ 491.  
*λευκός* (lux, look) 3: white, bright, gleaming.  
*λευκ-ώλενος* (ώλήνη, ulna, ell): white armed. Epithet of Hera. (In the Homeric dress, the woman's arms were bare.)  
*λεύσσω* (*λευκός*): see, look, behold.  
*λεχε-ποίη* acc.: grassy, in the midst of meadows.  
*λέχος*, dat. pl. *λεχέεσιν*: couch, bed.  
*λέχοο-δε*: to the bed.  
*λέων, -οντος*, dat. pl. *λείουσιν*: lion.  
*λήγω*, aor. *λήξαν*: cease, cease from, give up.  
*λήθη* (Lethe): forgetfulness, B 33.  
*Δῆθος*: a Pelasgian, B 843.  
*λήθω*: equiv. to *λανθάνω*, escape notice; mid. *forget*.  
*λήϊον*: standing grain.  
*Δῆτιος*: Boeotian leader, B 494.  
*Δῆμνος*: island in northern part of the Aegean Sea, A 593, B 722.  
*λήξαν*: aor. of *λήγω* cease.  
*Λητώ, Λητούς*: Leto, Latona, mother of Apollo and Artemis, A 9, E 447.  
*λίσσασθαι*, aor. partic. *λίσσθεις*: turn aside, withhold one's self.  
*λίγως* (*λίγυς*): adv. clearly.
- λίγξε* aor.: sung, of a bow.  
*λιγυρός* 3: shrill, piping.  
*λίγυς, -εῖα, -ύ*: clear-voiced.  
*λιγύ-φθογγος*: clear-voiced.  
*λίην*: adv. exceedingly, excessively  
*καὶ λίην* and in truth, and verily.  
*λίθος*: stone.  
*λικμάω*: winnow, E 500.  
*Λικύμνος*: uncle of Heracles, slain by Tlepolemus, B 663.  
*Δίλαια*: town in Phocis, at the source of the Cephissus, B 523.  
*λilαίόμαι*: desire, am eager for.  
*λιμὴν, -ένος*: harbor.  
*λίμνη*: lake.  
*Λίνδος*: town on Rhodes, B 656.  
*λino-θύρηξ, -ηκος*: with linen doublet.  
*λίνον* (linen): (flax, thread), net.  
*λιπαρός* 3: (oily), shiny, bright, beautiful.  
*λίπε(ν), λιπέσθαι*: aor. of *λείπω* leave.  
*λίσσομαι*, impf. (*ἐλ*)λίσσεται, aor. impv. *λίσαι* (litany): entreat, beseech.  
*λοιβή* (*λείβω*): libation, drink-offering. Cf. *σπονδή*.  
*λοίγος*: dreadful, hurtful.  
*λοιγός*: destruction, ruin, death.  
*λοιμός*: pestilence, plague, A 61.  
*Λοκροί* pl.: Locrians, B 527.  
*λούω*, aor. *λούσεν* or *λόσεν*, perf. mid. *λελουμένος*: wash, bathe, mid. bathe one's self.  
*λόφος*: crest of helmet; generally made of horse-hair. See *θύρηξ*.  
*λόχος* (*λέχος*): place of ambush, ambush.  
*λόχον-δε*: to an ambushade.  
*λυγρός* (lugo): miserable, dreary, death-bringing.  
*λυγρῶς*: grievously, E 763.  
*λύθη*: aor. pass. of *λύω* loose.  
*λύθρον*: gore.  
*Λύκαστος*: Cretan town, B 647.



Δυκάων: (1) son of Priam, Γ 333.

(2) A Lycian, father of Pandarus, B 826.

λυκη-γενής, -έος: epithet of Apollo, prob. 'child of the light' (lux), Δ 101.

Λυκίη: *Lycia*. (1) On the south coast of Asia Minor, between Caria and Pamphylia, B 877.

(2) A district near Troy, E 173.

Δυκίη-θεν: *from Lycia*.

Δυκίη-δε: *to Lycia*.

Λύκιοι: *Lycians*, commanded by Sarpedon, B 876.

λύκος (*lupus*): *wolf*.

Λυκόοργος: king of the Thracian Edonians, Z 130 ff.

Λύκτος: Cretan town, B 647.

λύμα, -ατος: *filth, defilement*.

Λυνησσός: town in the Troad, not far from Theba, B 690.

λύω, fut. λύσω, aor. (ξ)λύσα, perf.

λέλυνται, aor. pass. λύθη: *loose, free, dismiss*; mid. *loose for myself, ransom*.

λωβάσμαι, aor. opt. λωβήσαιο: *insult, am insolent*.

λώβη: *shame, disgrace*.

λωβητήρ, -ήρος: *insolent fellow*.

λωτών, -ον: *more desirable, better*, comp. of ἀγαθός.

λωτός: *clover, food for horses*, B 776.

#### M.

μά (μάν, μήν): particle of asseveration, with the accusative, which probably depends on a verb of swearing implied. In affirmative asseverations ναί μά is used. οὐ μὰ γὰρ Ἀπόλλωνα *no, by Apollo!* ναί μὰ τὸδε σκήπτρον *yes! by this sceptre*.

Μάγνητες pl.: Thessalians dwelling near Mt. Pelion, B 756.

μαζός: *nipple, breast*.

μάθον: aor. of μάω  
Μαίανδρος: river  
B 869.

μαίμῳ, aor. μαίμη  
*impetuous, rage*.

μαίνομαι (*mania*):  
*frantic*.

Μαίον: a Theban,  
Δ 394 ff.

μάκαρ, -αρος: *blessed*  
μακρός 3: *long*, λιγύς  
and μακρόν adv.  
*with long stride*  
*shouted afar, i.e.*

μάλα adv.: *exceedingly*  
*thoroughly, by all means*  
μάλα but *surely*.

μᾶλλον comp.: *more*  
μάλιστα sup.: *especially*

μαλακός 3: *soft, gentle*  
μάν [μήν]: *in truth*

μανθάνω, aor. μάθημι  
μαντεύομαι: *am a seer, tell*

Μαντινέη: *Arcadia*

μάντις: *seer, soothsayer*

μαντοσύνη: *gift of prophecy*

μαργαίνω: *rage, am angry*

μαρμαίρω: *gleam, am gleaming*

μάρναμαι: *fight, contend*

μάρτυρος: *witness*

Μάσης, -ητος: *Thrace*  
B 562.

μαστιζώ, aor. μαστίξω

μάστιξ, -ίγος: *lash*

ματάω, aor. subjv. ματαίω  
*back, delay*.

μάχαιρα: *dagger, sword*,  
in sacrifice.

Μαχάων: son of Πηλεΐδης  
(*lapius*); a su-  
sally, B 732, Δ 394.

μάχη: *battle, conflict*  
E 355.

μαχητής: *warrior*

μαῖχομαι or μαχέομαι, fut. μαχήσομαι, aor. μαχησάμεθα and μαχέσασθαι: *fight, contend*.  
 μάψ: adv. *thoughtlessly, vainly, to no purpose*.  
 μαψιδίως: *foolishly, thoughtlessly*.  
 μά: acc. of ἐγώ I.  
 μέγα: adv. qualifying all degrees of comparison; *greatly, mightily, very, far*.  
 μεγάθυμος: *great-souled, high-minded*. Epithet of men and peoples.  
 μεγαίρω: *grudge*.  
 μεγάληα: adv. *greatly*. μεγάλ' εὐχετο *loudly prayed*.  
 μεγαλ-ήτωρ, -οπος: *great-hearted, courageous*.  
 μέγαρον: *large room, main hall* (in the centre) *of the house*; pl. *dwelling, house, palace*.  
 μέγας, μεγάλη, μέγα: *great, large, tall, mighty*. Comp. μέϊζων, superl. μέγιστος.  
 μέγεθος, -εος: *size, height*.  
 Μέγης, -ητος: son of Phyleus, leader of the Dulichians, B 627, E 69.  
 Μεδεών, -ῶνος: town in Boeotia, B 501.  
 μεδέων, -οντος (μέδων): *ruler, ruling, only of Zeus*, Γ 276.  
 μέδομαι: *care for, give heed to* (with gen.), *contrive*.  
 Μῆδων, -οντος: son of Oileus, half-brother of Ajax, slain by Aeneas, B 727, N 693 ff., O 332 ff.  
 μέδων: *counsellor, leader, captain*.  
 μεθ-άλλομαι, aor. partic. μετάλμενος: *spring after, leap upon*.  
 μεθ-είω subjv., μεθέμεν inf.: aor. of μεθήμι, *let go, give up, surrender*.  
 μεθ-έπω: *drive after, with two accs.*  
 μεθήμων, -ονος: *slack, yielding*.  
 μεθήμι, aor. subjv. μεθείω, aor. inf. μεθέμεν: *let go, give up, surrender*; intrans. *draw back, give way*.

μεθ-ίστημι, impf. μεθίστατο: *mid. take one's place among*.  
 μεθ-ομιλέω: *associate with*, A 269.  
 μειδάω, aor. μειδῆσε (smile): *smile*.  
 μέϊζων: comp. of μέγας *great, large, tall, mighty*.  
 μελινος (μέλινος, μελίη) 3: *ashen, of ash*.  
 μελίχιος (μέλι) 3: *kind, friendly*.  
 μεῖνα: aor. of μένω *remain, await*.  
 μείρομαι, perf. ἔμμορε (μέρος): *receive as a portion*.  
 μέϊων, -ονος: comp. of μικρός *little, short*.  
 μελαθρον: *ceiling, roof, house*. Cf. tectum.  
 μελαίνω: *blacken, stain a dark color*; in E 354 *stain dark red*.  
 Μελάνθιος: a Trojan, Z 86.  
 μέλας, μέλαινα, μέλαν: *black, dark*. Comp. μελάντερος.  
 Μελέαγρος: son of Oeneus, leader of the Caledonian hunt, B 642, I 543 ff.  
 μέλι, -ιτος: *honey*.  
 Μελίβοια: a Thessalian town in Magnesia, B 717.  
 μελίη: *ash, ashen spear* (sc. ἐγχέη).  
 μελι-γδής, -ές: *honey-sweet*.  
 μέλισσα (μέλι): *bee*.  
 μελί-φρων, -ονος: *heart-rejoicing, of wine*, Z 264 (cf. εὐφρων, Γ 246); *refreshing, of sleep*, B 34.  
 μέλλω: *am destined, am about*.  
 μέλπω: *sing* (the praises of).  
 μέλω, fut. μελήσει and μελήσεται, perf. μέμνηε: *am a care, am an object of concern*. (1) The object of concern is put in the nom. and the person who feels the concern in the dat. (2) The verb is impers. and takes the object of concern in the gen.  
 μέμαα perf.: *am eager, rush on impetuously*.

μεμακνῖα: perf. partic. of *μηκάομαι* *bleat*.

μνήμημαι: remember, perf. of *μνηήσκω* *remind*.

μέμονα perf.: *strive, wish, am eager*.

μέν: a weaker form of *μήν*. (1) *In-deed, in truth*; (2) correlative with *δέ*, helping to mark the contrast between two clauses. *Cf. μέντοι*.

μενεαίνω: *am eagerly desirous*.

Μενέλαος: Menelaüs, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. B 408, 586 ff., Γ 21 ff., 206 ff., Δ 94 ff., Ζ 44 ff., Η 311 ff., Π 45 ff. He is called ἀρηίφλος, βόην ἀγαθός, ξανθός (*tawny-haired*). He wandered for eight years after the capture of Troy before returning with Helen to his home, γ 276 ff., δ 351 ff. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μενεπτόλεμος: *standing firm in battle, brave*.

Μενεσθεύς, -ῆος: son of Peteos, and leader of the Athenians, B 552.

Μενέσθης: a Greek, E 609.

Μενoitιάδης: son of Menoetius, Patroclus, A 307.

μένος, -εος: *might, courage, prowess, fury*.

μένω, aor. (ἐ)μείνα: *remain, await*.

μερμηρίζω, aor. μερμήριξε: *am undecided, am in perplexity, ponder*.

Μέροψ, -οπος: a seer of Percôte, B 831.

μέροψ, -οπος: *mortal*.

Μέσθλης: leader of Maeonians, B 864.

μέσος: see μέσος *middle*.

Μέσση: town in Laconia, B 582.

μεσσηγύς [μεταξύ]: *adv. between*.

Μεσσηγίς, -ίδος: a spring in Thesaly, Ζ 457.

μέσ(σ)ος (medius): *middle, in the midst*. τὸ μέσον the middle, midst.

μετά: *adv. and prep. among, after*.

(1) With dat. *in the midst of*; (2) with acc. *into the midst of, among* (as with dat., B 143), *after*. It sometimes implies change, *μετὰ δ' ἐτράπετο*: *he turned around*.

μεταδρομάδην (δρόμος): *adv. pursuing, running after*, E 80.

μεταλλάω, aor. μεταλλῆσαν: *ask about, inquire after*.

μετ-άλμενος: aor. partic. of *μεθάλ-λομαι* *spring after, leap upon*.

μετα-μάζιος (μαζός): *between the (nipples) breasts*.

μεταμῶνιος: *in vain, void*.

μεταξύ: *adv. between, only* A 156.

μετα-πρέπω: *am conspicuous, am eminent among*.

μετα-σσεύομαι: *rush after, hasten after*.

μετα-τρέπω: *mid. turn myself toward, give heed to*.

μεταυδάω, impf. μετηῦδα: *speak among*.

μετά-φημι, aor. μετέειπον: *speak among*.

μετα-φράζομαι, fut. μεταφράσομαι: *consider afterwards*, A 140.

μετά-φρενον: *upper part of the back, back*.

μετ-είπον: aor. of *μετά-φημι* *speak among*.

μέτ-ειμι, fut. μετ-έσσομαι (είμι): *am among, am between, am one of*. οὐ πανσῶλῃ μετέσσειται *no respite will intervene*.

μέτ-ειμι (είμι): *go after, shall go after*.

μετ-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθών: *come after, come among, come to, attend to*.

μετ-έσσομαι : fut. of μέτειμι *am among, am between.*  
 μετ-έφη : impf. of μετά-φημι *speak among.*  
 μετ-οίχομαι : *go after (with acc.).*  
 μετ-όπισθε(ν) : adv. *behind, afterwards.*  
 μέτ-ωπον : *forehead.*  
 μεῦ [μοῦ] : gen. of ἐγώ *I.*  
 μή : negative. (1) Adv. *not*, used in commands, μή μ' ἐρέθιζε *do not anger me*; in wishes, μὴ ἐπ' ἥλιον δύναι *may not the sun go down*; in clauses of purpose, ὅφρα μὴ ἀγέραςτος ἔω *that I may not be without a prize*; in conditional clauses, εἰ δέ κε μὴ δώσωσιν *if they shall not give*; in conditional relative clauses, οὓς μὴ κῆρες ἔβαν θανάτου φέρονσαι *whomsoever the fates of death did not carry off.* (2) Conj. *that not, lest.* μή σε παρείπη Θέτις *lest Thetis persuade you.*  
 μηδέ : adv. *but not, and not, not even, nor.* μηδέ — μηδέ (*and not — and not*), *neither — nor.*  
 μήδομαι, aor. μήσατο : *contrive, plan.*  
 μῆδος, -εος : *plan, device.*  
 Μηθώνη : Thessalian town in Macedonia, B 716.  
 μηκάομαι, perf. partic. μεμακύναι : *bleat.*  
 μηκέτι : adv. *no more, no longer.*  
 Μηκιστεύς, -ῆος : father of Euryalus, B 566.  
 Μηκιστημάδης : son of Mecisteus, Euryalus, Z 28.  
 μῆλα pl. : *small cattle, flocks of sheep and goats.*  
 μὴν : asseverative particle, *indeed, in truth.*  
 μῆν, gen. μηνός : *month.*  
 μῆνις, -ιος : *wrath, enduring anger.*  
 μῆνίω, aor. partic. μῆνίσας : *cherish wrath, continue angry.*

Μηονίη : old name of Lydia, Γ 401.  
 Μηονίς, -ίδος : *Maeonian woman,* Δ 142.  
 μῆρα pl. : *thigh-pieces.*  
 μηρίον, pl. μηρία or μῆρα : *thigh-piece.* Part of the victim which was offered as a burnt sacrifice to the gods.  
 Μηριόνης : a Cretan, friend of Idomeneus, B 651, Δ 254, E 59, 65.  
 μηρός : *thigh.*  
 μῆστορ, -ωρος : *counsellor.* μῆστορε φόβου (*advisers of flight*), *inspirers of flight, inciters to flight.*  
 μήτε : *and not.* μήτε — μήτε *neither — nor.*  
 μήτηρ, gen. μητρός : *mother.*  
 μητιέρα : *counsellor.* Epithet of Zeus; used in the nom. and voc.  
 μητιόμαι, aor. subjv. μητίσσομαι : *contrive, plan.*  
 μῆτις, -ιος : *wisdom, counsel.*  
 μητρική : *step-mother.*  
 μήτρως, -ως : *mother's brother, uncle.*  
 μῆχος, -εος : *means of relief, help.*  
 Μήων, -ονος : *Maeonian, inhabitant of Macedonia,* B 864, E 43.  
 μία : fem. of εἷς *one.*  
 μαίνω, aor. subjv. μῆγη, aor. pass. μάνθην [ἐμάνθησαν] : *spot, stain.*  
 μαι-φόνος : *blood-stained, blood-thirsty.*  
 [μῆγνυμι : see μίσγω.]  
 Μίδεια : a Boeotian town, B 507.  
 μικρός : *little, short.*  
 Μίλητος : (1) a Cretan town, B 647, mother of (2) a town in Caria, B 868.  
 μιλτο-πάρηος : *red-cheeked*, of ships with bows painted red, while the hull in general was painted black or dark.  
 μμνάζω (μένω) : *remain.*  
 μμνῆσκω, fut. μνήσομαι, aor. partic. μνήσασα, aor. μνήσαντο, perf. as

pres. *μύνημαι*: remind; mid. recall to mind, mention; perf. remember.

*μύνω* [*μύνω*]: remain, await.

*μιν*: 3d pers. pron. acc. sing. him, her, equiv. to Att. *αὐτόν, αὐτήν*.

*Μινύειος*: Minyan, B 511.

*μίνυθα*: adv. for a little while, for a short time.

*μινυθάδιος*: short-lived, enduring for a short time.

*μυνυρίζω*: lament, complain, whine.

*μοσγ-άγεια*: basin where valleys meet, Δ 453.

*μίσγω* [*μίσγωμι*], plpf. *ἐμέμικτο*, aor. pass. *ἐμίχθην* or *ἐμίγην*: mix, mid. mingle, join with, associate with. *ἐν κονίῃσι μίγεις* should be thrown in the dust.

*μοστύλλω*: cut into small pieces.

*μίτρη*: girdle, broad band of metal, or leather with metal plates, worn on the lower part of the body under the *θώραξ*, and over the *χιτών*. See *θώραξ*.

*μυθεῖς*: aor. partic. of *μίσγω* mix.

*μνάομαι*, impf. *ἐμνώνοντο*: am mindful.

*μνήσαι* and *μνήσαντο* aor., *μνήσομαι* fut.: of *μμνήσκω* remind, mention, remember.

*μνηστός* 3: wooed, wedded, lawful.

Epithet of wives.

*μογέω*, aor. *μόγησα*: toil, suffer, endure hardship.

*μόγος*: exertion, toil, Δ 27.

*μοῖρα*: fate, lot, portion. *κατὰ μοῖραν* according to due allotment, fittingly.

*μοιρη-γενής*, -ής: child of fortune, blest by *Μοῖρα* at birth, Γ 182.

*μολοῦσα*: aor. partic. of *βλώσκω* go.

*μολπή* (*μέλπω*, *Melpomene*): song.

*μορμύρω*: splash.

*μόρος* (*μέρος*, *μοῖρα*): fate, lot.

*μόρσιμος*: destined, fated.

*μόσινος* [*μόνος*] 3: alone.

*Μοῦσα*: muse.

*μοχθίζω* (*μόχθος*): suffer, B 723.

*Μύδων*, -ωνος: Phrygian king, Γ 186.

*Μύδων*, -ωνος: a Paphlagonian, charioteer of Pylaemenes, E 580.

*μυθέομαι*, aor. subjv. *μυθήσομαι*: relate, tell, interpret.

*μῦθος*: word, utterance, saying, thought. Cf. *ἔπος*.

*μυῖα*: fly.

*Μυκάλη*: Carian promontory, B 869.

*Μυκαλησσός*: Boeotian town, B 498.

*μυκάομαι*, aor. *μύκων*: bellow, grate.

*Μυκῆνη*: Mycenae, town in Argolis; the home of Agamemnon, B 569, Δ 52, 376.

*Μύνης*, -ητος: son of Euenus, B 692.

*μυρτίκινος*: of tamarisk, tamarisk, Z 39.

*Μυρτήνη*: perhaps an Amazon, B 814.

Cf. Γ 189.

*μῦρία* pl. (*myriad*): very many, countless.

*Μυρμιδόνες* pl.: a Thessalian people, under command of Achilles, A 180, 328, B 684.

*μύρομαι*: weep, grieve, lament.

*Μύρσινος*: a town in Elis, B 616.

*Μυσοί* pl.: Mysians, B 858.

*μυχός*: inmost part, recess.

*μῶλος*: toil, moil, struggle.

*μωμάομαι*, fut. *μωμήσομαι* (*μῶμος*): blame, censure, Γ 412.

*μῶνυξ*, -υχος (*μέμαα*, *ὄνυξ*): eager-hoofed, swift-footed, swift.

## N.

*ναί*: affirmative particle, yes. Used in oaths. *ναὶ μὰ τόδε σκήπτρον* yes! by this sceptre!

*ναιετάω* or *ναίω*, iter. impf. *ναιετάσκον* or *ναίεσκον*: am situated, dwell, inhabit. *δόμοι ἐν ναιετάοντες* houses good to dwell in, comfortable. *ἐν ναίόμενον* *πολιέθρον* a well-situated town.

Νάσσης: leader of the Carians, B 867 ff.  
 Ναυβαλίδης: son of Naubolus, Iphitus, B 518.  
 ναύτης (ναῦς): sailor.  
 ναῦ-φιν: from the ships, locat. (used as gen. pl.) of νηῦς.  
 νεαρός: young, tender, B 289.  
 νεβρός: fawn.  
 νέες nom., νέεσσι dat.; pl. of νηῦς ship.  
 νέηαι: subjv. 2d sing. of νέομαι go, return.  
 νεῖαιρα (νέος?): fem. adj. lower.  
 νεῖατος (νέος?): extreme, lowest.  
 νεκε(ί)ω, iter. impf. νεκείεσκε, aor. ἐνέικεσας and νεκείεσεν: revile, rebuke, chide, contend, upbraid.  
 νεῖκος, -εος: strife, quarrel, conflict.  
 νεῖμαν: aor. of νέμω, distribute.  
 νεκάς, -άδος: heap of corpses, E 886.  
 νεκρός: corpse, dead body.  
 νέκταρ, -αρος: nectar, the drink of the gods.  
 νεκράρεος: divine, heavenly. Cf. ἀμβρόσιος.  
 νέκυς, -υος (νεκρός): corpse, pl. the dead in the lower world.  
 νεμεσίζομαι: take ill, am vexed.  
 νέμεσις: righteous wrath, blame. οὐ νέμεσις it is no cause for blame.  
 νεμεσ(σ)άω, aor. νεμέσησε and νεμέσηθεν [ἐνεμεσσήθησαν]: am angry, am vexed.  
 νεμεσσητός: fit to excite wrath, blame-worthy.  
 νέμω, aor. νεῖμαν: distribute, mid. possess, inhabit, dwell; of cattle, pasture, graze; passive (B 780) devoured.  
 νέομαι, subjv. νέηαι: go, return, shall go.  
 νέος 3: young, fresh, new. Comp. νεώτερος. νέον adv. just now, newly, afresh.

νεοσσός: young of birds, nestling.  
 νεο-τευχής, -ές: just built, new.  
 Νεστόρεος 3: of Nestor, Nestor's.  
 Νεστορίδης: son of Nestor, Antilochus, Z 33.  
 Νέστωρ, -ορος: Nestor, king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshalling the army for battle, A 247, B 21, 57, 77, 336, 405, 433, 555, 601; Δ 293, Z 66, A 597 ff.  
 νευρή: (sinew), bow-string.  
 νεύρον (nerve): thong, pl. bow-string.  
 νεύω, aor. νείψε: nod.  
 νεφέλη: cloud.  
 νεφελ-ηγερέτα (ἀγείρω): cloud-gatherer. Epithet of Zeus.  
 νέφος, -εος (nubes): cloud.  
 νεώτερος: comp. of νέος young.  
 νῆα acc. sing., νῆας acc. pl., νῆες nom. pl.: of νηῦς ship.  
 νηγάτεος: new made, new. (Or, perhaps, gleaming, bright.)  
 νῆδυμος: sweet, refreshing, of sleep. (Prob. for ἡδυμος).  
 νήος: adj. of a ship. νήον δόρυ ship-timber.  
 νηΐς, -ίδος: naiad, water-nymph.  
 νηλεής, -ές, dat. νηλεί (ἔλεος): pitiless, cruel.  
 Νηληΐος 3: of Neleus, who was son of Poseidon and father of Nestor.  
 νημερτής, -ές: unfailing, true. νημερές truly.  
 νηνεμῖη (ἄνεμος): calm weather. νηνεμῖης when no air is stirring, E 523.  
 νηός: temple. See ἄλος.  
 νηπίαχος: young, helpless, silly.  
 νήπιος (infans, speechless): young, helpless, childish, foolish.  
 Νήριον: a woody range of mountains in Ithaca, B 632.  
 νῆσος: fem. island.

*νής*, gen. *νήος*, nom. pl. *νήες* or *νέες*,  
 locat. used as gen. *ναῦφιν*: *ship*.  
*νικάω*, fut. inf. *νικήσμεν*, aor. *ἐν-  
 κησεν*: *conquer, gain the victory,  
 am victorious, prevail*.  
*νίκη*: *victory*.  
*Νίρεός*, -*ῆος*: son of Charopus, fa-  
 mous for his beauty, B 671 ff.  
*Νῆσα*: a Boeotian town, B 508.  
*Νίσυρος*: an island of the Sporades,  
 B 676.  
*νιφάς*, -*άδος*: *snow-flake*.  
*νοέω*, aor. *ἐνόησε* (*νοῦς*): *perceive,  
 observe, look, devise, plan, am wise*.  
*Νοήμων*, -*ονος*: a Lycian, E 678.  
*νόθος* 3: *illegitimate, bastard*.  
*Νομάων*, -*ονος*: father of Amphi-  
 machus, B 871.  
*νομός*: *pasture*.  
*νόος* [*νοῦς*]: *mind, heart*.  
*νοστήω*, fut. *νοστήσω*, aor. *νοστήσας*:  
*return, go home*.  
*νόστος*: *return*.  
*νόσφι*: adv. *apart, separate, far  
 from* (with gen.).  
*νοσφίζομαι* (*νόσφι*): *turn away from,  
 reject*.  
*Νότος*: *south wind*, B 145.  
*νοῦσος* [*νόσος*]: *sickness, plague*.  
*νύ* (*νῦν*): a weakened *now*. Cf. the  
 English inferential 'now' in 'now  
 it came to pass.'  
*νύμφη*: *nymph, young woman*. *νύμφα  
 φίλη* *dear lady*.  
*νῦν*: *now, at the present time, just  
 now*. *νῦν δὴ* *now at length*.  
*νύξ*, gen. *νυκτός* (no x): *night*.  
*νυός*: *sister-in-law, brother's wife*.  
*Νύσηον*: Thracian mountain, Z 133.  
*νύσσω*, aor. *νύξε*: *prick, pierce, wound*.  
*νώ* nom., *νώϊν* gen. and dat., *νώϊ  
 and νό* acc. (*nos*): dual 1st pers.  
 pron., *we two, us two*.  
*νωλεμέως*: *unceasingly, uninterrupt-  
 edly, steadfastly*.

*νωμάω*, aor. *νώμησεν*: *distribute,  
 move this way and that, wield  
 brandish*.  
*νώρ-αψ*, -*οπος*: *flashing, bright*.  
*νώτον*: *back*. *εὐρέα νῶτα θαλάσσης*,  
*the broad back of the sea*, because  
 of the arched appearance which  
 the quiet sea presents.

## Ξ.

*Ξάνθος*: (1) a Trojan, son of Phae-  
 nops, E 152. (2) A river in  
 Lycia, B 877, E 479. (3) A river  
 on the plain of Troy which 'the  
 gods call *Xanthus*, but men call  
 it *Scamander*,' Z 4, Y 73 ff.  
*ξανθός* 3: *yellow, tawny-haired, blond*.  
*ξενήμιον*: *guest-gift*, a present given  
 by guest or host as a token of  
 friendship.  
*ξενίζω*, aor. (*ἐ*) *ξείνισσε*: *receive hos-  
 pitably, entertain*.  
*ξεινοδόκος* (*δέκομαι*): *host, enter-  
 tainer*.  
*ξείνος* [*ξένος*]: *guest-friend, friend*,  
 used (1) of the one entertained,  
 Δ 377, and (2) of his host, Z 224,  
 and (3) of their descendants,  
 Z 215. Also, *stranger*.  
*ξεστός* (*ξέω*) 3: *polished*; epithet  
 of hewn stone.  
*ξέω*, aor. *ἔξεσε*: (*polish*), *hew*.  
*ξίφος*, -*εος*: *sword, long-sword*.  
*ξύλ-οχος*: *thicket*.  
*ξυμ-βάλλω*: *bring together, dash to-  
 gether*.  
*ξύν*: prep. with dat., *with*. See *σύν*.  
*ξυνάγω*: *bring together, collect*. *ἵνα  
 ξυνάγωμεν Ἀργα* *that we may join  
 battle*.  
*ξυνδέω*, aor. *ξυνδήσαι*: *bind, fetter*.  
*ξύν-εμι* (*εἶμι*): *go together*.  
*ξυνέημι*, impf. pl. *ξύνειν* [*ξυνίεσαν*],  
 aor. *ξυνέτηκε* and *ξύνες*: *bring to-  
 gether, harken, give ear*.

ξυνήγος: common. ξυνήγ common store.

ξυστόν: polished shaft, spear shaft.

## O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ): (1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν — ὁ δέ one — the other. (2) Def. art., *the*. τό adv. acc. *therefore*.

ὁ, ἡ, τό, nom. pl. τοί: rel. *who, which, what*. See ὅς.

ὥαρ, dat. pl. ὥρεσιν: *wife*.

ὁρίζω: converse familiarly, chat.

ὀβελός (obelisk): spit for roasting meat.

ὀβριμο-εργός: mighty-worker, author of terrible deeds.

ὀβριμο-πάτρη: daughter of a mighty father.

ὀβριμος: mighty, strong, powerful.

ὀγδώκοντα (ὀκτώ): eighty.

ὁ γε, ἡ γε, τό γε: intens. of ὁ, ἡ, τό *this, that; he, she*.

ὄγκος: barb.

Ὀγχηστός: Boeotian town on Lake Copāis; ancient seat of the worship of Poseidon, B 506.

ὀδᾶξ (δάκνω): adv. *with the teeth*. ὀδᾶξ λαζοῖατο γαῖαν *may they 'bite the dust.'* Cf. λάξ, πύξ.

ὅδε, ἦδε, τόδε: dem. *this, this one here*.

Ὀδῖος: leader of the Halizonians, slain by Agamemnon, B 865, E 39.

ὁδός: fem., *way, journey*.

ὀδούς, -όντος (dens): *tooth*.

ὀδύνη: pl. pains, pangs.

ὀδυνή-φατος (φεν-): '*pain-killer, pain-stilling*.

ὀδυρόμαι: bewail, lament, mournfully long.

Ὀδυσ(σ)εύς, -ῆος or -έος: *Odysseus, Ulysses*, an Ithacan, hero of

the *Odyssey*, father of Telemachus, B 259 ff., 631 ff., Γ 191 ff. He is called πολύμητις *crafty* and πολυμήχανος *abounding in devices*. He was one of the wisest of the Achaean leaders, and was freq. sent on embassies, cf. A 311, Γ 205, Λ 767 ff.

ὀδύσσομαι, aor. ὀδύσαντο: *am angry, am vexed*.

ὄεσι: dat. pl. of ὄϊς *sheep*.

ὄζος: shoot, branch, scion.

ὅθεν: adv. *whence*.

ὅθι: adv. *where*.

ὀθομαι: care for, concern myself about, reck. ὅς οὐκ ὅθ' αἰσιν λα ρέζων, *who is reckless in doing violence*.

ὀθόναι pl.: linen-covering, veil.

ὀθριξ, acc. pl. ὀτριχας: *wish like hair*, B 765.

οἱ: encl., dat. 3d pers. pron., *him, her*.

ὀγνύμ, impf. ὠγνυντο (ἡοίγνυντο?), aor. ὠξε, οἶξα: *open*.

οἶδα (εἶδω) perf. as pres., 2d sing. αἶσθα, pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, partic. εἰδώς, ἰδύησι, plpf. ἦδη, ἦδε, fut. εἰσεται, εἰδήσιν (φιδ-, wit): *know*.

οἰέτης, -ες (έτος): *of the same age*, B 765.

ὀλγυρός 3: *wretched, miserable, pitiable*.

ὀλγύς, -ύος: *suffering, misery, woe*.

ὀλγῶ: *endure woe*.

οἰκαδε (οἶκος): adv. *homeward*.

οἰκέυς, -ῆος: *member of one's household*.



ὀθόναι.



οικέω, aor. ᾤκηθεν or οἰκηθεν [ᾤκη-  
θησαν]: dwell, inhabit, colonize.

οἶκον: home, dwelling.

οἶκοι: adv. at home.

οἰκόν-δε: homeward, home.

οἶκος (ροῖκος, vicus, -wich in Nor-  
wich): house, home, dwelling.

Ἵλεις, -ης: a Locrian, father of  
the lesser Ajax, B 527, 727.

οἰμωγή: a groan.

οἰμώζω, aor. ᾤμωξεν: groan.

Οἰνεΐδης: son of Oeneus, Tydeus,  
E 813.

Οἰνεύς, -ης: king of Calydon in  
Aetolia, grandfather of Diomed,  
Z 216.

οἶνο-βαρής, -ές: heavy with wine, sot.

Οινόμαος: an Aetolian, E 706.

Οἰνοπίδης: son of Oenops, Helenus,  
E 707.

οἶνος (ροῖνος, vinum, wine): wine.

οἶνο-χέω or οἶνοχοεῖω, impf. ἐφνο-  
χοει or οἶνοχόει: pour out wine,  
pour.

οἶνο-χόος (χέω): cup-bearer.

οἶνωψ, -σπος: wine-colored, dark red,  
dark.

οἷζαυα: aor. partic. of οἷζνυμι open.

οἶμαι, αἶω or αἶω: think, hold as an  
opinion, intend.

οἶος 3: alone, by one's self.

οἶος 3: rel. of what sort, what kind  
of, what, such as, as; with τοῖος to  
be supplied, such as with infin.

οἶον neut. acc. as adv., how, be-  
cause. οἶον ἀκουσεν (what he  
heard), because of what he heard.

οἶω, aor. οἶσθη (οἶος): leave alone,  
desert.

οἷς, gen. οἷος (ὄφεις, ovis, ewe): sheep.

οἶσμι fut., οἷσμεναι aor. inf.: of  
φέρειν bear, bring.

οἶσθα: 2d sing. of οἶδα know.

οἷστέω, aor. impv. οἷστευσον: shoot  
with an arrow.

διωτός: arrow. See τριγλώχην.

οἶτος: fate, death.

Οἶτυλος: a town in Laconia, B 585.

Οἰχαλεις, -ης: an Oechalian, B 595.

Οἰχαλίη: town in Thessaly, B 730.

Οἰχαλίηθεν: from Oechatia, B 595.

οἰχνέω, iter. impf. ὀχνεσκον: come.

οἶχομαι, impf. ᾔχετο: go, go away.

ᾔχετο ἀποπτάμενος flew away.

οἶω or οἶω (οἶομαι): think, intend.

οἰωνιστής and οἰωνο-πόλος: sooth-  
sayer, seer who observes birds of  
omen.

οἰωνός: bird of prey, observed for  
omens, omen.

οἰκνέω: hesitate, shrink.

ὀκνος: hesitancy.

ὀκρῖό-εις, -εντος: jagged.

ὀκρῖό-εις, -εσσα: (chilling), horrible.  
(See κρῖοεις.)

ὀκτά-κημος: eight-spoked, E 723.

ὀκτώ: eight.

ὀλβιο-δαίμων, -ονος: (of happy divin-  
ity), god-favored, Γ 182.

ὀλεθρος (ὄλλυμι): ruin, destruction,  
death.

ὀλεῖται, ὀλέσεις fut., ὀλέσ(σ)η, ὀλέ-  
σθαι aor.: of ὄλλυμι ruin, destroy;  
mid. perish.

ὀλέκω: destroy, kill; mid. perish,  
am slain.

ὀλίγος 3: little, small. ὀλίγον adv.  
little.

Ὀλιζών, -ωνος: Thessalian town in  
Magnesia, B 717.

ὀλλῦμι, fut. ὀλείται, ὀλέσεις, aor.  
ᾔλεσα, ὀλέσ(σ)ης, ὀλοντο, οὐλό-  
μενος, perf. ὀλώλη: ruin, destroy,  
kill, lose; mid. and perf., am de-  
stroyed, perish, die.

ὀλο(ι)ός 3: destructive, deadly, cruel.  
Comp. ὀλωτότερος.

ὀλοαυγή: shrill outcry.

Ὀλοοσσών, -ονος: town in Perrhae-  
bia, B 739.

δλοό-φρων, -ονος (φρήν): *cruel*.

δλοφυνδός: *complaining, doleful*.

δλοφύρομαι: *complain, lament*.

\*Ολυμπιάς, -άδος: *fem. Olympian*.

\*Ολύμπιος: *Olympian*; in sing., by-name of Zeus the *Olympian*.

\*Ολυμπος or Οὐλυμπος: *Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods*.

δλῦραι pl.: *grain, spelt*.

δλώλῃ: *perf. subjv. of δλλῦμι, perish, am destroyed*.

δμαδος: *din, confused noise, hubbub*.

δμβρος (imber): *rain*.

δμ-ηγερός, -ές (ἀγείρω): *assembled, together*.

δμ-ηλικίη: *of the same age, those of the same age*.

δμῖλέω, aor. δμῖλεσα: *am with, associate with*.

δμίλος (homily): *throng, crowd*.

δμίχλη: *mist*.

δμμα, -ατος: *eye*.

δμνῦμι, fut. δμοῦμαι, aor. imv. δμοσσον: *swear*.

δμοῖος or δμοῖος 3: *like, alike, common. γῆρας δμοῖον old age which comes to all alike (?)*.

δμοῖω, aor. δμοιωθήμεναι: *make like, dep. liken myself*.

δμοκλέω, aor. partic. δμοκλήσας, iter. aor. δμοκλήσασκε: *shout, chide, threaten*.

δμοκλή (καλέω): *shout*.

δμόργνυμι: *wipe*.

δμός 3: *alike, common*.

δμόςση, δμοσσον: aor. of δμνυμι *swear*.

δμοῦ: *adv. together, at the same time, along with*.

δμοῦμαι: *fut. of δμνυμι swear*.

δμφαλό-εις, -εσσα: *with bosses, bossy*.

δμφαλός: *navel*.

δμφή: *voice*.

δμῶς (ὁμοῖως): *adv. like, equally*.

δναρ: *dream. Cf. δνειρος*.

δνειδεις: *chiding, abusive*.

δνειδίζω, aor. imv. δνειδισον: *reproach, heap abuse upon*.

δνειδος, -εος: *reproach, abuse*.

δνειρο-πόλος: *dream-seer*.

δνειρος: *dream, vision*.

δνίνημι, fut. δνήσειν, δνήσεται, aor.

δνησα or ὠνησας: *help, profit, please*.

δνομάζω: *address by name*.

δνομαι, aor. δνόσαιτο: *find fault with as too little*.

δνομαίνω, aor. subjv. δνομήνω: *name, mention by name*.

δξύ-βελής, -ές: *sharp-pointed*, Δ 126.

δξύ-εις: *sharp-pointed*.

δξύς, -εία, -ύ: *sharp, keen, swift, piercing. δξεία (cognate acc.) κεκληγώς with sharp cries. δξύ adv. keenly, quickly*.

δου: *gen. of δς who. (Doubtless δο should be written for δου.)*

δπα acc., δπί dat.: *of δψ voice*.

δπάζω, aor. ὤπασαν: *(give as a companion), grant, follow, press hard upon*.

δπηδέω: *accompany, go with. τόξα μοι δπηδεῖ the bow goes with me, i.e. I carry the bow*.

δπιπτεύω: *spy out, look about*.

δπι(σ)θε(ν): *adv. behind, afterward, hereafter*.

δπίσ(σ)ω: *adv. backward, behind, hereafter*.

δπλότερος 3: *younger*.

\*Οπός, -εντος: *Opus, the Locrian capital*, B 531.

δπός: *sap of the fig-tree, fig-sap*, E 902.

δπ(π)οτε: *adv. when, whenever*.

δππότερος: *which of the two*.

δπ(π)ως: *adv. how, in order that, as*.

δπταλέος 3: *roasted*.

ἀπτάω, aor. ὤπτησαν: *roast*.

ὄπωπα: perf. of ὀράω *see*.

ὀπωρινός 3: *autumnal, of early autumn*.

ὀράω or ὀρόω, fut. ὀφείσθαι, aor. εἶδεν or ἰδεν, perf. ὄπωπα: *see, look, behold*. ἰπρόδρα ἰδὼν *eying askance, with fierce look*.

ὀρέγνυμι, aor. subjv. ὀρέξῃ: *reach, stretch out, lunge with a spear, give; mid. stretch one's self, reach out*. σὶ παῖδός ὀρέξατο *reached after his son, held out his hands toward his son*.

ὀρεκτός: *outstretched*, B 543.

ὀρέομαι (ὀρνυμι): *hasten away*.

Ὀρέσβιος: a Boeotian from Hyle, E 707.

ὄρεσ-κῆος: *dwelling on the mountains, mountain*.

Ὀρέστης: a Greek, E 705.

ὄρεστιάς, -άδος: *of the mountains*. νύμφαι ὄρεστιάδες *mountain nymphs*, Z 420.

ὄρεσ-φι: loc. used as gen. pl. of ὄρος *mountain*.

Ὀρθή: a town in Perrhaebia, B 739.

ὀρθόω, aor. partic. ὀρθωθείς: *lift up, set upright*. ἔζετο ὀρθωθείς *sat upright*.

ὀρῖνω, aor. ὀρίνε, ὀρίνθη: *arouse, excite, move with pity*.

ὀρκιον: *oath, pledge of an oath, victim slain in confirmation*.

ὀρκος: *oath, that by which one swears*.

ὀρμαίνω: *revolve, ponder*.

ὀρμαίνω, aor. ὤρμησε and ὀρμηθήτην: *urge on, rush, hasten*.

Ὀρμενιον: Thessalian town in Magnesia, B 734.

ὀρμή: *onsset, endeavor*. ἐς ὀρμὴν ἔλχεος *within range of (my) spear*.

ὀρμημα, -ατος: *longing*.

ὀρμος: *anchoring-place, roadstead*.

Ὀρνεαί pl.: town in Argolis, B 571.

ὄρνις, -ῖθος: *bird*.

ὀρνῦμι, aor. ὤρσε, perf. ὄρρωρεν, plp. ἐξείτε, drive on, arise, raise myself, hasten.

ὄρος, -εος, loc. as g *mountain*.

ὀρούω, aor. ὀρουσει ὀρόω: Epic for ὀρ ὀρσεο, ὀρσει, or ὀρ of ὀρνυμι *arouse*

Ὀρσίλοχος: (1) E 546. (2) Son

ὀρρυμαγδός: *din, c*

ὀρφανικός: *orphan*

ὄρχαμος: *leader, c*

Ὀρχομενός: (1) menus, an ancient in Boeotia, B 51

ὄρωρε perf., ὀρώ: from ὀρνυμι *are*

ὅς, ἧ, ὅ, gen. δού which, what. ὅ in that, that; cf

ὅς and ὅ, he, it, e καί, and γάρ.

ὅς, ἧ, ὅν, gen. c not even he esca

possessive pron

ὅς περ, ἧ περ, ὅ just who, exac

cessive, who n

just whither.

δοσσα: *rumor*.

δοσάτιος: *how gr*

δοσε dual (ocul

δοσομαι: *look*. a look that bode

δο(σ)ος 3: *how la* far. With τό implied, as larg

far as, as loud

many as. δο(σ

δοτέον: *bone*.

ὅς τις or ὁ τις, ἡ τις, ὅ(τ)ι, neut. pl. ὅσα, acc. pl. οὓς τινάς: indef. rel. *who, whoever*; in indirect questions, *who*. ὁ τι *wherefore, why*.

ὅταν [ὅτε ἄν]: *whenever*.

ὅτε: *when*.

ὅτι or ὅττι: conj. *that, because*; adv. with superl. ὅτι τάχιστα *as quickly as possible*.

ὀτραλέως: *nimbly, with speed*.

Ὀτρεύς, -ῆος: a Phrygian king, Γ 186.

ὀτρηρός 3: *nimble, prompt*.

ὀτρυχας: acc. pl. of ὀτρῆξ *with like hair*.

ὀτρύνω, aor. ὤτρυνε: *impel, arouse, excite, urge on*.

οὐ, οὐκ, οὐκί or οὐχ: neg. adv., *not*.

In questions, it implies the answer, 'yes.'

οὐδας, dat. οὐδαί: *floor, ground*.

οὐδέ: *but not, and not, not even, nor*.

οὐδέν: neut. acc. of οὐδεῖς, for οὐ τι *not at all*.

οὐδέποτε: *never at any time*.

οὐδός: *threshold*.

Οὐκαλέγων, -οντος (*Heed-less*): Ucalegon, a Trojan elder, Γ 148.

οὐκ-έτι: *no longer, no more*.

οὐκί (οὐ): *not*, used at the end of a sentence in καὶ οὐκί.

οὐλαμός: *throng, press*.

οὐλόμενος 3: *destructive, deadly, mortal*, aor. partic. of ὀλλυμι *destroy*.

οὐλος: *destructive, baneful, deadly*.

οὐλόχυνται (χέω): (*poured out barley-corns*), *barley-corns*.

Οὐλυμπος: *Olympus*. See Ὀλυμπος.

Οὐλυμπόν-δε: *to Olympus*.

οὖν: *inferential particle, now, then, at all events*.

οὖνεκα [ἐνεκα]: *because*.

οὖνομα, -ατος [ὄνομα]: *name*.

Οὐρανίον, -ωνος: *of heaven, inhabitant of heaven*, A 570, E 373. In

E 398, it seems to be *son of Uranus*.

οὐρανό-θεν: *from heaven*.

οὐρανό-θι: *in the heavens*. οὐρανόθι πρό αἰθῶρα *the sky*, Γ 3.

οὐρανός: *heaven, the heavens, sky*.

οὐρεύς, -ῆος (οὔρος): *mule*.

οὔρος, -εος [ὄρος]: *mountain*.

οὔρος: *wind*. Ἰκμενος οὔρος *favoring breeze*.

οὔρος: *trench*.

οὐτάζω, aor. οὐτάσε, or οὐτάω, aor.

οὐτήσε: *wound with something held in the hand*.

οὔτε: *and not, nor*. οὔτε — οὔτε *neither — nor*.

οὐτιδανός: *worthless, a nobody*.

οὐ τις, οὐ τι: *no one, none*. οὐ τι *not at all*.

οὐ τοι: *by no means*.

οὗτος, αὐτή, τοῦτο: *dem. this*. οὗτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(ς): *adv. thus, so*.

ὀφελ(λ)ον or ὠφελ(λ)ον (aor. of ὀφείλω *owe*): *should have, ought to have*. With αἶθε and ὥς, it is used to express a wish which cannot be realized: αἶθ' ὀφελες ἀγαμος ἀπολέσθαι *would that thou hadst died unmarried*.

ὀφάλλω: *increase, magnify, exalt*.

Ὀφέλιος: a Trojan, Z 20.

ὀφθαλμός: *eye*. Cf. ὄμμα.

ὀφρα: conj. (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that*.

ὀφρύς, -ύος: *eye-brow, brow*.

ὄχα: *adv. by far*.

ὄχεο-φι(ν): loc. pl. as dat. sing. of ὄχος *chariot*.

ὀχεύς, -ῆος (ἔχω): *holder, fastening.*  
 Ὀχρήσιος: an Aetolian, E 843.  
 ὀχθέω, aor. ὤχθησαν: *am out of temper, am vexed, am displeased.*  
 ὀχθη: *bank of a river.*  
 ὄχος, -εος, dat. pl. as sing. ὀχέεσιν or ὀχεσφι(ν): *chariot.* See ἄρμα.  
 ὄψ, gen. ὀπός (νοῦ): *voice.*  
 ὀψέ: *late.*  
 ὀφεί, ὀφείσθαι: fut. of ὀράω *see.*  
 ὀψί-γονος: *late-born.* ὀψιγόνων ἀνθρώπων *of coming generations.*  
 ὀψιμος: *late,* B 325.  
 ὄψις, -ιος: *sight, aspect.*  
 ὀψι-τέλεστος: *late in fulfillment,* B 325.

## II.

πάγη: aor. pass. of πήγνυμι *fix, make fast.*  
 παγ-χρύσεος: *all gold, of solid gold.*  
 πάγχυ: adv. *altogether, utterly.*  
 πάθοι: aor. opt. of πάσχω *suffer.*  
 Παιήων, -ονος: *physician of the gods,* E 401, 900.  
 παιήων, -ονος [παιάν]: *song of praise, psalm.*  
 Παίονες pl.: *Trojan allies from Macedonia,* B 848.  
 παῖς or παῖς, gen. παιδός: *child, son, daughter.*  
 Παισός (Ἀπαισός, B 828): *town in Asia Minor,* E 612.  
 παιφάσσω: *flash forth here and there.*  
 παλαι: adv. *long ago, long before.*  
 παλαι-γενής, -ές: *old.*  
 παλαιός 3: *of old, ancient.*  
 παλάμη, gen. and dat. παλάμη-φι (*palm*): *hand.*  
 παλάσσω, perf. partic. πεπαλαγμένον: *spatter.*  
 παλιλ-λογος (λέγω): *collected again.*  
 παλιμ-πλάζομαι, aor. partic. παλιμ-πλαγχθέντας: *am driven back.*

πάλιν: adv. *back, backwards.* πάλιν λάξετο μῦθον *'took back' what he said.*  
 παλιν-άγρετος (ἀγρέω): *(to be taken back), revocable,* A 526.  
 παλιν-ορσος: *turning back, backwards,* Γ 33.  
 Παλλάς, -άδος (πάλλω): *Pallas, (Spear-wielding).* Epithet of Athena as goddess of war. See Ἀθήνη.  
 πάλλω, aor. πῆλε: *brandish, shake, cast (of lots), toss.*  
 πάμπαν: adv. *entirely, altogether.*  
 παμ-ποικίλος: *all-variegated, of many colors;* prob. *with bright border.*  
 πᾶμ-πρωτα: adv. *first of all, before all others.*  
 παμ-φαίνω: *shine bright, am all-shining.*  
 παμ-φανών, -ωσα, gen. -ωντος: *all-shining, bright.*  
 πᾶν-αγρος (ἀγρέω): *catching everything, all-embracing,* E 487.  
 παν-αίολος: *all-flashing.*  
 Παν-αχαιοί pl.: *the Pan-Achaean, Achaeans as a whole,* B 401.  
 Πάνδαρος: *son of Lycæon, leader of the northern Lycians,* B 827, Δ 88, E 168, 246.  
 Παν-έλληνες pl.: *the Pan-Hellenes, the people of northern Greece as a whole,* B 530.  
 παν-ημέριος 3: *all day long.*  
 Πάνθοος: *a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor,* Γ 146.  
 παν-νύχιος 3: *all night long.*  
 Πανοπεύς, -ῆος: *Phocian town on the Cephissus,* B 520.  
 παν-συδή: *with all zeal, in all haste.*  
 πάντη: adv. *everywhere, on all sides.*  
 παντοίος 3: *of all sorts.* παντοίων ἀνέμων *winds from all quarters.*

πάντοσε: in every direction, on all sides.

παππάζω: call papa.

παπταίνω, aor. partic. παπτήνας: look about cautiously, look about after, scan.

παρ, παρά, or παραι: adv. and prep., by the side of, beside, near by.

(1) With dat., by the side of. παρὰ Κρονίωνι καθίζετο sat down by the side of the son of Cronus, παρ Ζηνὶ καθήμενοι seated in the home of Zeus, παρ δέ οἱ ἄλλοι ναῶν Βοιωτὰι the other Boeotians dwell near (beside) him, κτάμενον παρ ὄχεσφιν slain beside the chariot.

(2) With acc., to the side of, along by, ἔβαινε παρὰ Διομήδεα went to the side of Diomed, λαὸν στήσον παρ' ἐρινεόν station the people by the wild fig-tree, βῆ παρὰ θίνα θαλάσσης set out along the sea-shore, βάλε στήθος παρὰ μασθόν hit the breast beside the nipple, ἔρδον ἑκατόμβας παρὰ θίνα were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen., from the side of, from. ἄγγελος ἦλθε Ἴρις παρ Διὸς Iris came as a messenger from Zeus, Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου on his way from Oechalia from the home of Eurytus.

πάρα: by 'anastrophe' for παρά,

(1) when it follows its case, and

(2) when it stands for πάρεστι or πάρεσι. τῷ αἰεὶ πάρα εἰς γε θεῶν one of the gods ever stands by his side.

παρα-βλήδην (βάλλω): with a side hit, Δ 6.

παρα-βλώσκω, perf. παρμέμβλωκε go by the side of, help.

παρα-δέχομαι, aor. παρεδέξατο: receive from, Z 178.

παρ-αἰσῖος: foreboding ill, ominous, Δ 381.

παρ-αἴσσω, aor. παρήτην: go past with a bound.

παρα-κοίτης (κέιμαι): spouse, husband. See ἄλοχος.

παρά-κοιτις, -ως: spouse, wife.

παρα-λέγομαι, aor. παρελέξατο: lie beside, lie with.

παρα-πείθω, aor. παρέπεισεν: persuade.

παρα-στάς: taking his stand near, aor. partic. of παρίσταμαι.

παρά-σχη: aor. subjv. of παρέχω furnish, give.

παρα-τρέω, aor. παρέτρεσαν: spring to one side, shy, E 295.

παρά-φημι, aor. παρείπον: counsel, urge, persuade.

παρδαλή (sc. δορά): panther's skin.

παρ-έζομαι: sit (down) near, or beside.

παρειαί pl.: cheeks.

πάρ-ειμι, 3d pl. παρέασι, fut. παρέσεται (εἰμι): am at hand, stand ready, am at (your) service.

παρ-είπον: aor. of παράφημι, counsel, urge, persuade.

παρ-έρχομαι, fut. παρελεύσεται: elude, evade, circumvent, outwit.

παρ-έχω, aor. subjv. παρόσχη: furnish, give.

παρήμιον (παρεία): cheek-piece.

πάρ-ημαι: sit beside.

Παρθένιος: river in Paphlagonia, B 854.

παρθένος: virgin, maiden, young woman.

Πάρις, -ιος: Paris, more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus and so brought on the Trojan war. Γ 325, 497, Z 280, 503.

παρίσταμαι, aor. παραστάς: *take my stand beside, stand near, stand by, assist.*  
 παρ-ίσχω, inf. παρωχέμεν (ἔχω): *hold near, hold in readiness.*  
 παρ-μέμβλωκε: perf. of παραβλώσκω, *stand by the side of, help.*  
 πάραιθε(ν): *in front, before.*  
 παροίχομαι, impf. παρήχeto: *pass by.*  
 πάρος: adv. *before, formerly, at other times.* τὸ πάρος *formerly.* With infin. (cf. πρίν), *before.* πάρος τὰδε ἔργα γενέσθαι, *before these things occurred, before this happened.*  
 Παρρασίη: a district in southwestern Arcadia, B 608.  
 πᾶς, πᾶσα, gen. παντός, πάσης: *every, all, the whole.* πάντα adv. *wholly.*  
 πᾶσσαλος: *peg, pin on which to hang things.*  
 πασ-συνδῆ: see πανσυνδῆ, *in all haste.*  
 πᾶσσω: *sprinkle.*  
 πάσχω, aor. opt. πάθοι, perf. πέποσθε or πέπασθε [πεπόνθατε]: *suffer.* μή τι πάθοι *lest he suffer something, i.e. lest some harm befall him.*  
 πατέομαι, aor. πᾶσαντο: *eat.*  
 πατέω, aor. πάτησα: *trample.* κατὰ πάτησαν *trampled on,* Δ 157.  
 πατήρ, gen. πατρός (pater): *father.*  
 πάτος: *beaten path.*  
 πάτρη: *fatherland.*  
 πατρίς, -ιδος: *with or without γαῖα, fatherland.*  
 Πάτροκλος, voc. Πατρόκλεις: *Patroclus, son of Menoetius, friend of Achilles, slain by Hector,* A 307, 337, 345, A 602 ff., II 2 ff., 787 ff.  
 πατρώιος 3: *of one's father, ancestral, hereditary.* ξείνος πατρώιος, *friend by descent, family friend.*

παῦρος: *little, sn*  
 παυρότερος. E  
 πανσωλή: *cessati*  
 παύω, fut. parti  
 παῦσαν, perf. π  
 an end to; mid  
 end.  
 Παφλαγόνες pl.:  
 in Asia Minor:  
 B 851, E 577.  
 παχύς, -εῖα, -ύ: *th*  
 πεδάω, aor. πέει  
 (πούς): *fetter.*  
 πέδιλον: *sandal.*  
 πεδίον: *plain.*  
 πεδίωνδε: *to the pi*  
 πεζός: *on foot.* π  
 infantry.  
 πείθω, fut. πείσεις  
 opt. πεπιθόμεν  
 plpf. ἐπέπιθμεν  
 am persuaded,  
 have confidence  
 πεινάω: *am hungry*  
 Πειραϊδης: son of  
 maeus, Δ 228.  
 πείραρ, -ατος: *issi*  
 πειράω, fut. πειρή  
 σαντο, πειρηθήη  
 make trial of, p  
 Πειρίθοος: king  
 friend of These  
 Πείροος: leader  
 B 844, Δ 520.  
 πείρω, aor. ἐπειρο  
 παρμένον: *piere*  
 Πελάγων, -οντος:  
 the Pylians, Δ 1  
 companion of ε  
 πελάζω, aor. πέλ  
 πελάσθη: *bring*  
 volve in; pass. a  
 Πελασγικός or Πέ  
 τὸ Πελασγικόν  
 B 681.

πελαῖας, -άδος: *dove*.

πέλεκυς, -εος: *axe*.

πελεμίζω, aor. πελεμίσθην: *shake*,  
pass. *tremble, shudder*.

Πελίης: *Pelias*, king of Iolcus, who  
drove out his brother Neleus and  
his half-brother Aeson, and sent  
his nephew Jason in quest of the  
golden fleece, B 715.

Πελλήνη: an Achaean town, B 574.

Πέλοψ, -οπος: *Pelops* (son of Tan-  
talus), who went from Lydia to  
Elis, won the hand of Hippoda-  
mia in a chariot race, established  
his rule, and gave its name to  
Peloponnesus, B 104 f.

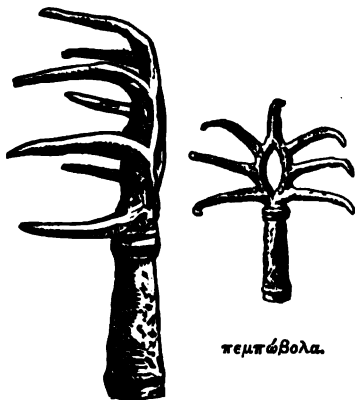
πέλω and πέλομαι, aor. as pres. ἔπλεο,  
ἔπλετο: (*move*), *am*.

πελώριος: (*gigantic*), *large, mighty*.

πέλωρον: *monster, portent*.

πέμπω, fut. πέμψω, aor. ἔπεμψεν:  
*escort, attend, send*.

πεμπύβολον (πέντε): *five-tined fork*  
used in sacrifices. Similar sacri-  
ficial forks have been found.



πεμπύβολα.

πενθερός: *father-in-law, wife's father*.

πένθος, -εος: *sorrow, grief*.

πένομαι (πόνος): *work, am busy*.

πεντα-έτηρος (ἔτος): *five years old*.

πεντήκοντα: *fifty*.

πεπαλαγμένον: *despattered*, perf. par-  
tic. of παλάσσω *splatter*.

πεπαρμένος: *studded, pierced*, perf.  
partic. of πείρω *pierce*.

πέπασθε: perf. of πάσχω *suffer*.

πέπηγε: perf. of πήγνυμι *fix, make*  
*fast*.

πεπίθοιμεν: redupl. 2d aor. opt. of  
πείθω *persuade*.

πεπληγώς, -υῖα: perf. partic. of  
πλήσσω *smite, strike*.

πέπλος: *cov-  
ering, robe*.

The principal  
female gar-  
ment. This  
robe left the  
arms bare,  
but reached  
to the feet.  
It was gath-  
ered at the  
waist by a  
girdle (ζώνη).

πεπνύμενος: *pru-  
dent, discreet*;  
perf. partic. of  
πνέω *breathe*.

πεποίθασιν: perf. of πείθω *persuade*.

πέποσθε [πεπόνθατε]: perf. of πά-  
σχω *suffer*.

πεποτήγαι: *flit, hover, are in flight*,  
perf. of ποτάομαι *fly*.

πεπρωμένον: *fated*, perf. partic. from  
the same root as πόρον *gave, fur-  
nished*.

πέπτανται: *are spread*, perf. of πετά-  
νυμι *unfold, spread out*.

πεπίθοιτο: redupl. aor. opt. of πυν-  
θάνομαι *learn*.

πεπυκασμένα: perf. partic. of πυκάζω  
*cover*.

πέπων, -ονος: *good-fellow*, used in  
addresses by an elder or superior,



πέπλος.



in an affectionate, condescending, or contemptuous tone.

**πέρ:** intens. particle, enclitic, *exceedingly, very, exactly, however much* (with concessive partic.). *σύ πέρ μιν τῖσον do thou at least honor him.*

**Περαῖβοι pl.:** a Pelasgian tribe, B 749.

**περάω, pres. inf. περάω, fut. περήσειν, aor. ἐπέρησεν:** *traverse, cross, go through, pierce.*

**Περγάμος:** the acropolis of Ilios, Δ 508, E 446, 460, Z 512.

**Περγασίδης:** son of Pergasus, Deïcoön, E 535.

**πέρην:** adv. *opposite, on the other side of, with gen.*

**πέρθω, aor. πέρσεν:** *sack, destroy.*

**περί:** adv. and prep., *about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for:* *περὶ σείο μαχήσονται will fight for thee.* Used adverbially with gen. to denote superiority: *περὶ πάντων ἔμμεναι to be superior to all.*

(2) With acc., *round about, around:* *περὶ Δωδώνῃ οἰκί' ἔθεντο built their homes about Dodōna, περὶ κείνον δίζυε endure woe at his side.*

(3) With dat., *about:* *αἷμα περὶ δούρι ἐρωήσει blood will gush forth about the spear, χιτῶνα περὶ στήθεσσιν chiton about the breast.*

**πέρι:** by 'anastrophe' for **περί**, when it follows its case.

**περιβαίνω, aor. inf. περιβῆναι:** *go about, defend.*

**περίδρομος:** (*running around, that which can be run around*), open.

**περιέχω, aor. impv. περίσχεο:** (*hold about*), *defend, protect.*

**περίστημι, aor. περίστησαν:** *set about, aor. took my stand about.*

**περι-καλλής, -ές:** *ful, charming.*

**περι-κλυτός:** *fam*

**περι-κτείνω:** *slay*

**περί-σχεο:** *aor. defend.*

**περι-τέλλομαι:** *ro*

**περι-τρέφομαι:** *around.*

**περι-τροπέω:** *roll*

**Περίφᾶς, -αντος:** *of Ochesius, E*

**περι-φραδέως:** *ve*

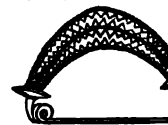
**περί-φρων, -ονος:** (*prudent.*

**περι-ώσιον:** *adv. much.*

**Περκώσιος:** *of P*

**Περκώτη:** *town the Hellespont*

**περόνη:** *pin, brou*



**πέρας:** *aor. πα*

**πέσε(ν), πεσέει:** *πίπτω fall.*

**πέσσω, inf. πεσ**

**joy, nurse.**

**πέταλον (petal):**

**πετάννυμι, aor. πτανται:** *sprei*

**fold.**

**πετεγνός (πέτομ**

**Πετρώων, -ώνος:**

**B 500.**

**Πετεώς, -ωο:** *P*

**nestheus, B 51**

**πέτομαι, aor. ἐπ**

**πέτρη:** *rock.*

**πετρήεις, -εσσα:**

πέφανται sing.: *appear*, perf. of φαίνω *show*.  
 πέφανται pl. perf., πεφνέμεν redupl. aor. inf.: from root φεν *kill, slay*. See ἔπεφνον.  
 πεφρίκνυμαι: *bristling*, perf. partic. of φρίσσω.  
 πεφύᾱσι: *have grown*, perf. of φύω *make to grow, put forth*.  
 πεφυγμένον: perf. partic. of φεύγω *flee, escape*.  
 πῆ: *whither?*  
 πῆ: enclitic, in any way, in any direction. πῆ πολίων into one of the cities.  
 πηγασί-μαλλος: *thick-fleeced*, Γ 197.  
 πηγῇ: *spring, source*.  
 πήγνυμι, aor. ἔπηξε and πάγη, perf. πέπηγεν: *fix, make fast, build*; pass. and perf. am fixed, made fast.  
 Πήδαιος: son of Antenor, E 69.  
 Πήδαςος: son of Bucolion, Z 21 ff.  
 Πήδαςος: town of the Leleges, destroyed by Achilles, Z 35, Υ 92.  
 πῆλε: aor. of πάλλω *toss*.  
 Πηλείδης, Πηλείων, -ωνος or Πηληϊάδης: *son of Peleus*, Achilles, A 1, 146, 188, 197, 277, 322, B 674, 770.  
 Πηλεύς, -ῆος: *Peleus*, son of Aeacus, husband of Thetis, father of Achilles, A 489.  
 Πήλιον: *Mt. Pelion*, a mountain in Thessaly, south of Mt. Ossa, B 744.  
 πῆμα, -ατος: *suffering, disaster, bane*.  
 πημαίνω, aor. opt. πημήνειαυ: *injure, commit a hostile act*.  
 Πηνειός: chief river of Thessaly, B 752 ff.  
 Πηνέλεως, -ω: Boeotian leader, B 494.  
 πῆξε, πῆξας: aor. of πήγνυμι *fix, make fast, build*.  
 πῆος: *connection by marriage*.  
 Πηρείη: prob. the region of Pharae, B 766.

πηρός: *maimed, mute, perhaps blind*, B 599.  
 πῆγος, -εος: *arm*.  
 Πιδίτης: a Trojan from Percōte, slain by Odysseus, Z 30.  
 πῖεν or πῖεμεν inf., πῖσθα subjv.: aor. of πίνω *drink*.  
 πιθόμην: *was persuaded, obeyed*, aor. of πείθω *persuade*.  
 πιθέω, aor. partic. πιθήσους (πείθω): *obey*.  
 πικρός 3: *sharp, biting*.  
 πίμπλημι, impf. πίμπλαντο: *fill*.  
 πίναξ, -ακος: *tablet*.  
 πίνω, aor. πῖσθα [πῖγς]: *drink*.  
 πῖτω, aor. (ἐ)πέσε: *fall*.  
 πῖσσα: *pitch*, Δ 277.  
 πιστός (πείθω): *faithful, trusty*.  
 πιστόομαι, aor. πιστώσαντο (πιστός): *pledge*.  
 πῖσινος (πείθω): *relying on, trusting*.  
 Πιθεύς, -ῆος: son of Pelops, and king of Troezen, Γ 144.  
 Πιτυεία: Mysian town on the Hellespont, B 829.  
 πῖων, -ονος: *fat, fertile, rich*.  
 πλάζω, aor. pass. partic. πλαγχθέντας: *drive*.  
 Πλάκος: a mountain in Mysia, at the foot of which lay Theba, Z 396, 425.  
 Πλάταια: *Platēa*, a Boeotian town, on the Asōpus, B 504.  
 πλατάνιστος: *plane-tree*, B 307.  
 πλατύς, -εῖα, -ύ: *broad, wide feeding* (of goats).  
 πλαγχθέντας: aor. pass. partic. of πλάζω *drive*.  
 πλείος 3: *full*.  
 πλείστος 3: *most, very many*. Superl. of πολὺς *much*. πλείστον adv. *the most*.  
 πλείων, πλείον, or πλέων, πλέον, dat. pl. πλεόνεσσι, nom. πλέες, acc. πλέας: *more*. Comp. of πολὺς

*much.* τὸ πλεῖον πολέμου *the greater part of the war*, τῶν πλεόνων Λυκίων *(the majority) the great mass of the Lycians.*

πλευρά pl.: *ribs, side*, Δ 468.

Πλευρών, -ῶνος: *Aetolian town*, B 639.

πλέω, imperf. ἔπλεον: *sail.*

πληγή: *blow, stroke.*

πληθὺς, -ύος: *crowd, multitude, the rank and file.*

πλήθω: *am full.*

πλήμη (πλήθω): *nave of a wheel.*

πλήξ-εππος (πλήσσω): *(driver of horses), knight, horseman.*

πλησίος 3: *near by*; as subst. *neighbor.* πλησίον adv. *near.*

πλήσσω, aor. πλήξε(ν) and ἐπέπληγον, perf. partic. πεπληγώς: *strike, beat, flog.*

πλούτος: *riches, wealth.*

πνέω or πνέω, perf. partic. πεπνυμένος: *breathe*; perf. mid. *am discreet, prudent.*

πνεύμων, -ονος (πνέω, *pneumonia*): *lung.*

πνοή: *gust, blast of wind.*

Ποδαλείριος: *son of Asclepius (Aesculapius), brother of Machaon*, B 732.

Ποδάρκης, -εος: *son of Iphiclus, brother of Protesilaus*, B 704.

ποδάρκης, -ες: *swift-footed*, epithet of Achilles.

ποδήνεμος: *wind-footed, swift.*

ποδ-ώκεια (ώκός): *swiftness of foot, fleetness*, B 792.

ποδ-ώκης, -ες: *swift-footed, fleet.*

ποθέω, iter. imperf. ποθέεσκε: *yearn for, miss.*

ποθή: *yearning.* οἱ ἐμεῖο ποθὴν ἔχουσιν *who miss me.*

ποθί: *enclitic, at some time, ever.*

ποιέω, aor. ποίησεν, perf. πεποίηται: *make, build, fashion, do.*

ποιή-εις, -εντος (ποιή-εις, -εντος) ποιητός 3 (ποιέω) ποίκιλμα, -ατος: *decoration on garment.*

ποικίλος 3: *vari wrought.*

ποιμαίνω: *am c s.*

ποιμήν, -ένος: *shepherd* epithet of com.

ποιμνήσιος: *belonging to a shepherd*.

ποιμνήσιος: *belonging to a shepherd*.

ποινή: *atonement*.

ποιός 3: *what sor*.

ποιπνύω: *puff, bu*.

πολέες nom., πολ

of πολὺς *much.*

πολεμήσιος: *of wa*.

πολεμίζω: *wage i*.

πολεμοσότης: *figh*.

π(τ)όλεμος: *war*.

πολεμόν-δε: *to ba*.

πολέων: *many, i*.

*much.*

πόληες: *nom. pl.*

πολιήτης: *citizen.*

πόλιν-δε: *to the ci*.

πολιός 3: *gray.*

πόλις, -ιος, dat. π

pl. πόλεις, ge

lias: *city. d*

acropolis.

Πολίτης: *son of*

πολλάκι: *often, f*

πολλόν [πολύ]: *e*

πολυ-αῖξ, -ίκος (d

onslaughts, stor

πολύ-αρνι dat. (ἄρ

rich in flocks, E

πολυ-βειθής, -ές (

πολύ-βουλος (βοι

vice), *very prud*

πολυ-δαίδαλος: *a*

cunningly wrou

- πολύ-δακρυς, -υ (δάκρυ): *tearful, causing many tears.*
- πολυ-δεράς, -άδος (δειρή): *with many (necks) ridges, many-ridged.*
- Πολυδεύκης, -εος: *Polydeuces, Πολύξ, son of Zeus and Leda, brother of Castor and Helen, a famous boxer, Γ 237, λ 300.*
- πολυ-δίψιος (δίψα): *thirsty, dry, arid, Δ 171.*
- πολύ-δωρος: *rich in gifts, richly-dowered.*
- πολύ-ζυγος (ζυγόν): *with many 'yoke-timbers,' strong, B 293.*
- πολυ-ηχής, -ές (ήχη): *loud-sounding, resounding.*
- Πολύιδος: *a Trojan, son of Eurymachos, E 148.*
- πολυ-κεστός (κεντέω): *richly embroidered (or marked), Γ 371.*
- πολυ-κληής, -ίδος: *many-benched.*
- πολύ-κλητος (καλέω): *summoned from many places.*
- πολυ-κμητος (κάμνω): *wrought with much toil.*
- πολύ-κημος: *with many glades, B 497.*
- πολυ-κοιρανίη (κοίρανος): *rule of many, B 204.*
- πολυ-κτημων, -ονος (κτημα): *rich in herds, E 613.*
- πολυ-λήμος (λήμον): *rich in fields of grain, E 613.*
- πολύ-μηλος (μήλον): *rich in flocks of sheep.*
- πολύ-μητις: *prudent, wise.*
- πολυ-μήχανος (μηχανή): *of many devices, ingenious. Epithet of Odysseus.*
- πολύ-μῦθος: *of many words.*
- Πολυνείκης, -εος: *Polynices, son of Oedipus. The expedition of the 'Seven against Thebes' was to recover the kingdom for Polynices from his brother Eteocles, Δ 877.*
- Πολύξανος: *son of Agasthenes, leader of the Epeans, B 623.*
- πολυ-πάμων, -ονος (πέπαμαι): *rich, having many goods, Δ 433.*
- Πολυποίτης: *son of Peirithoüs and Hippodamia, one of the Lapithae, B 740, Z 29.*
- πολύς, πολλή, πολύ, gen. πολέος, pl. nom. πολέες, gen. πολέων, acc. πολέας: *much, large, long, pl. many. πολύ, πολλόν, πολλά adv. much, often, by far, far. πολλά ἤρᾶτο prayed earnestly, πολὺ μείζον far greater, πολὺ φέρομαι by far the best. Comp. πλείων, sup. πλείωτος.*
- πολύ-σκαρθμος: *agile, B 814.*
- πολυ-σπερής, -ές (σπείρω): *wide-spread, far-scattered.*
- πολυ-στάφυλος (σταφυλή): *rich in (clusters of grapes) vines.*
- πολύ-στονος (στένω): *causing many groans.*
- πολυ-τρήρων, -ωνος: *rich in doves.*
- Πολύφημος: *one of the Lapithae, A 264.*
- πολύ-φλοισβος: *loud-roaring, epithet of the sea.*
- Πολυφώνης: *son of Autophonus, slain by Tydeus, Δ 395.*
- πολύ-χαλκος: *rich in bronze.*
- πομπή (πέμπω): *escort, safe-guidance.*
- πονέομαι (πόνος): *toil, am busy, am in the conflict.*
- πόνος: *toil, labor, toil of battle, (in B 291) trouble.*
- ποντο-πόρος (πείρω): *sea-going, sea-traversing.*
- πόντος: *sea, high sea.*
- πόποι: *exclamation of sorrow, alas! or of joyful surprise, ah!*
- πόρον aor., πεπρωμένον perf., from root πορ-: *gave, furnished; perf. pass. is fated.*
- πορβέω: *destroy, Cf. πέρω.*

πόρκης: *ferule*, ring which held the spear-point.

πόρος: *ford*.

ποροῦναι, fut. partic. πορουνέουσα: *prepare, share*.

πόρτις, -ιος: *heifer*.

πορφύρεος 3: *foaming, dark, purple*.

Ποσειδάων, -ωνος: *Poseidon*, Neptune un us, brother of Zeus, and god of the sea, A 400.

Ποσειδῆμος: *of Poseidon*, B 506.

πόσις, -ιος (πίνω, πο-): *drink*.

πόσις, -ιος, dat. πόσει, acc. pl. πόσιαις: *husband*.

ποταμός: *river*.

ποτάομαι, perf. πεποτήται: *fly*.

ποτέ, ποτ' or ποθ': *at one time, once, at some time*. εἰ ποτε *if ever*, οὐ ποτε or μή ποτε *never*, οὐ πώ ποτε *never yet, never before*.

πότερος: *which of the two*, E 85.

ποτί: *prep*. See πρόσ.

ποτι-δέγμενος: aor. partic. of προσδέχομαι *wait for*.

πότμος: *fate, death*.

πότνια (pot-ens): *mistress, honored*. Title of respect, esp. of Hera.

ποτόν (πίνω): *drink, draught*.

ποῦ: *where?*

πού: *anywhere, in any way, perhaps*.

πouλο-βότεια (βόσκω): *feeding many, fruitful*.

πouλύς [πολύς]: *much*.

πούς, gen. ποδός, dat. pl. ποσ(σ)ί and πόδεσσι (pes): *foot*.

Πράκτιος: a stream in the Troad which empties into the Hellespont, B 835.

πραπίδες pl.: (diaphragm), *mind*.

πρίσβυς, πρίσβα (priscus, presbyter): *old, reverend*. Superl. πρεσβύτατος.

πρήθω, aor. πρήσεν: *blow, burn*.

πρηής, -ές: *prone, on one's face, headlong*.

πρήσσω, aor. infin. πρήξαι [πράσσω]: *do, accomplish, achieve*.

Πρίαμίδης: *son of Priam*, Hector, B 817, E 684.

Πρίαμος, son of Laomedon, king of Troy, A 19, 255, B 37, 160, 304, 332, 414, 788 ff., Γ 105, 117, 146 ff., 261, 288, 303 ff., 314, Δ 165, Z 242 ff., Y 237, X 27 ff., Ω 160 ff.

πρίν (πρό): (1) adv. *before, sooner, formerly*; (2) conj. *before*. Sometimes doubled, πρίν (adv.)—πρίν (conj.) with infin. οὐ πρίν ἀπώσει πρίν δόμεναι *he will not (sooner) thrust off before you give*.

πρό: adv. and prep., *before, forward*. With gen., *before, in front of*. πολὺ πρό φίλων μάχεσθαι *fight far in advance of (his) friends*, λαὸν ἐρυκάκετε πρό πυλάων *check the people before the gate*.

Adv. *before, forth*: πρό μ' ἐπεμψε *sent me forth*, τὰ πρό ἔοντα *the past, what was before*.

προ-βαίνω, perf. προβέβηκας: *go before, surpass*.

προ-βάλλω, aor. προβάλοντο: *strew before me, scatter*.

προ-βέβουλα: perf. of προβούλομαι *prefer*, A 113.

προ-βλής, -ήτος (προβάλλω): *projecting*.

προ-γενέστερος: *older*, comp. of προγενής.

προ-δοκή (προδέχομαι): *watch, catch*, place where the hunter lay in wait for game, Δ 107.

προ-έηκε: aor. of προΐημι *send forth, let go, let fly* a missile.

προ-ερέσσω, aor. προέρεσαν: *row forward*.

προ-ερύω, aor. προέρυσσεν: *draw forth, draw down, launch (of ships)*.

πρό-ες: aor. inv. of προῖημι *send forth, let go.*

προ-θέουσι [προτιθέασι]: 3d pl. pres. ind. of προτίθημι *grant, allow, A 201.*

Προ-θρήνωρ, -ορος: Boeotian leader, B 495.

Πρόθοος: leader of the Magnetes, B 756 ff.

προ-θύμη (θύμῳ): zeal, B 588.

προ-ῖπτω, fut. προῖάψει, aor. προ-ῖαψεν: *send forth, send off.*

προ-ίημι, 3d sing. προῖεῖ, impf. προ-ῖει, aor. προῖηκε; aor. inv. πρόσ: *send forth, discharge, let go, let fly a missile.*

προ-ίστημι, aor. partic. προστήσας: *set forth, place before the rest, Δ 156.*

Προῖτος: son of Abas, king of Tiryns, Z 157 ff.

προ-καθ-ίζω: *settle (forward), B 463.*

προ-καλέω and προ-καλίζομαι, aor. inv. προ-κάλεσσαι: *call forth, challenge.*

προ-μαχίζω (πρόμαχος): *am champion, fight in the front rank.*

πρό-μαχος (μάχη): *foremost fighter.*

πρόμος: *champion, foremost fighter.*

προπάρουθε(ν): *adv. with gen., before, in front of.*

πρό-πᾶς, -πᾶσα, -παν: *all. Cf. ἅπας.*

προ-πρηνές: *adv. forwards.*

προ-ρέω: *flow on.*

πρός, προτί, or ποτί: *adv. and prep., to, toward, on, in addition, besides, moreover.*

(1) With acc., *to, toward*: πρὸς Τρῶας τετραμμένοι *turned toward the Trojans*, εἰμι πρὸς Ὀλυμπον *I will go to Olympus*, βεβλήκει πρὸς στήθος *had hit on the breast*, πρὸς κολπον ἐκλίνθη *leaned against the bosom*, πρὸς Διομήδεα ἄμειβεν *exchanged with Diomed*, τριᾶντα

πρὸς ἀλλήλους ἀγόρευον *said such things to one another.*

(2) With gen., *from*: τιμὴν ἀρνύμενοι πρὸς Τρῶων *winning satisfaction from the Trojans*, πρὸς ἄλλης ὑφαίνουσιν *weave (before the eyes) at the bidding of another*, εἰρύνας θέμους πρὸς Διὸς *defend the laws (before the eyes of, at the bidding of) in the name of Zeus*, μάρτυροι ἔστων πρὸς τε θεῶν πρὸς τε ἀνθρώπων *be witnesses in the sight of both gods and men.*

(3) With dat., *on, at*: ποτὶ γαίῃ ἀγκλίνας *resting (it) upon the ground*, ποτὶ γούνασι *by his knees*. προσ-αμύνω: *help, am of use. οὐ προσ-αμύνει makes no defence.*

προσ-αρηρῶς: *close fitting, perf. partic. of προσαρρίσκω fit, E 725.*

προσ-αυδάω, impf. προσ-αυδά: *address, say to.*

προσ-βαίνω, aor. προσ-βάς, προσ-εβή-στρο: *go to, step upon.*

πρόσ-εμι (εἰμι): *come on.*

προσ-είπον or προσ-έειπον: *aor. of πρόσ-φημι address, say to.*

πρόσθε(ν): *adv. with gen., before, in front of.*

πρόσσω: *forwards.*

πρόσ-φημι, impf. προσ-έφη, aor. προσ-έειπον or προσ-έειπον: *address, say to.*

προσ-φωνέω: *speak to, address.*

πρότερος (πρό) 3: *comp. before, (born before), older, the first of two, former. οἱ πρότεροι the men of former days.*

προτέρω: *adv. farther, forward.*

προτι-βάλλομαι [προσ-]: *punish.*

προ-τίθημι, 3d pl. προθέουσιν: *grant, allow.*

πρό-τονος: *fore-stay of a ship; two of which held the mast in place.*

προ-τρέπομαι, aor. προτραπέσθαι: *turn toward, give myself up to,*

προ-φέρω: carry off, bring forward,  
 offer, cast in his teeth.  
 προ-φεύγω, aor. partic. προφυγόντα:  
 escape.  
 πρό-φρων, -ονος (φρήν): with ready  
 heart, zealously. Adv. προφρονέως  
 readily, graciously, zealously.  
 προ-χέω: pour forth.  
 πρυλές pl.: foot-soldiers.  
 πρύμνη: stern of a ship.  
 πρυμνήσιος 3: of the stern. πρυμνή-  
 σια stern-hawasers.  
 πρυμνός 3: last, lowest part. γλῶσ-  
 σαν πρυμνήν root of the tongue,  
 πρυμνὸν θέναρος wrist.  
 Πρύτανις, -ιος: a Lycian, E 678.  
 πρῆν: a little while ago, 'just now.'  
 πρωϊζά: day before yesterday, B 303.  
 Πρωτεσίλαος: son of Iphiclus, a  
 Thessalian leader, the first to fall  
 in the Trojan war, B 698 ff.  
 πρώτιστος (πρώτος) 3: first of all,  
 the very first. πρώτιστα adv.  
 πρωτό-γονος (γεν-): first-born.  
 πρωτο-παγής, -ές (πήγνυμι): just  
 built, new.  
 πρώτος 3 (πρό): superl. first, fore-  
 most. πρώτον, πρώτα adv. with or  
 without the article, first, at first,  
 once. ἐν πρώτῳ ῥυμῶ at the tip  
 end of the pole.  
 παμένη: aor. partic. of πέτομαι fly.  
 πελέη: elm.  
 Πετλεύς: (1) town in Thessaly,  
 B 697. (2) Colony of the former,  
 in Elis, B 594.  
 πτερό-εις, -εσσα (πτερόν): winged.  
 πτέρυξ, -υγος: wing.  
 Πτολεμαῖος: son of Peiraeus, father  
 of Eurymedon, Δ 228.  
 πολεμίζω [πολεμίζω], fut. πολεμί-  
 ζομεν: wage war, fight.  
 πόλεμος [πόλεμος]: war, battle.  
 πολίεθρον (πόλις): city, town.  
 πολί-πορθος (πέρβω): sacker of cities.

πόλις, -ιος [πόλις]: city.  
 πτύγμα, -ατος (πτύσσω): fold.  
 πτυκτός (πτύσσω): folded.  
 πτωσκάζω: skulk, Δ 372.  
 πτώσσω: cower, skulk.  
 Πυγμαῖοι pl. (πύξ, πνυγμή the distance  
 from elbow to knuckles): Pygmies  
 (fistlings), the Liliputians of epic  
 times, Γ 6.  
 πυθέσθαι: aor. inf. of πυνθάνομαι  
 learn.  
 πυθω, fut. πύσει: rot, cause to rot.  
 Πυθώ, acc. -ῶνα: Pytho, the later  
 Delphi, seat of the Pythian ora-  
 cle (which is not mentioned in  
 the Iliad), B 519.  
 πύκα: carefully.  
 πυκάζω, perf. partic. πεπυκασμένα:  
 cover.  
 πυκ(ι)νός 3: thick, dense, strong,  
 prudent, cunning.  
 Πυλαιμένης, -εος: king of the Paphla-  
 gonians, an ally of the Trojans,  
 B 851, E 576.  
 Πύλαιος: son of Lethus, a Pelasgian  
 leader, B 842.  
 πύλη: wing of a double gate, pl. gate.  
 Πυλήνη: Aetolian town, B 639.  
 Πύλος: from Pylus, Pylian, A 248,  
 Δ 293, E 545.  
 Πυλογενής, -ές: Pylus-born, native  
 of Pylus. Epithet of Nestor, B 54.  
 Πύλος: city on the west coast of  
 Peloponnesus, home of Nestor,  
 A 252, 269, B 77, 591, γ 4 ff.  
 πύλος: gate (of Hades), E 397.  
 πύματος: last, outermost, hindmost.  
 πυνθάνομαι, aor. ἐπύθοντο, redupl.  
 aor. πεπύθοιτο: (ascertain), learn.  
 πύξ: with the fist, in boxing.  
 πῦρ, gen. πυρός: fire.  
 Πύραϊχμης: a Trojan ally, leader  
 of the Paeonians, B 848.  
 Πύρασος: a Thessalian town, B 695.  
 πύργος: tower, column of soldiers.

πυρή: funeral pyre.

πῶ: encl. *ever, yet, in any way.* Cf.

πῶς.

πωλόμαι, iter. impf. πωλόσκειτο (πέλομαι): *go often, resort.*

πῶμα: *cover.*

πῶς: *how?* It often introduces a rhetorical question.

πῶς: encl. *in any way, perchance.*

Cf. πῆ, πόθι, πού.

πῶν, -εος: *flock of sheep.*

## P.

ρά: encl. form of ἀρα.

ρέα or ρεῖα: *easily, at ease.*

ρέεθρον (ῥέω): *stream.*

ρέζω, fut. ῥέξαι, aor. ἔρεξε (φέρων): *work, do, offer sacrifice.* κακά σε ῥέζουσιν *work ill to you.*

ρέω, impf. ἔρρεεν or ῥέεν: *flow.*

ρηγμῖν, -ίνος: *beach.*

ρήγνυμι, fut. ῥήξαι, aor. ἔρρηξεν, ῥήξε (φραγ-, frango?): *break, break through.*

ρηδίως: *easily.*

Ῥήνη: mother of Medon (an illegitimate son of Oileus), B 728.

ῥιγέω, fut. ῥιγήσειν, aor. ῥτήγησε, perf. subjv. ἐρρίγησι: *shudder, fear.*

ῥτηγόν: comp. *more terrible.* Superl. ῥτήγιστα *most terribly.*

ρίμφα: *swiftly.*

ῥινός: *hide, skin, shield of ox-hide.*

Ῥίτη: Arcadian town, B 606.

ῥίπτω, aor. ῥύπε: *hurl.*

ῥίς, gen. ῥινός: *nose.*

Ῥόδιος: *Rhodian*, B 654.

ῥοδοδάκτυλος: *rosy-fingered*, epithet of Dawn (Ἥως).

Ῥόδος: *Rhodes*, an island off the southwest coast of Asia Minor, B 654 ff.

ῥοή (ῥέω): *stream.*

ῥύμῳς (ἔρυν): *pole of a chariot.*

ῥυσίπολις: *defender of the city*, Z 305.

Ῥύτιον: Cretan town, B 648.

ῥωγαλέος 3: *torn.*

## Σ.

Σαγγάριος: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia, Γ 187.

σακέσ-παλος (πάλλω): *brandisher of the shield, shield-wielding*, E 126.

σάκος, -εος: *shield, large oval shield.* See ἄσπις.

Σαλαμῖς, -ίνος: island near the harbor of Athens, B 557.

Σάμος: island near Ithaca, B 634.

σάος [σῶς] (σανός): *safe, sound.*

σαῶω, fut. σωῶσεις, aor. σώσω: *save, rescue, bring off safe.*

Σαρπηδών, -όνος: leader of the Southern Lycians, bravest of the Trojan allies, slain by Patroclus, B 876, E 471, 493, 629 ff., 655 ff., 683, Z 199.

Σατνέως, -εντος: a mountain stream in Mysia, Z 34.

σάφα: *clearly, exactly, hence truly.*

σῶτερος: comp. *more safely*, A 32.

σέ acc., σέθεν, σέω, σέο or σεῦ gen.: of 2d pers. pron. σύ thou.

σεβάζομαι, aor. σεβάσαστο: *fear reverently.*

σέβομαι: *am ashamed, abashed*, Δ 242.

σεῖω: *brandish.*

Σέλαγος: father of Amphius, E 612.

Σεληπιάδης: son of Selepius, Euenus, B 693.

σελίνον: *parsley, celery.*

Σελλήεις, -εντος: (1) river in Elis, B 659. (2) River in the Troad, B 839.

σεύω, aor. ἔσσενα or σεῦε, perf. ἔσσυμαι, ἔσσύμενον, plpf. ἔσσυντο:



- drive, pursue, start; pass. hasten, rush.* αἷμα ἔσσενα *drew blood.*
- σῆμα, -ατος: *sign, token, character, monument, mound, portent.*
- σημαίνω (σῆμα): *give orders.*
- σημάντωρ, -ορος: *commander.*
- σῆψω, perf. σέσηπε: *rot, perf. is rotten.*
- Σήσαμος: *Paphlagonian town, B 853.*
- Σηστός: *town on the Thracian Chersonese, opposite Abydos, B 836.*
- Σθέβελος: *son of Capaneus, one of the 'Epigoni'; lieutenant of Diomed, B 564, Δ 367, E 111, 241, 835, I 48, II 586, Ψ 511.*
- σθένος, -εός: *strength.*
- στυγало-εις, -εντος: *shining.*
- σιγή: *silence.* σιγῇ *silently.*
- σιδήρεος 3: *of iron, iron.*
- σιδηρος: *iron, of an arrow-point.* Iron was little used in the Homeric times; see χαλκός.
- Σιδονίη-θεν: *from Sidon, Z 291.*
- Σιδόνιος 3: *Sidonian, Z 290.*
- Σικυών, -ώνος: *Sicyon, not far from Corinth, to the southwest, B 572.*
- Σιδάεις, -εντος: *stream, rising on Mt. Ida, and uniting on the plain of Troy with the Scamander, Δ 475, E 774, Z 4.*
- Σιμοείσιος: *a Trojan, slain by Ajax, Δ 474 ff.*
- Σίντιες pl.: *earliest inhabitants of Lemnos, A 594.*
- Σίσυφος: *son of Aeolus, father of Glaucus, compelled in Hades to roll uphill a stone, which continually rolled back, Z 153 ff., λ 593.*
- σῖτος: *wheat bread.*
- σιωπάω: *am silent.*
- σιωπῇ: *in silence, silently.*
- Σκαίαι pl.: *with or without πύλαι, the Scaean gate of Troy on the side toward the Greek camp, Γ 145, 263, Z 237, 307, 393.*
- σκαίῃ (σκαεῖνος): *with the left hand.*
- Σκαμάνδριος: *adj. of the Scamander, B 465 ff.*
- Σκαμάνδριος: (1) *Hector's son, whom the people called Astyanax, Z 402.*
- (2) *A Trojan, son of Strophius, E 49 ff.*
- Σκάμανδρος: (1) *A Trojan river, uniting with the Simois, E 36, 774. It is called Xanthus by the gods.*
- (2) *The god of the river, E 77.*
- Σκάρφη: *small Locrian town near Thermopylae, B 532.*
- σκηπτούχος (σκήπτρον, ἔχω): *sceptre-bearing.* Epithet of kings.
- σκήπτρον: *sceptre, staff.* Princes, judges, priests, and heralds carried σκήπτρα as symbols of authority.
- σκιδναιμι, impf. ἐσκιδναντο (σκεδάννυμι): *scatter, disperse.*
- σκιά-εις, -εντος: *full of shadows, shadowy.*
- σκόπελος: *cliff.*
- σκοπή (σκεπ-): *cliff, height from which an extended view can be obtained.*
- σκοπός (σκέπτομαι): *spy, watcher.*
- σκότιος (σκότος): *adj. in secret, Z 24.*
- σκότος: *darkness.*
- σκήζομαι: *am angry.*
- Σκῶλος: *Boeotian village, B 497.*
- σμεραγέω: *resound.*
- σμερδαλέος: *frightful, terrible.* σμερδαλέον, σμερδαλέα *adv. terribly.*
- σμερδνός 3: *horrible.*
- Σμινθεύς, -ῆος: *short form for Σμινθοφθόρος Mice-destroyer.* Epithet of Apollo as the averter of the plague of field mice, A 39.
- σμῶδιξ, -υγος: *weal.*
- σοί: *dat. of 2d pers. pron. σὺ τοῦ.*
- Σόλυμοι pl.: *warlike people, ancient inhabitants of Lycia, Z 184, 204.*
- σός or σάος [σῶς]: *safe.*

σός (σύ) : *thine, thy.*

Σπάρτη : capital of Lacedaemon,  
home of Menelaus, B 582, Δ 52.

σπάρα pl. : *ropes, cables*, B 145.

σπάω, aor. σπάσεν, ἐσπάσατο : *draw, draw out.*

σπένδω, aor. subjv. σπείσης : *pour a libation (σπονδή).*

σπέος, gen. σπείους or σπέος : *cave.*

σπέσθαι : aor. inf. of ἔπομαι *follow.*

σπεύδω : *am in eager haste.*

σπινθήρ, -ῆρος : *spark*, Δ 77.

σπλάγχνα pl. : *vitals, i.e. lung, heart, and liver.*

σπονδή (σπένδω) : *libation, drink-offering.*

σπουδῇ (σπεύδω) : *with difficulty.*

σταθμός : *stable, stall, farm-building.*

στάσκεν iter. aor., στάς, στάντων aor. partic. : *used to stand, took stand ;*

from ἵστημι *place, cause to stand.*

στατός (ἵστημι) : *stalled, i.e. fed in a stall.*

σταφύλη : *plumb line.*

στεῖλαν : aor. of στέλλω *send, place.*

στεῖρα : *keel, cut-water.*

στεῖχω : *go, come.*

στέλλω, aor. στείλαν : *arrange, send.*

ἰστία στειλαντο *took in (furled) their sails.*

στέμμα, -ατος (στέφω) : *chaplet, fillet.*

στεναχίζω : *groan.*

στενάχω : *groan.*

Στέντωρ, -ορος : *a Greek before Troy with a voice as loud as fifty*, E 785.

στέρνων : *breast.*

στεύμαι, impf. στεύτο : *assert by word or manner. στεύται τι ἔπος ἔρειν Ἑκτωρ Hector acts as if he was going to say something.*

στεφανώω, perf. ἐστεφάνωται (στέφανος) : *crown, perf. pass. has been laid on as a crown, crowns.*

στή : *took (his) stand, stood, aor. of ἵστημι place, cause to stand*

στήθος, -εος, loc. as gen. στήθεσφιν : *breast.*

στήσασα, στήσαντο : aor. of ἵστημι *place, cause to stand.*

στηρίζω, aor. ἐστήριξε : *lean against.*

στιβαρός : *stout, strong.*

σιλβω : *shine.*

σίχες pl. : *rows, ranks.*

στιχάομαι, impf. ἐστιχώντο : *go in line, go, march.*

στόμα, -ατος : *mouth, face.*

στόμαχος (stomach) : *throat.*

στοναχή (στενάχω) : *groan.*

στόνος : *groaning, groan.*

Στρατή : *Arcadian town*, B 606.

στρατός : *camp, army.*

στρατόομαι, impf. ἐστρατόωντο : *am encamped, am on an expedition.*

στρεπτός (στρέφω) 3 : *(twisted), well-spun.*

στρέφω, fut. στρέψετε, aor. partic.

στρεφθέντι : *turn, mid. and pass. turn myself, turn around.*

στρουθός : *sparrow.*

Στρόφιος : *father of Scamandrius*, E 49.

στυγερός (στυγέω) : *hateful.*

στυγέω : *hate, dislike.*

Στύμφηλος : *town in Arcadia*, B 608.

Στύξ, gen. Στυγός (στυγέω) : *Styx, a stream of the lower world*, B 755, E 271.

Στύρα pl. : *town in Euboea*, B 539.

στυφελίζω, aor. ἐστυφέλιξε : *strike, thrust.*

σύ or τῆνη, gen. σείο, σέο, σέυ, σέθεν, dat. σοί, τοί, acc. σέ : 2d pers. pron., *thou.*

συγ-καλέω, aor. partic. συγκαλέσας : *call together, assemble.*

σῦλεύω or σῦλάω, impf. σύλα, fut.

σῦλήσετε, aor. opt. σῦλήσεε : *take off, spoil, strip.*

συμβάλλω, aor. imv. συμβάλετε : *bring together, pour together, unite.*

Σύμμηθεν: from Syme, a small island to the north of Rhodes, B 671.

συν-μίσγεται [συνμίσγνυμι]: mix, mingle, of waters.

σύν-πᾶς, -πᾶσα, -παν: pl. all together.

συν-πήγνυμι, aor. συνέπηξε: curdle, E 902.

συν-φράδμων, -ονος (φράζομαι): counsellor, B 372.

συν-φράζομαι, aor. συμφράσσατο: form plans with.

σύν: adv. and prep. with dat., with, together with, together: σύν ῥ' ἔβαλον ῥινοῖς dashed shields together, ἔλθων σὺν πλεόνεσσιν coming with more, ἐνίκησεν σὺν Ἀθῆνῃ conquered with Athena's help, σὺν νηὶ ἐμῇ πέμψω will send with my ship, ἦλθε σὺν ἀγγελίῃ came with tidings. Cf. ξύν.

συν-άγω: bring together, assemble.

σύν-εμ, impf. dual. συνίτην (εἰμι): go (or come) together.

συν-έπηξε: aor. of συμπήγνυμι curdle.

συν-έχω, impf. σύνεχον, perf. partic.

συναχωκότε: join, come together.

τὸ ὤμων συναχωκότε the shoulders drawn together.

συν-θεσίη: compact, injunction.

συν-ορίνομαι: set (myself) in motion, Δ 332.

συν-τίθεμαι, aor. ἰμν. σύνθεο: give heed, attend.

σὺς, gen. συνός (ὕς, sus, sow): hog, boar.

σφάζω, aor. ἔσφαξαν: cut the throat, slaughter by opening the large artery of the neck.

σφείων gen., σφίσι(ν) or σφί(ν) dat., σφείας acc.: pl. 3d pers. pron. them.

σφέτερος and σφός (σφεῖς): their. σφυρόν: ankle.

σφῶέ nom., acc., σφῶν gen., dat.: enclitic, dual 3d pers. pron. they two.

σφῶι, σφῶ nom., acc., σφῶν gen., dat.: dual 2d pers. pron. ye two.

σφῶίτερος: of you two.

σχεδὴν: at close quarters, E 830.

Σχεδῖος: son of Iphitus, a Phocian leader, B 517.

σχεδόν: adv. near, at close quarters.

σχέθον, σχέθε: aor. of ἔχω have, hold, check.

σχέτλιος 3: terrible, cruel.

σχίζη (σχίζω, schism): cleft wood.

σχοιάτο: refrain (cease) from, aor. opt. mid. of ἔχω hold, check.

Σχοῖνος: Boeotian town, B 497.

σῶμα, -ατος: dead body, carcass.

## T.

ταί: for αἱ, the, these, they. See δ.

Ταλαιμένης, -εος: a Maeonian, B 865.

Ταλαϊονίδης: son of Talaüs, Mecisteus, B 566.

ταλασί-φρων, -ονος (φρήν): steadfast.

ταλα-ύρινος (φρινός): shield-bearing.

Ταλθύβιος: herald of Agamemnon, A 320, Γ 118, Δ 192.

τᾶλλα: by 'crasis' for τὰ ἅλλα the rest.

ταμεί-χρως, -οος (τάμνω): flesh-cutting, flesh-cleaving.

ταμίη: house-wife.

ταμῆς (τάμνω): steward, master.

τάμνω, aor. τάμε [τέμνω]: cut. Victims were slain in confirmation of a solemn oath, hence ὅρκια ταμόντες concluding a solemn treaty. Cf. foedus icere, ferire foedus, 'strike a treaty.'

τανύ-πεπλος: with trailing robes.

τανύω, aor. τάνυσαν: stretch, place along.

ταράσσω, aor. subjv. *ταράξῃ*, plpf. *τετρήχει*: *disturb* (with σύν); plpf. *was in confusion*.

ταρβέω, aor. *τάρβησεν*: *am frightened, fear*.

Τάρνη: Lydian town, at the foot of Mt. Tmolus, E 44.

Τάρφη: Locrian town, near Thermopylae, B 533.

τάρφος, -εος: *thicket*.

ταῦρος (taurus): *bull*.

τάχα: *soon, quickly, presently*.

τάχιστα: adv. superl. of *ταχύ*, *most quickly, very quickly*. ὅτι τάχιστα *as quickly as possible, quam celerrime*.

ταχύπτερος: *with swift horses*.

ταχύς, -εία, -ύς: *swift, fleet*.

τέ: enclitic conj. and. τέ—τέ, τέ—καί are correlated, *both—and*. τέ is appended to conjunctions, relative pronouns and adverbs of time and cause in order to connect the clause closely with its antecedent. Cf. *ὅς τε* *just who*. τέ—τέ are sometimes combined with other conjunctions, as μέν τε—δέ τε, μέν τε—ἀλλά τε, to show close correlation. Sometimes the exact force of τέ is uncertain.

Τεγῆ: Arcadian town, perhaps the most important in Peloponnesus before the Dorian invasion, B 607.

τέγεος: *covered, roofed*.

τεθιπότες (ταφών): perf. partic. from the root *θαπ*, *astounded, dazed, stupefied with fright*.

τεθναίη opt., τεθνήτω partic.: perf. of *θνήσκω die*.

τείνω, aor. (ἰ)τενε, plpf. τέτατο, τετάσθην: *draw tight, stretch, stretch out*.

τείρω: *oppress, press hard, weigh heavily upon, distress*.

τειχεσι-πλήγης: *stormer of walls*.

Epithet of Ares (Mars), E 31.

τειχό-εις, -εσσα: *well walled*.

τείχος, -εος: *wall of a city*.

τίκε: aor. of *τίκτω*, *bring forth, bear, beget*.

τεκμαίρομαι, aor. τεκμήρατο: *ordain*.

τέκμωρ: *surety, pledge*.

τέκνον: *child, offspring, young*.

τέκος, -εος (τίκτω): *child, young*.

τεκταίνομαι, aor. τεκτήνατο: *build*.

Τέκτων, -ονος: (Carpenter), a Trojan ship-builder, E 59.

τέκτων, -ονος: *artisan, carpenter*.

τελαμών, -ώνος: *broad strap supporting the shield or sword*.

Τελαμώνιος: of *Telamon*. Αἴας Τελαμώνιος *Ajax son of Telamon*.

τέλειος: (complete), *unblemished*.

τελείω or τελέω, fut. τελέεσθαι, aor.

τέλειστας, ἐτέλεισεν, perf. partic.

τετελεσμένος: *complete, fulfil, accomplish*.

τελή-εις, -εσσα: *perfect, unblemished*.

τέλλω, plpf. ἐτέτατο: with ἐπί, *enjoin upon, command, entrust*.

τέλος, -εος: *end, accomplishment*.

τέμενος (τέμνω, templum): (ground set apart), *consecrated ground, royal domain*.

Τένεδος: an island in the Aegean Sea near the coast of the Troad, A 38, 452.

Τενθρηδών, -όνος: father of Prothoos, a Magnesian, B 756.

τένων, -οντος: *tendon, sinew*.

τέο [τίνος]: gen. of τίς *who?*

τεός [τός] 3: *thine*.

τέρας, -ατος: *sign, portent*.

τέρην, -ενα: *soft, delicate*.

τερπι-κέραυνος (τρέπω): *wielder of the thunderbolt*. Epithet of Zeus.

τέρπομαι, aor. pass. subjv. τραπέομαι: *take delight, enjoy myself*.

τεσσαράκοντα: *forty*.

τέσσαρες, acc. τέσσαρας: *four*.

τεταγών: redupl. aor. partic. from the root *ταγ* (*tangere*), *seize*.  
 τετάσθην, τέταντο: plpf. of *τείνω* *stretch*.  
 τέταρτος (τέσσαρες) 3: *fourth*. τὸ τέταρτον adv. *the fourth time*.  
 τέτηκα: perf. of *τήκω* *melt away*.  
 τέτληκα, imv. τέτλαθι, partic. τετλήότες: *endure, suffer*. See *τλήσμαι*.  
 τέτμεν: aor. *found*.  
 τετραμμένοι: perf. partic. of *τρέπω* *turn*.  
 τετρα-πλή: *fourfold*.  
 τετρα-φάληρος: with *four knobs* (or *protuberances*), which seem to have been used to strengthen the helmet.  
 τετραχθά: *into four pieces*.  
 τετρήχει: was in confusion, plpf. of *ταράσσω* *disturb*.  
 τετριγῶτας: with *ἐλεεινά*, uttering piteous cries; perf. partic. of *τρίζω* *make a shrill noise*.  
 τέττα: my old friend, informal address to an elder.  
 τέττιξ, -ῖνος: *cicada, locust*.  
 τέτυκται perf., τετυγμένον perf. partic., τετύκοντο redupl. aor.: of *τεύχω* *build, make ready*. τέτυκται is appointed.  
 τεῦ [τινός]: encl. gen. of *τις* any one, many a one.  
 Τευθρανίδης: son of *Teuthranus*, *Axylus*, Z 13.  
 Τεύθρας, -αντος: a Greek, E 705.  
 Τεύκρος: *Teucer*, son of *Telamon*, half-brother of *Ajax*, best bowman in the Greek army, Z 31.  
 Τευταμίδης: son of *Teulamus*, *Lethus*, B 843.  
 τεύχος, -εος: pl. *arms, armor*.  
 τεύχω, fut. inf. τεύξεσθαι, aor. (ἐ)τευξε, τετύκοντο, ἐτύχθη, perf. τέτυκται: *make, build, make ready*,

*appoint, cause; pass. is built, is appointed, occurs, is*.  
 τέχνη: art, skill.  
 τῇ: adv. *there, thither*.  
 τήκω, perf. τέτηκα: *melt away, waste away*.  
 τῆλε (*tele-phone*): *far, far away*.  
 τηλεθόω-σα: *flourishing*, fem. partic. of *τηλεθάω*.  
 τηλε-κλειτός: *far-famed*.  
 Τηλέμαχος: son of *Odysseus* and *Penelope*, B 280, Δ 354.  
 τηλό-θεν: *from far away*.  
 τηλό-θι: with gen. *far from*.  
 τηλό-σε: to a distance, *far away*.  
 τηλοῦ: *far away*.  
 τηλύγετος 3: *last-born, dearly beloved*. (Of doubtful meaning.)  
 Τηρείη: a high mountain in *Mysia*, B 829.  
 τιέσκετο: iter. impf. of *τίω* *prize, honor*.  
 τίθημι, fut. θήσειν, aor. (ἐ)θηκε, (ἐ)θεσαν, aor. subjv. θήης, aor. opt. θείην, aor. imv. θές, aor. inf. θείναι, θέμεναι: *place, put, cause, make, put in order* (with εἶ).  
 τιθήνη: *nurse, attendant*.  
 τίκτω, aor. τέκον, ἔτεκες: *bring forth, bear, beget*.  
 τιμάω, fut. τιμήσουσι, aor. τίμησας: *honor, gain honor for*.  
 τίμη: *recompense, retribution, satisfaction, honor*.  
 τινάσσω, aor. ἐτίναξε: *pluck, twiſh*.  
 τίνυμαι: *punish*.  
 τίνω, fut. τίσεσθαι, aor. τίσειαν, ἐτίσατο: *pay the penalty, atone for; mid. exact satisfaction, punish*.  
 τίπτε, τίπτ' or τίφθ' (τί ποτε): *why? why pray?*  
 Τίρυνς, -θος: town in *Argolis*, famous for its *Cyclopæan walls*, B 559.

τίς, τί, gen. τέο: interrog. pron., *who? what? εἰς τί how long? τί (acc.) why? wherefore?*

τίς, τί, gen. τεῦ: enclitic indef. pron., *any one, some one, many a one. τί any, in any way, at all.*

τιταίνω: *draw, stretch.*

Τίτανος: mountain of Thessaly, B 735.

Τιταρήσιος: river in Thessaly which flows into the Peneüs, B 751.

τιτύσκομαι: *aim.*

τίω, iter. impf. τίσκετο, aor. ἔτιωσ: *prize, honor.*

τλήμων, -ονος: *enduring.*

Τηλέπολεμος: son of Heracles (Heracles), leader of the Rhodians, B 653, E 656.

τλήσομαι fut., (ἔ)τλη aor., τλαίης aor. opt., τέτληκας perf., τέτλαθι impv., τετλήότες partic. (from root τλ-, cf. tuli): *bear, endure, suffer, dare, have the heart.*

Τμῶλος: a mountain in Lydia, near Sardis, B 866.

τοί [σοί]: dat. of 2d pers. pron. σὺ *thou.*

τοί: asseverative particle, *indeed, of a truth, I assure you.*

τοί: for *of the, these*; or for *οἱ who.*

τοιγάρ: *therefore, and so.*

τοῖος 3: *such.*

τοιόσδε, -ήδε, -όνδε: *such, such as this, such as that. With infin. such as to. -δε is 'deictic.'*

τοιούτος, τοιαύτη, τοιοῦτο: *such.*

τοκῆς pl. (τίκτω): *parents.*

τομή (τέμνω): (*cutting*), *stump*, A 235.

τόξον: *bow*, often pl. referring to the various parts of one bow. Its manufacture from goat horns is described Δ 105 ff., where the bow of Pandarus is said to be about seven feet in length (some-

what longer than the old English bow).

τοσόσδε, τοσηδέ, τοσόνδε: *equiv. to τόσος. -δε is 'deictic,' so great as that.*

τόσ(σ)ος 3: *so great, so much, so far, so long;*

pl. often, *so many. τόσ(σ)ον adv.*

τοσσούτος, τοσσαύτη, τοσσούτο: *equiv. to τόσος.*

τότε: *then.*

τούνεκα (τού ἔνεκα): *therefore, on that account.*

τόφρα: *so long.*

τραπείομεν [ταρπῶμεν]: aor. pass. subjv. of τέπομαι *enjoy myself.*

τράφην [ἐτράφησαν]: aor. pass. of τρέφω, *nurture.*

τράφον: *grew up*, aor. of τρέφω.

τρεῖς, τρία: *three.*

τρέπω, aor. ἔτραψε, (ἔ)τραπε, perf. partic. τετραμμένοι: *turn, turn from (my) purpose; mid. turn myself, turn.*

τρέφω, aor. θρέψε and ἐτραφέτην, aor. pass. τράφη, τράφην [ἐτράφησαν]: *nourish, nurture, rear. The 2d aor. is intrans., grew up.*

τρέχω, aor. ἔδραμε: *run.*

τρέω: *flee in fright.*

τρήρων, -ωνος: *timid.*

τρητός: of uncertain meaning; perhaps *inlaid*, with reference to decorations; perhaps *pierced*, with reference to the mortise holes in the framework of the bedstead for the straps which supported the mattress.

Τρηχίς, -ῖνος: Thessalian town near Thermopylae, B 682.

Τρήχος: an Aetolian, E 706.



τρηχός, -εία: rough, uneven, jagged.  
τριγλώχιν, -ίως: (three-edged), three-barbed.

τρίζω, perf. partic. τερριγώτας: make a shrill noise.  
τερριγώτας ἔλεεινά uttering piteous cries.



τριγλώχιν.

τρήκοντα: thirty.  
Τρίκ(κ)η: Thessalian town, B 729, Δ 202.

τριπλή: threefold.  
τρίς: three times, thrice.  
τρισ-καί-δεκα: thirteen.

τρίτατος (τρίτος) 3: third. τρίτατοι those of the third generation.

Τριτογένεια: Trito-born. Epithet of Athena (Minerva), Δ 515. It is perhaps best treated as a proper name.

τρίτον: with τό, third, for the third time.

τρίχα: in three parts.  
τρίχες: nom. pl. of τρίξ hair.  
τριχθά: in three parts, into three pieces.

Τροιζήν, -ήνος: Troezen, town in Argolis, near the coast, B 561.

Τροίζηνος: son of Ceas, father of Euphemus, B 847.

Τροίη: (1) the Troad, in the north-west corner of Asia Minor, with Ilios as its capital, B 162, 237, Γ 74, 257, Δ 175, Z 315. (2) Ilios itself, A 129, B 141.

τρόμος (τρέμω): trembling.  
τροχός (τρέχω): wheel.  
τροφάλεια: helmet.  
Τρωαί or Τρωάδες pl.: Trojan women.  
Τρώες, -ων pl.: Trojans.  
Τρώες 3: Trojan. (Or, Τρώος.)  
Τρώως: of Tros, E 222. Τρώϊοι ἵπποι horses which Zeus gave to Tros in exchange for Ganymed.

Τρώς, gen. Τρώος: king of Troy, son of Erichthonius, father of Ius, Assaracus, and Ganymed, E 265. See p. x.

τυγχάνω, aor. partic. τυχῆσας, 2d aor. (ἔ)τυχε: hit, hit upon. μὲν οὐτα τυχὼν hit and wounded him. τύχε ἀμάθοιο βαθείης struck in deep sand.

Τυδείδης: son of Tydeus, Diomed, E 1, 281.

Τυδεύς: son of Oeneus, father of Diomed; one of the 'Seven against Thebes,' B 406, Δ 365 ff., E 126, 800 ff., Z 222.

τυκτός (τεύχω) 3: well-made. τυκτὸν κακὸν a thorough evil.

τύμβος (tomb): burial mound.  
τύνη [σύ]: 2d pers. pron., thou.  
τυπή (τύπτω): blow, E 887.

τύπτω, aor. τύψε: smite, strike.  
τυτθός: little, young. τυτθὸν a little.  
τυφλός: blind, Z 139.

Τυφωεύς, -έος: Typhoeus, a giant buried by Zeus beneath a mountain. His efforts to rise cause earthquakes, B 782 ff.

τύχε, τυχήσας: aor. of τυγχάνω hit. τῷ or τῶ: adv. then, therefore.

τῶς: adv. thus. τῶς is related to ὥς as τοί to οἷ.

## Υ.

Υάμπολις: town in Phocis, B 521.  
ὑβρις, -ίως: insulting conduct, insolence.

ὑγρός: watery, liquid.  
ὑδρος: water-snake.  
ὑδωρ, gen. ὕδατος: water.  
υἱός, gen. υἱός, dat. υἱί, υἱέ, acc. υἱόν, voc. υἱέ, dual υἱε, pl. nom. υἱες, υἱέες, υἱεῖς, dat. υἱάσι, acc. υἱέας, υἱας: son.

υἱωνός (υἱός): son's son.

\*Υλη: town on a height near Lake Copais, B 500, E 708.

ὕλη: wood, forest.

ὕλη-εις, -εσσα: woody.

ὑμεῖς or ὕμεις, gen. ὑμείων, dat.

ὑμῖν, ὕμμη(ν): pl. 2d pers. pron. you, ye.

ὑμέτερος or ὕμός (ὑμεῖς) 3: your.

ὑπαί: for ὑπό under.

ὑπ-αἶσσω, aor. partic. ὑπαῖστας: dart from under.

ὑπ-αντιῶ, aor. partic. ὑπαντιῶσας: face, meet, Z 17.

ὑπατος 3: most high.

ὑπ-έδισαν: aor. of ὑποδιδω fear a superior power.

ὑπ-εἰκω, fut. ὑπέξομαι, aor. subjv.

ὑποείξομεν: concede, yield, give way.

ὑπειρέχω: for ὑπερέχω hold over, tower above.

ὑπείροχος: preëminent, Z 208.

\*Υπείρων, -ονος: a Trojan, slain by Diomed, E 144.

ὑπ-έκ: out from under, away from.

ὑπ-εκ-φέρω, impf. ὑπέκφερον: bear out of, carry away from.

ὑπ-εκ-φεύγω, aor. ὑπέκφυγε: escape.

ὑπ-ένερθε(ν): adv. beneath, from under. With gen.

ὑπέρ: prep. with acc. and gen., over, above, beyond, contrary to.

(1) With acc., ὑπὲρ ὤμων ἦλυθε ἀκωκὴ ἔγχεος the spear point came above (over) the shoulder, ὑπὲρ αἶσαν beyond what is fitting, ὑπὲρ ὅρκια contrary to the compacts.

(2) With gen., στή ὑπὲρ κεφαλῆς took his stand above (his) head, στέρνον ὑπὲρ μαζοῦ breast above the nipple, ἑκατόμβην ῥέξαι ὑπὲρ Δαναῶν sacrifice a hecatomb in behalf of the Greeks, ὑπὲρ σέθεν αἶσχε' ἀκούω I hear reproaches on thy account (about thee).

ὑπέρ: for ὑπέρ, when it follows its case.

ὑπέρ-άλλομαι, aor. partic. ὑπεράλμενος: leap over.

ὑπέρ-βαστή (ὑπερβαίνω): transgression.

\*Υπέρεια: spring at Pherae in Thesaly, B 734, Z 457.

ὑπέρ-έχω or ὑπειρέχω, aor. subjv.

ὑπέρσχη: hold over, tower above.

οἱ χεῖρας ὑπερεῖχε held his hands over him, i.e. defended him.

ὑπερηγορέων, -οντος (ὑπέρ, ἀνήρ): haughty.

\*Υπερηστή: an Achaean town on the Corinthian gulf, B 573.

ὑπερθε(ν): above, on top.

ὑπέρ-θῦμος: high-spirited.

ὑπέρ-κύδαντες: glorying overmuch, pl. of ὑπερκύδας (κύδος).

ὑπέρ-μενής, -ές (μένος): all powerful. Epithet of Zeus.

ὑπέρ-μορα: beyond what is fated.

ὑπεροπλή: arrogance, pl. arrogant acts, A 205.

ὑπέρ-σχη: aor. subjv. of ὑπερέχω hold over.

ὑπερφίαλος: insolent, man of violence, Γ 106.

ὑπερώιον (ὑπέρ): upper chamber.

ὑπ-έστην, ὑπέσταν [ὑπέστησαν]: aor. of ὑφίστημι, promise.

ὑπ-έχω, aor. partic. ὑποσχών: hold under, put mares to the stallion.

ὑπ-ήνεικαν: aor. of ὑποφέρω bear away from danger, E 885.

ὑπ-ισχνέομαι, aor. impv. ὑπόσχεο, aor. inf. ὑποσχέσθαι: promise.

ὕπνος (somnus): sleep.

ὑπό and ὑπαί: adv. and prep. under, beneath: ὑπὸ ἤρεον ἔρματα νηῶν took props from under the ships, ὑπὸ δ' ἔρματα τάνυσσαν (stretched) placed props beneath, ὑπαί ἴδσκε always looked down, ὑπὸ τρόμος



εἰλεν Ἀχαιοὺς trembling seized the Greeks beneath (i.e. in their knees), ὑπὸ χθὼν κονάβιζε the earth rumbled beneath, ὑπὸ Τρῶες κεκάδοντο the Trojans withdrew before (him).

(1) With acc., ὑπὸ σπέος ἦλασε μῆλα drove his flock under (the shelter of) a cave, ὑπὸ ζυγὸν ἤγαγε led under the yoke, ὑπὸ Ἴλιον ἦλθε came under the walls of (i.e. to) Ilios, ὑπὸ τείχος ἀγαγόντα leading under the wall, ὑπ' ὁστέον ἦλυθ' ἄωκῇ the point penetrated to the bone, ὑπὸ Κυλλήνης ὄρος at the foot of Mt. Cyllene, ὑπαὶ πόδα Ἰδης at the foot of Mt. Ida.

(2) With dat., ὑπὸ πλατανίστῳ under a plane-tree, ὑπ' οὐρανῷ beneath the heavens, ὑπὸ Τμῳλῳ at the foot of Mt. Tmolus, εἰσαν ὑπὸ φηγῷ placed under an oak, ὑπὸ χειρσί, ὑπὸ δουρί under (i.e. by) hands, spear, ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες the ranks were driven before the son of Tydeus, Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε Ἀλkestis Eumelus whom Alcestis bore to Admetus.

(3) With gen., under, by. ὑπὸ τελαμῶνος under the strap, θνήσκοντες ὑφ' Ἑκτορος slain at the hands of Hector, νῆες κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν the ships resounded as the Greeks shouted (as a result of their shouting), θεινόμενα ὑπὸ Λυκούργου smitten by Lycurgus, πέλεκυς εἰσιν διὰ δουρὸς ὑπ' ἀνέρος the axe (goes) is driven through a beam by a man.

ὑπο: for ὑπό in some instances when it follows its case.

ὑπο-βλήδην: interrupting, A 292.

ὑπο-δεῖδω, aor. ὑπέδισαν, plpf. ὑπέδιδισαν: fear, shrink before.

ὑπο-δέχομαι, a  
ὑπόδρα: aska  
ὑπο-εἴζομεν:  
yield, give  
ὑποθήβαι: l  
on the plai

ὑπο-κύομαι, i  
μένη: becom  
ὑπο-λευκαίνωμ  
ὑπο-λύω, aor  
loose beneath  
ὑπο-μένω, aor  
ground.

ὑπο-πεπτηγότες  
πτήσω cro  
ὑποπλάκιος 3:  
Placus, Z 31

ὑπο-στεναχίζω  
beneath, B 7  
ὑπο-στρέφω, a  
turn around  
ὑπό-σχεα, ὑπο  
σχνόμαι pr  
ὑπό-σχεσι, -i  
promise.

ὑπο-σχών: aor  
under.

ὑπό-τροπος: ci  
ὑπο-φέρω, aor.  
from under i

ὑπο-χωρέω, aor  
withdraw.

ὑπό-ψιμος: desp  
tempi, Γ 42.

ὑπίστος (supi)  
backwards.

Ἵρῃ: Boeoti  
gra, B 496.

Ἵρμῖνῃ: town  
of Elis, B 61

Ἵρτακίδης: so  
B 837 f.

ὑσμίνη, local d  
flict.

ὑσμίνην-δε: to

ὑστατος 3: superl. of ὑστερος, *last, hindmost*. ὑστατα adv. *for the last time*.

ὑστερος: *later*. ὑστερον adv.

ὑφαίνω: *weave*. πᾶσιν ὑφαινον "set forth before all."

ὑφ'ηρίοχος: *charioteer*, Z 19.

ὑφ'ιημι, aor. partic. ὑφέντες: *let down, lower*.

ὑφ'ίστημι, aor. ὑπέστην, ὑπέσταν [ὑπέστησαν]: *promise*.

ὑψερεφής, -ές: *high-roofed*.

ὑψηλός 3: *high*.

Υψηλῶρ, -ορος: a Trojan, son of Dolopion, E 76.

ὑψηλής, -ές (ἤχῳ): *loudly neighing*.

ὑψι-βρεμέτης (βρέμω): *high-thunderer*. Epithet of Zeus.

ὑψι-ζυγος (ζυγόν): *high-throned*. Epithet of Zeus.

ὑψί-πυλος (πύλη): *high-gated*.

ὑψόροφος: *high-roofed*.

ὑψού: adv. *high*.

### Φ.

φάανθεν [ἐφαένθησαν]: aor. of φαίνω *flash, gleams*.

φάγε: aor. of ἐσθίω *eat*.

φαινός 3: *flashing, shining*.

φαιδμος: *illustrious, glorious*.

φαίην, φαίμεν: opt. of φημί *say*.

Φαίνοψ, -οπος: E 152.

φαίνω, aor. ἔφηνε, aor. pass. (ἐ)φάνη, perf. sing. πέφανται: *show, cause to appear*; pass. *appear*.

Φαίστος: son of Borus, an ally of the Trojans, E 43.

Φαιστός: Cretan town, B 648.

φάλαγξ, -αγγος (phalanx): *rank, column*.

φάλος: *ridge of metal on the helmet which strengthened the helmet and held the crest*. (Others interpret as visor).

φάν [ἔφασαν]: impf. of φημί *say, (think)*.

φάνη, φανέντα: *appeared*, aor. pass. of φαίνω *show*.

φάος, -εος [φῶς]: *light, light of safety*. φαρέτρη: *quiver*.

Φᾶρις, -ιος: Laconian town, B 582.

φάρμακον (pharmacy): *drug, herb*. φᾶρος, -εος: *cloak, worn only by princes*. See χλαίνα.

φάσγανον: *sword*.

φάσαν, φάτο impf., φάσθαι inf.: of φημί, *say, assert*.

φάτνη: *manger*.

φέβομαι: *flee*.

Φειδιππος: grandson of Heracles, B 678.

φείδομαι: *spare (with gen.)*.

(φεν) aor. ἔπεφνε, πεφνέμεν, perf. pl. πέφανται: *kill, slay*.

Φενεός: Arcadian town, B 605.

Φεραί: Thessalian town, B 711.

Φέρεκλος: son of Tecton, E 59.

φέριστος: *best*. φέριστε *good sir*.

φέρτατος: superl. *best, bravest*.

φέρτερος: comp. *better, more powerful*.

φέρω, fut. οἴσει, aor. subjv. ἐνείκω, aor. inf. οἰσέμεναι: *carry, bear, bring, carry off, draw*.

φεύγω, fut. φεύξονται, aor. φύγον, perf. partic. πεφυγμένον: *flee, escape*.

φῆ [ἔφη]: impf. of φημί *say*.

φῆ: *as, like as*.

Φηγεύς, -ῆος: son of Dares, slain by Diomed, E 11 ff.

φήγιμος: *of oak*, E 838.

φήγος (fagus): *oak-tree, oak*.

φημί, opt. φαίην, partic. φάντες, 2d sing. impf. ἔφησθα, 3d sing.

φῆ [ἔφη], 3d pl. φάν [ἔφασαν]: *say, assert (believe, often of an incorrect view)*. See εἶπον and εἶρω.

φήρ, gen. φηρός (θήρ, fera): *wild animal* (used only of Centaurs).

Φηρή: Messenian town, E 543.

Φηρηϊώδης: *son* (or *grandson*) of Pheres, B 763.

φθάνω, aor. partic. φθάμενος: *get the start of, anticipate*. μ' ἔβαλε φθάμενος *hit me first*.

Φθίη: (1) Thessalian town on the Sperchēiūs, home of Peleus, B 683.

(2) Country about the town, A 155, 169.

Φθίηνδε: *to Phthia*.

φθινύθω, iter. impf. φθινύθεσκε: *consume, waste away, perish*.

φθίτω, fut. φθίσει, plpf. ἐφθίατο: *waste away, perish, die; fut. destroy, kill*.

Φθιρῶν or Φθειρῶν: a mountain in Caria, B 868.

φθισ-ήνωρ, -ορος (άνήρ): *man-destroying*.

φθογγή: *voice*.

φθόγγος: *voice*.

φθονέω: *grudge, deny*.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case.

φιλέω, iter. impf. φιλέεσκεν, aor. φίλησα, ἐφίλατο, φίλαι, φίληθεν [ἐφιλήθησαν]: *love, entertain as a friend*.

φιλο-κτεανώτατος (κτεάνων) superl.: *most greedy of gain*, A 122.

Φιλοκτιτήης: a famous bowman, who had the bow and arrows of Heracles, B 718.

φιλο-μμειδής, -ές: *laughter-loving*. Epithet of Aphrodite (Venus).

φίλος 3: *dear, beloved, pleasing; as subst. a friend*. Superl. φίλτατος.

φίλος is often used in Homer in a familiar tone, where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

φιλότης, -ητος: *love, friendship, hospitality*.

φίλως: *gladly*.

φλόγεος (φλόξ): *flashing*.

φλωός: *bark of a tree*, A 237.

φλοῖσβος: *din of battle*.

φοβέομαι, aor. φόβηθεν [ἐφοβήθησαν], φοβηθείς (φόβος): *flee in fright*.

Φόβος: *Flight*, brother of Terror (Δειμός), Δ 440. See Ἄρης.

φόβος: *flight*. Not simply *fright*.

φόβονδε: *to flight*.

Φοῖβος: *Phoebus, (shining)*. Epithet of Apollo.

φοῖνιξ, -ίκος: *purple*.

φοιτάω: *go to and fro, wander up and down*.

φολκός: *bandy-legged*, B 217.

φόνος: *slaughter*.

φοξός: *peaked*, B 219.

φορβή: *fodder*.

φορέω, iter. impf. φορέεσκον (φέρω): *bear, carry, wear, draw, carry off*.

Φόρκυς, -ῦνος: a leader of the Phrygians, B 862.

φόρμιγξ, -γγος: *lyre*.

φώς or better φός (φάος): *light*.

φώσδε: *to the light*.

φράζομαι, aor. imv. φράσαι: *make clear to myself, consider, plan, think*.

φρήν, gen. φρενός: *the diaphragm as seat of intelligence and feeling, mind, heart*; often in pl.  
 φρήτηρ, dat. φρήτηρ-φιν (*frater*): *clan*.  
 φρίσσω, perf. partic. as pres. πεφρίκνυαι: *bristle*.  
 φρονέω (φρήν): *think, consider, plan*.  
 φίλα φρονέων, ἐν φρονέων *well-disposed, friendly*.  
 Φρύγες pl.: *Phrygians*, B 862, Γ 185.  
 Φρυγία: *Phrygia*, district of Asia Minor, Γ 184.  
 φῦ [ἔφυ]: *grew*, aor. of φύω *put forth*. ἐν οἱ φῦ χειρὶ (*grew to*) *clung to his hand*.  
 φύγε, φύγοι: *escape*, aor. of φεύγω *flee*.  
 φύη (φύω): *form*.  
 Φυλάκη: *Thessalian town*, B 695 ff.  
 Φυλακίδης: *son of Phylacus*, Iphiclus, B 705.  
 Φύλακος: *a Trojan*, Z 35.  
 φυλάσσω: *guard, watch*.  
 Φυλείδης: *son of Phyleus*, Meges, B 628.  
 Φυλεύς: *son of Augeas*, father of Meges, B 628.  
 φύλλον (φύω, folium): *leaf*.  
 φύλον (φύω): *tribe, race*.  
 φύλοπις, -ιδος: *din of battle, battle-field*.  
 φύσιάω, partic. φυσιόωντας: *snort*.  
 φύσιζοος (φύω, ζωή): *life-giving*.  
 φύταλή (φυτόν): *vineyard or orchard land*.  
 φυτεύω, aor. ἐφύτευσαν (φυτόν): *set out, plant*.  
 φύω, fut. φύσει, aor. φύ, perf. πεφύασαι, plpf. πεφύκει: *put forth, cause to grow*; aor. and perf. *grow*, and also φύει in Z 149.  
 Φωκεῖς, gen. Φωκίων pl.: *Phocians, people of Phocis*, B 517.

φωνέω, aor. φώνησεν (φωνή): *speak, let one's voice sound*. μὲν φωνήσας προσήυδα *he lifted up his voice and addressed him*.  
 φωνή: *voice*.  
 φώς, gen. φωτός: *man*.

## X.

χάζομαι, aor. κεκάδοντο, aor. partic. χασσάμενος: *withdraw, give way*.  
 χαίνω, aor. opt. χάνοι: *grieve*.  
 χαίρω, aor. ἐχάρη, χάρησαν, aor. opt. χαρείη, κεχαροίατο: *rejoice, am delighted*. χαίρετε *hail*, the customary form of greeting.  
 χείτη: pl. *hair, mane*.  
 χαλεπαίνω: *am angry*.  
 χαλεπός 3: *hard, harsh, cruel*.  
 χαλκο-θώραξ, -ηκος: *clad in bronze breast-plate*.  
 χάλκεος or χάλκειος 3: *of bronze, bronze, bronze-pointed (of a spear)*.  
 χαλκεό-φωνος: *with brazen voice, loud-voiced*, of Stentor, E 785.  
 χαλκεύς: *with ἀνήρ, smith, worker in bronze*.  
 χαλκήρης, -ες: *bronzed, fitted with bronze, bronze-tipped*.  
 Χαλκίς, -ιδος: (1) *principal town of Euboea*, B 537. (2) *Aetolian town*, B 640.  
 χαλκο-βατής, -ές: *with bronze (covered) threshold*.  
 χαλκο-κορυστής (κορύσσω): *helmeted with bronze, in bronze armor*.  
 χαλκός: *bronze, copper*. Bronze was the most important metal of the Homeric age, for armor, weapons, tools and utensils. Iron was but little used.  
 χαλκο-χίτων, -ονος: (*with bronze tunic*), *with bronze breast-plate, bronze-clad*.

Χαλκωδοντιάδης: son of Chalcodon,  
Elephēnor, leader of the Abantes,  
B 541, Δ 464.  
χαμάδης: to the ground.  
χαμᾶζε: to the ground.  
χαμαί: on the earth, on the ground.  
χανδάνω, aor. ἔχαδε: check, contain.  
χάνοι: aor. opt. of χαίνω yawn.  
χαράδρη: ravine.  
χάρη, χαρείη: aor. of χαίρω rejoice.  
χαρί-εις, -εντος: graceful, beautiful,  
pleasing; superl. χαριέστατος.  
χαρίζομαι, aor. opt. χαρίσαιοτο, perf.  
partic. κεχαρισμένε: do a favor,  
gratify, give gladly; pass. am dear.  
ἐμῷ κεχαρισμένε θυμῷ delight of  
my heart.  
χάρις, -ιτος, acc. χάριν: grace, favor.  
Χάριτες: the Graces, goddesses of  
grace and beauty, E 338.  
χάρμα, -ατος (χαίρω): joy, delight.  
χάρμη (χαίρω): (joy of battle), battle.  
Χάροπος: father of  
Nireus, B 672.  
χασσάμενος: aor.  
partic. of χάζο-  
μαι withdraw,  
give way.  
χατίζω: lack, desire.  
χείμαρρος (ρέω):  
swollen with rains  
and melted snow.  
χειμέριος 3: of win-  
ter, wintry.  
χειμών, -ώνος: win-  
ter.  
χείρ, gen. χειρός,  
dat. pl. χείρεσσι  
or χερσί: hand,  
arm. χείρας  
ἀνασχών with  
uplifted hands.  
This was the  
usual attitude  
of prayer.



χείρας ἀνασχών.

Χείρων, -ωνος:  
his knowle  
divination,  
(Aescula  
Δ 219, Λ 83  
χεριότερος: cu  
χερείων, -ωνος:  
τὰ χερείονα νι  
χέρης, dat. χέρ  
worse, inferi  
ject.  
χερμάδιον (χεί  
χερ-νίπτομαι, a  
wash my han  
χερσί: dat. pl.  
χέρσος: the lan  
χέω, aor. ἔχεεν  
κέχυνται, plp  
(of a funera  
a heap. σὺν  
(threw into a  
oaths, ἀμφὶ  
threw (her) a  
δάκρυ χέων w  
χῆμεις: for καὶ  
χῆν, gen. χηνός  
χῆρη: bereft, wi  
χηρόω, aor. χήμ  
make deserted  
χηρωστής: diste  
χῆτος, -εος: laci  
χθιός: adj. yes  
χθών, gen. χθονί  
Χίμαιρα: the C  
slain by Belle  
Z 179 ff.



Χί

χίμαιρα: a she-goat, Z 181.

χιτών, -ῶνος (cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χιτών worn under the warrior's armor, was short; that worn in peace was long 'and ungirt.'

χλαῖνα: cloak, woolen mantle. This was often dyed purple.

χολάς, -άδος: pl. entrails, guts.

χόλος: (gall), sudden anger.

χολώω, fut. inf. χολωσέμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμένοι, fut. κεχολώσεται, aor. pass. χολώθη (χόλος): anger. Pass. and mid. am angry.

χολωτός: angry.

χορόν-δε: to the dance.

χορός (chorus): dance.

χραιομέω, aor. χραισμε: avail, help, ward off a foe from another.

χραύω, aor. subjv. κραύσῃ: wound slightly, graze.

χρειώ, -οῦς (χρή): need.

χρή: necessity. Generally used like χρή ἐστι, it is necessary, one ought.

Χρομῖος: (1) son of Priam slain by Teucer, E 160. (2) Son of Neleus and Chloris, Δ 295, λ 286. (3) A Lycian, slain by Odysseus, E 677.

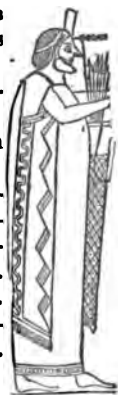
Χρόμης, -ιος: a leader of the Mysians, B 858.

χρόνος: time.

χρός gen., χροά acc.: of χρώς skin, body.

χρῦσ-άμπυξ, -υκος: with golden frontlet (head band).

χρῦσ-ἄορος (ἄορ): with golden sword. χρῦσε(ι)ος δ: golden.



χλαῖνα.

Χρύση: town on the coast of the Troad with a temple to Apollo, A 37, 100, 390, 431, 451.

Χρῦσηῖς, -ῖδος: daughter of Chryses, captured by Achilles, and given to Agamemnon, A 111, 143, 182, 310, 369, 439. She is never called by her own name.

χρῦσ-ήνιος: flashing with gold. Perhaps, with golden reins (ἡνία). Epithet of Artemis, Z 205.

Χρῦσης: priest of Apollo at Chrysa, A 11, 370, 442, 450.

χρῦσό-θρονος: golden-throned.

χρῦσός: gold.

χρώς, gen. χροός: skin, body.

χύντο: aor. of χέω pour.

χυντός (χέω) δ: heaped up.

χωλός: lame.

χώομαι, aor. ἐχώσατο: am angry, am full of rage.

χωρέω, aor. χώρησαν: give way.

χώρη: place.

χώρος: place, space.

## Ψ.

ψάμβθος: fem. sand.

ψεδνός δ: sparse, B 219.

ψευδής, -ές (ψευδομαι): false, liar, Δ 235.

ψευδομαι, aor. partic. ψευσαμένη: lie.

ψευδομένοι φασι say falsely.

ψεύδος, -εος: lie, deceit.

ψῦχή: breath, soul, life. τὸν δ' ἔλπε ψυχὴ the breath of life left him, i.e. he fainted.

ψυχρός: cold.

## Ω.

ὦ: interj. O! used before the voc.

ὦ: interj. followed by μοί or πόποι, expressing surprise or displeasure, Oh! alas!

ὥδε: *thus, in this way, as follows.*

ὥς—ὥς *so—as, as—as, or ὥς—ὥς as—so.*

ὠθέω, aor. ὠσε(ν), ὠστατο: *thrust, drive off.*

ὠγνυτο: impf. of ὠγνυμι *open.* (Perhaps ἡοίγνυντο should be read.)

ὠκα (ὠκός): adv. *quickly, swiftly.*

ὠκαλή: Boeotian village, B 501.

ὠκεανός: *Oceanus*, god of a broad stream which flowed about the earth, and was also called Oceanus, A 423, Γ 5, E 6.

ὠκήθεν [ὠκήθησαν]: aor. of οἰκέω *inhabit, colonize.*

ὠκύ-μορος: (*of early death*), *short-lived.* Superl. ὠκυμωρότατος.

ὠκύ-πορος: *swift, swiftly sailing* (of ships).

ὠκύ-πους, -ποδος: *swift-footed, fleet.*

ὠκύ-ροος (ῥέω): *swiftly flowing.*

ὠκός, ὠκέα or ὠκεία, ὠκύ: *swift, fleet.*

ὠλενὴ πέτρη: said to be the peak of Mt. Scollis in Achaea near the frontier of Elis, B 617.

ὠλενος: Aetolian town, B 639.

ὠλεσα: aor. of ὀλλυμι *destroy, lose.*

ὠμίλῃσα: aor. of ὀμλέω *am with, associate with.*

ὠμοθετέω, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw meat* (upon).

ὠμος, gen. and dat. dual. ὠμοῖν: *shoulder.*

ὠμός: *raw, uncooked.*

ὠμο-φάγος (φαγεῖν): *raw-flesh-eating.*

ὠμῶζεν: aor. of οἰμῶζω *groan.*

ὠνησας: aor. of ὀνίνημι *help, please.*

ὠπασαν: aor. of ὀπάζω *grant.*

ὠπτῃσαν: aor. of ὀπτάω *roast.*

ὠραι pl.: *the Hours, Seasons*, door-keepers of Olympus, E 749.

ὠρέξατο: aor. of ὀρέγνυμι *reach, stretch out.*

ὠρῃ: *season* (of spring).

ὠρεσιν: dat. pl. of ὄρα *wife.*

ὠρμαινε: imp. *ponder.*

ὠρματο impf.

*rush, hasten*

ὠρνυτο impf.,

of ὀρνυμι

*hasten.*

ὥς or ὥς: ad

ὥς—ὥς *thus*

*thus, ὥς αὖ*

ὥς: adv. *as.*

introduce rel

sentences :

*as, often c*

*τῶς, or οὐ*

*introduces*

*as, when ;*

*tive senten*

*pose claus*

*(d) wishes*

When it f

sense of lil

e.g. θεὸς ὥς

follows the

fies, it gen

ceding syll

ὠσαν, ὠστατο

*drive off.*

ὥς εἰ: *as if.*

ὥς τε: *as, ju*

ὠτειλή: *woun*

ὠτος: son (

nus), brot

ὠντός: for ὀ

ὠτρυνε: aor. :

*urge on.*

ὠφελ(λ)ον ο

of ὀφείλω

αἶθε and :

which can

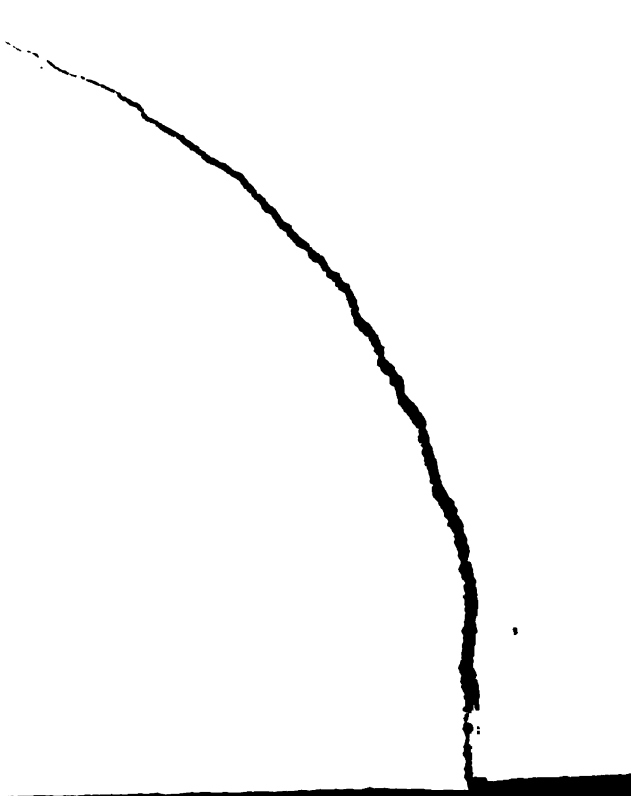
ὠχετο: imp.

ὠχθήσαν: ao

*temper, vex*

ὠχρός: *pallor*

ὠψ, gen. ὠπό





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